

Habakkuk's Two Tables #1

PART ONE: THE SPIRIT OF PROPHECY

THE MIDNIGHT CRY

“It was not long after the passing of the time, in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

“I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, ‘Look again, and look a little higher.’ At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ [SEE MATTHEW 25:6.] This light shone all along the path, and gave light for their feet, so that they might not stumble.**

“If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**” *Christian Experience and Teachings of Ellen G. White, 57.*

1798—THE FIRST ANGEL ARRIVES

“The chronology of the events of Revelation 10 is further ascertained from the fact that this angel is identical with the first angel of Revelation 14. The points of identity between them are easily seen: (1) They both have a special message to proclaim; (2) they both utter their proclamation with a loud voice; (3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and (4) they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God’s judgment has come. But the message of Revelation 14:6 is located this side of the commencement of the time of the end. It is a proclamation of the hour of God’s judgment come, and hence must have its application in the last generation. Paul did not preach the hour of judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover, Paul warns the church against any such preaching as that the hour of God’s judgment has come, until a certain time. In 2 Thessalonians 2:1–3, he says: ‘Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,’ etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798.

“**In 1798**, therefore, the restriction against proclaiming the day of Christ at hand ceased; in 1798, **the time of the end commenced**, and **the seal** was taken from the little book. Since that period, therefore, **the angel of Revelation 14 has gone forth** proclaiming the hour of God’s judgment come; and it is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can be no question; and all the arguments which go to locate the one, are equally effective in the case of the other. We need not enter into any argument here to show that the present generation is witnessing the fulfillment of these two prophecies. In the preaching of the advent, more especially from 1840 to 1844, began their full and circumstantial accomplishment. The position of this angel, one foot upon the sea and the other on the land, denotes the wide extent of his proclamation by sea and by land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe; and this inference is strengthened by the fact that the Advent proclamation, above referred to, did go to every missionary station in the world. More on this under chapter 14.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 521.

1833

“In 1833, two years after Miller began to present in public the evidences of Christ’s soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: ‘The stars shall fall from heaven.’ Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: ‘The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.’ Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833.” *The Great Controversy*, 333.

“One Saturday after breakfast, in the summer of 1833, I sat down at my desk to examine some point; and as I arose to go out to work, it came home to me with more force than ever, ‘Go and tell it to the world.’ The impression was so sudden, and came with such force, that I settled down into my chair, saying, I can’t go, Lord. ‘Why not?’ seemed to be the response; and then all my excuses came up, my want of ability, etc.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. ‘What do you mean by opening the way?’ seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord’s coming. Instantly all my burden was gone; and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation: my trials were not known, and I had but little expectation of being invited to any field of labor.

“In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord’s coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove nearby. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, ‘Will you make a covenant with God, and break it so soon?’ and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden.” William Miller, *Apology and Defense*, 17–18.

THE FIRST MESSAGE EMPOWERED

“**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 . . . **on the 11th of August, 1840**, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.**” *The Great Controversy*, 334–335.

THE 1843 CHART

“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.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” *Early Writings*, 74–75.

THE SECOND MESSAGE ARRIVES

“**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller.” *Testimonies*, volume 1, 21.

THE FIRST DISAPPOINTMENT: THE TARRYING TIME

“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*, 393.

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. 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.” *Early Writings*, 238.

IN THE SUMMER OF 1844—50,000

“As [Miller’s] his work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the Advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members **the privilege of attending preaching upon the Second Advent, or even of speaking of their hope in the social meetings of the church.** Thus the believers found themselves in a position of great trial and perplexity. They loved their churches, and were loath to separate from them; but as they saw the **testimony of God’s Word suppressed, and their right to investigate the prophecies denied,** they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God’s Word they could not regard as constituting the church of Christ, ‘the pillar and ground of the truth.’ Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about **fifty thousand** withdrew from the churches.” *The Great Controversy*, 376.

MILLER’S MIDNIGHT CRY

“The Midnight Cry (Matthew 25:6) Miller defined as ‘the watchmen, or some of them, who by the word of God discover the time as revealed, and immediately give the warning voice, “Behold the bridegroom cometh, go ye out to meet him.”’ This fulfillment he saw being accomplished in the current widespread preaching on the imminence of the Second Advent based on the exposition of the 2300 days: ‘This has been fulfilled in a most remarkable manner. One or two on every quarter of the globe have proclaimed the news, and agree in the time. [Joseph] Wolff, of Asia; [Edward] Irving, late of England; [Archibald] Mason of Scotland; [William C.] Davis of South Carolina; and quite a number in this region, are, or have been giving the cry.’ . . .

“The parable of Matthew 25 was considered by the Millerites as a present reality predicted by Jesus Himself. Yet, there were some slight differences in the interpretation. While Miller applied the parable to the general widespread expectation of the Second Advent, others historicized the parable more in the light of the specific experience of the Millerites. This was done especially during the years 1843 and 1844 when the realization that they were proclaiming the Midnight Cry to awaken the sleeping virgins provided one of the major motivations in their theology of mission. At that time, most Millerites came to see their missionary activity as a fulfillment of a part of salvation history predicted in Christ’s eschatological discourse and the Apocalypse of John.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 41, 44.

THE TRUE MIDNIGHT CRY

“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!’” *Early Writings*, 238.

THOSE WHO FORMERLY LED IN THE WORK

“I had never been positive as to any particular day for the Lord’s appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, ‘about the year 1843.’ In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842, some of my brethren preached with great positiveness the exact year, and censured me for putting in an IF.** The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord’s Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between **March 21st, 1843, and March 21st, 1844,** the Lord would come. Some had their minds fixed on particular days; but **I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.**

“During the year ‘43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on: and **the 21st of March, 1844** went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us.**

“Previously to this, in the fall of ‘43, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God,—a wresting of Scripture. But the practice spread extensively; and from that time the churches, as might have been expected, **were closed against us.** It prejudiced many against us so that they would not listen to the truth. It created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result, which I never desired, nor expected; but it was brought about by unforeseen circumstances. We could then only act in accordance with the position in which we were thus placed.

“On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature. I therefore continued my labors, principally at the West during the summer of ‘44, until ‘the seventh month movement,’ as it is called. I had had no participation in this, **only as I wrote a letter eighteen months previously (Signs of the Times, May 17, 1843),** presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the Spring. I had, however, **no expectation that so unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a test of salvation.** I therefore had no fellowship with that movement until about **two or three weeks previous to the 22nd of October,** when seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by I should be more disappointed than I was in my first published time.” William Miller, *Apology and Defense*, 24–25.

OCTOBER 6, 1844

“Dear Brother Himes: I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until today. Thank the Lord, O my soul. Let Brother Snow, Brother Storrs, and others, be blessed for their instrumentality in opening my eyes. I am almost home. Glory! Glory! Glory! Glory!” William Miller, *Signs of the Times*, October 16, 1844.

SNOW’S CALCULATION

“Although these calculations indicated the season in which the Second Advent would take place, the exact date was determined by Snow through the topological argument which had been expounded by Miller **more than a year before**. Miller had shown that the Jewish feasts were types that were to be fulfilled by Christ at both His First and Second Advent.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 95.

“For months Snow’s calculations aroused but little attention. At the Exeter camp meeting (August 12–17, 1844), however, his exact date for Christ’s return stirred many Millerites with an enormous enthusiasm, bringing their missionary endeavor to a peak. Their response as a whole came quickly to be known as the Seventh Month movement. Although the Millerite leaders recognized some value in Snow’s position, they were skeptical about the renewed emphasis on time and pointed out that ‘in view of our Savior’s assurance, that we know not ‘the day or the hour,’ or as some read it, no man ‘maketh it known,’ ‘the very day.’ Some weeks before the expected event, however, the leaders joined the Seventh Month movement and allowed Snow’s views to be printed in the major Millerite periodicals and gave their full support.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 96.

LOW HAMPTON CONFERENCE OF ADVENTIST, DECEMBER 28, 29 1844

“At the Low Hampton Conference of Adventists (December 28, 29, 1844) Himes urged three aspects of future of future missionary activity:

- (1) Comforting the saints who are still looking for the kingdom at hand;
- (2) arousing the professed Christian world once more to prepare for the Advent;
- (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, ‘I am more and more convinced that the door of salvation is open wide, and that we are to “preach the Gospel of the Kingdom to all the world,” in the faith that sinners may and will be converted, until the end comes.’ In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut door concept and after the Jewish Karaite year 1844 had passed **he gave it up and returned to his original view of the midnight cry.**

“However, new interpretations of the Disappointment, relating it to Christ’s heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement and some kind of shut door concept, and created a strong controversy—even fanaticism—among Adventists.

“At the end of April 1845 at Albany, New York, a conference of Adventists was called together by Himes with the object of ending confusion and division. Miller commented, ‘It need not be replied that it was convened to deliberate respecting, and if possible extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.’ At the Albany Conference, chaired by Miller, it was decided to **reject all new theological interpretations which had been developed since the Disappointment**. Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history.” P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 113, 114.

“My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I saw leading men watching him, and fearing lest he should receive the third angel’s message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. **A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth. At length William Miller raised his voice against the light from heaven.** He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. **He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master’s cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.**

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. But his brethren professed so deep love and interest for him, that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it. Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. **Others led him to this; others must account for it.** But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 257–258.

Habakkuk's Two Tables #2

PART ONE: THE SPIRIT OF PROPHECY

MARCH 22 TO APRIL 17

“During 1843, as a result of careful analysis of the prophetic time calculations, several adjustments were introduced which were gradually accepted. The first correction may be designated the ‘full year’ concept. It was discovered that it was a mistake to calculate the period between 457 B.C. and A.D. 1843 by simply adding the figures together as if they were cardinal numbers. They are ordinal numbers, not separated by a zero year, so that only one year separates 1 B.C. from A.D. 1. It was therefore recognized that in order to make out 2300 full years, it is necessary that there should be 457 full years, B.C. and 1843 full years after Christ. It is evident that from a given point in the year 1 B.C., to the same point A.D. 1, would be but one entire year.

...

“The second correction was related to the correct year for the parousia. Miller’s ‘Jewish year’ from March 21, 1843 to March 21, 1844 was at first quite generally accepted among his followers. Gradually, however, as attention was called to different Jewish reckonings, the general trend of discussion favored the Karaite reckoning above the Rabbinical as being more biblical. . .

“Although the Karaite reckoning which indicated the end of the Jewish year at the new moon on **April 17, 1844**, was favored in the major Millerite periodicals, the majority of believers looked to March 21, 1844 as the time for Christ’s return. Outside the Millerite movement March 21 was well known and there was ‘a very general expectation of an entire overthrow of the whole system of Adventism’ on that date. Immediately after it passed, Miller wrote that ‘the time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope.’ The disappointment was very real and acknowledged by many (including Miller), who frankly confessed their error. Yet, many remained faithful to the imminent expectancy of Christ’s return, and the leaders could state that ‘our faith is unwavering respecting the reality of those events being already to burst upon us at any moment. And this we can never give up.’ Not only Millerites, but also the English ‘Millerites’ experienced a disappointment when the Second Advent did not occur in the spring of 1844.” P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 89, 92.

THE TARRYING TIME

BABYLON IS FALLEN

“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.

“The light that was shed upon the waiting ones penetrated everywhere, and those who had any light in the churches, who had not heard and rejected the three messages, answered to the call, and left **the fallen churches**. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took their stand with those looking for their Lord, and keeping all his commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be **called out from the religious bodies**. A compelling power moves the honest, while the manifestation of the power of God holds in fear and restraint relatives and friends, and they dare not, neither have they power to, hinder those who feel the work of the Spirit of God upon them. The last call is carried even to the poor slaves, and the pious among them, with humble expressions, pour forth their songs of extravagant joy at the prospect of their happy deliverance, and their masters cannot check them; for a fear and astonishment keep them silent. Mighty miracles are wrought, the sick are healed, and signs and wonders follow the believers. God is in the work, and every saint, fearless of consequences, follows the convictions of his own conscience, and unites with those who are keeping all the commandments of God; and they sound abroad the third message with power. **I saw that the third message would close with power and strength far exceeding the midnight cry.**

“Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth fulfilling their work, and proclaiming the message from heaven. Souls that were scattered all through **the religious bodies** answered to the call, and the precious were hurried out of **the doomed churches, as Lot was hurried out of Sodom** before her destruction. God’s people were fitted up and strengthened by the excellent glory which fell upon them in rich abundance, preparing them to endure the hour of temptation. A multitude of voices I heard everywhere, saying, Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” *Spiritual Gifts*, volume 1, 195–196.

LOT

Genesis 19:1–11

THE COVENANT AND THE TEMPLE

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

“During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested. ‘Let them make Me a sanctuary; that I may dwell among them’ (Exodus 25:8), was the command of God.” *Patriarchs and Prophets*, 313–314.

Luke 24:44–52

SCRIPTURES OPENED

“**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.

JACOB’S LADDER

Genesis 28:10–22

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

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

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By **the holy beings surrounding his throne**, 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, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in **the messages of God’s Spirit**, the agencies of evil would have entire control over men.

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

THE SEALING

“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.

THE TRIUMPHAL ENTRY—TWO CLASSES

“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.

“The time of Christ’s entry into Jerusalem was the most lovely season of the year. The mount of Olives was carpeted with green, and the groves were beautiful with varied foliage. From the regions round about Jerusalem many people had come to the feast with an earnest desire to see Jesus. The crowning miracle of the Saviour, in raising Lazarus from the dead, had had a wonderful effect upon the people, and **a large and enthusiastic multitude was drawn to the place where Jesus was tarrying**.

“The afternoon was half spent when Jesus sent his disciples to the village of Bethphage, saying: ‘Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say

ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.'

"This was the first time during his life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that he was about to assert his kingly power and authority, and take his position on David's throne.

"Joyfully they executed the commission. They found the colt, and loosed him. 'And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, . . . and he sat upon him.'

"As Jesus takes his seat upon the animal, the air becomes vocal with acclamations of praise and triumph. He is the object of universal homage. He bears no outward sign of royalty. He wears no dress of state, nor is he followed by a train of soldiers. But he is surrounded by a company wrought up to the highest pitch of excitement. They cannot restrain the joyous feelings of expectancy that animate their hearts.

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

"No mourning nor wailing is heard in that wonderful procession. No captives are to be seen in chains of humiliation. Those who have once been blind, but whose eyes have felt the healing touch of the Son of God, lead the way. They press close to the side of Jesus, while one whom he has raised from the dead leads the animal upon which he is seated. Those once deaf and dumb, with ears opened and tongues unloosed, help to swell the glad hosannas. Cripples, now with buoyant steps and grateful hearts, are most active in breaking down palm branches, and strewing them in his path, as their tribute of homage to the mighty healer.

"The leper, who has listened to the dread words of the priest, 'Unclean!' which shut him out from intercourse with his fellow men, is there. But the curse of the loathsome disease no longer contaminates those within touch of him. He has felt the compassionate touch of the Saviour, and has been cleansed by his power. Now he lays his untainted garment in the path of the Saviour, exclaiming, 'O give thanks unto the Lord; for he is good: for his mercy endureth forever.'

"The healed demoniac is there, not now to have the words wrenched from his lips by satanic power, 'Let us alone;' but 'clothed, and in his right mind.' He adds his testimony to that of others: 'The Lord hath done great things for me, whereof I am glad.'

"The restored dead are there. Their tongues, once palsied by the power of Satan, take up the song of rejoicing, He hath brought the dead from their graves; I will open my lips in praise to him.

"The widow and the orphan are there to tell of his wonderful works. Little children are inspired by the scene. There are present those who have been healed of their diseases, and brought back from the grave by the word of the Life-giver; and with palm

branches and flowers these bestrew the path of the Redeemer.” *The Youth Instructor*, February 21, 1901.

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

..

“The 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.’ They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to ‘wait for their Lord, when He will return from the wedding.’ Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage.” *The Great Controversy*, 427.

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

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot at** the end of the days. Daniel 12:12–13.

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

For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: **though it tarry, wait for it**; because it will surely come, **it will not tarry.** Habakkuk 2:3.

“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.

Habakkuk's Two Tables #3

PART ONE: THE SPIRIT OF PROPHECY

LEADING AND TEACHING

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

“On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble.

“If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.” *Christian Experience and Teachings of Ellen G. White*, 57.

THE LORD'S LEADING—THE FIRST DISAPPOINTMENT

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

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

“Among these prophecies was that of Habakkuk 2:1–4: ‘I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov’d. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.’

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

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

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

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.’

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

“While the bridegroom tarried, they all slumbered and slept.’ By **the tarrying of the bridegroom is represented the passing of the time** when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest **of the superficial and halfhearted** soon began to waver, and their efforts to relax; but **those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet**, which the waves of disappointment could not wash away. ‘They all slumbered and slept;’ one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The **halfhearted and superficial** could no longer lean upon the faith of their brethren. Each must stand or fall for himself.” *The Great Controversy*, 391–395.

TESTED AND PROVED

“God designed to **prove** his people. His hand covered a mistake in **the reckoning of the prophetic periods**. Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said, ‘Your reckoning of **the prophetic periods** is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ.’

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

“God **tested and proved** his people by the passing of the time in 1843. The mistake made in reckoning **the prophetic periods** was not at once discovered even by learned men who opposed the views of those who were looking for Christ’s coming. These profound scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time.

“We fully believe that God, in his wisdom, **designed that his people should meet with a disappointment, which was well calculated to reveal hearts and develop the true characters** of those who had professed to look for and rejoice in the coming of the Lord. Those who embraced the first angel’s message through fear of the wrath of God’s judgments, not because they loved the truth and desired an inheritance in the kingdom of heaven, now appeared in their true light. They were among the first to ridicule the disappointed ones who sincerely longed for and loved the appearing of Jesus. This **most searching test of God revealed the true characters** of those who would shirk responsibility and stigma by denying their faith in the hour of trial.

“Those who had been disappointed were not left in darkness; for **in searching the prophetic periods** with earnest prayers, the error was discovered, and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked for surprise. Yet this very trial was highly necessary to develop and strengthen the sincere believers in the truth.” *Life Sketches*, 186–187.

THE LORD’S TEACHING

HIS HAND HID A MISTAKE

“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.

FIGURE, n. In arithmetic, a character denoting a number; as 2. 7. 9. *Webster’s 1828 Dictionary*.

EARLY WRITINGS:

“His hand was over and hid a mistake in some of the figures,” “His hand covered a mistake in the reckoning of the prophetic periods.” 74, 236.

THE MISTAKE EXPLAINED

“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.

“Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God’s people, who were living out the heaven-sent message.

“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*, 235–237.

JAMES WHITE:

“Says an objector, ‘I do not believe that the midnight cry has yet been given.’ Neither do we believe that the midnight cry has been heard by us, or that it ever will be. The cry of Matthew 25:6, ‘Behold the bridegroom cometh,’ is in the history of an eastern marriage. But that a cry was given, and fully received by the entire Advent body in the autumn of 1844, that compares well with the midnight cry of the parable, should not be denied by those who had an experience in it. It came in the right time. The cry of the parable immediately followed the **delay**, and the slumbering and sleeping. This followed our **delay**, having been **disappointed**, and reached our ears while in a dormant state. That cry waked up the ten virgins, and led them to trim their lamps. This, attended by the power of the Spirit, aroused the Advent people, and led them to **search the Bible as never before**, and to consecrate themselves and their worldly possessions wholly to the Lord. Those who gave the cry that the Lord would come at the seventh month, 1844, clearly saw that **the prophetic periods reached to that time**, therefore, the **evidence** that had been presented from **the periods** to prove that **the Advent would be in 1843, proved that it would be in 1844**. We then saw **an error in that manner of reckoning** which terminated the 2300 days in **1843**. None of those who wrote against the Advent saw it. **The hand of Providence** covered the **mistake** until the time came for it to be seen. **The error was in taking 457 full years** from the 2300, which left 1843, without making any account of the fraction of the year 457 B. C., that had passed, when the commandment went forth, from which the 70 weeks are reckoned. As it takes **457 full years** and 1843, to make 2300, the fraction of the year 457, B. C., that had passed when the 70 weeks commenced, should be added to 1843, which brings the termination of the 2300 days in 1844. **This point is made clear** in the following testimony from the *Advent Herald* of November 13, 1844.

“Our minds were directed to that point of time, [1843,] from the fact that dating the several **prophetic periods** from those years in which the best chronologers assign the fulfillment 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 **BC677**. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting **BC677** from **2520** years there remained **AD1843**. We, however, did not observe that as it would require **677 full years BC** and **1843 full years AD to complete 2520 years,** that it would also oblige us to extend this period as far into **AD1844** as it might have commenced after the beginning of **BC677**. The same was also true of the other periods. The great jubilee of 2450 years [**not represented on either the 1843 or 1850 charts**], commencing with the captivity of Jehoiakim **BC607**; and **the 2300 days, commencing with the 70 weeks BC457,** would respectively require 1843 **full years** after Christ added to as many **full years** before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date BC of its commencement, there would remain **AD1843**, no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of **AD1843**, as they respectively began after the commencement of the year BC from which they are dated.

“While **this discrepancy was not particularly noticed by us,** it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point.’

“The right application of Habakkuk 2:2–3, was seen clearly by those who gave the seventh month message. The Advent body then held that the publication of what is called **the old chart** was a fulfillment of the words of the Prophets, ‘Write the vision and make it plain upon tables.’—Reference to the different Advent papers published in 1844, will settle this point.—As time is connected with the visions of Daniel and John, the conclusion seems natural that their prophecies were the subject matter to be made ‘plain on tables,’ which was to be for ‘an appointed time.’

“‘Though it tarry, wait for it; because it will surely come, it will not tarry.’ Here is a seeming contradiction, **which can only be explained by facts in our Advent experience.** The period, 1843, was written upon the chart, as the apparent time of the termination of the 2300 days; but that, as was clearly seen in 1844, **was not the real date of their termination.** Therefore the vision **did not really tarry, but seemed to tarry.** ‘Though it tarry, [beyond the period of expectation,] wait for it,’ for at the real point of time for the termination of the 2300 days, 1844, the vision ‘will speak, and not lie.’ It is said that the message of the 7th month, 1844, was a ‘lie,’ because Christ did not then come. True, the vision of 2300 days did not teach that Christ would then come, or that his coming would be at the end of the days; but we have the best of evidence that the days, then ended, as was taught that they would end, by those who gave the message of the seventh month. . . .

“The Advent people scripturally sought, and earnestly plead, for the ‘bread’ of life in **1843**, and we are loath to believe that our heavenly Father gave us a ‘stone,’ or that he gave us a ‘scorpion’ in **1844**. And **we fail to see how it was possible for the Advent body to follow down the track of prophecy, without experiencing such a movement as that of the autumn of 1844. The vision that had seemed to tarry then spake.** Let others call it ‘a lie.’ But we fully believe that then was experienced the fulfillment of the words of the Prophet ‘at the end [of the 2300 days] it shall speak, and NOT LIE.’ True we were disappointed as to the event to take place, but that is no evidence that the movement was not in the order of the Lord, and a fulfillment of Prophecy. Those that ‘cast their garments in the way,’ and cried ‘Hosanna to the Son of David,’ as Jesus rode into Jerusalem, entirely **mistook the object of the first Advent**, yet that display was all necessary to fulfill Zechariah 9:9. The Pharisees said, ‘Master, rebuke thy disciples,’ Jesus answered, ‘I tell you, that if these should hold their peace, the stones would immediately cry out.’

“If such an exhibition should take place at this day, a thousand voices would be raised pronouncing it ‘Mesmerism.’ Our ‘mistake,’ as it is called, at the seventh month, was of the same nature as that of the disciples. They had an opportunity of learning the object of the first Advent. Adventists have a chance to learn the events that in order precede the Second Advent.

“No doubt but many who joined in the general shout of ‘Hosanna to the Son of David,’ were afterwards ashamed of it, and perhaps made their ‘confession’ to the Pharisees. Adventists should not be ashamed of the very experience that called them from the world and churches, and has made them Adventists. **Consistency requires them to own their experience, or give up the Advent name.**” James White, *Review and Herald*, volume 1, July 9, 1851. Edited by Joseph Bates, S.W. Rhodes and J.N. Andrews.

URIAH SMITH:

“As time continued beyond **AD1843**, many began to inquire the reasons of their disappointment respecting the year of their expected deliverance. **It was then seen**, that commencing all **the prophetic periods** in the years **BC**, where we had always dated their commencement, they would not be respectively completed, even upon the supposition that our chronology and date of their commencement were correct, until sometime within the year **1844**. Thus, of **the seven times, or 2520 years, commencing in BC677**—the great jubilee, or 2450 years [**not represented on either the 1843 or 1850 charts.**], commencing in **BC607**—and **the 2300 years of Daniel, commencing in BC457**—as a portion of each of those years, from which **the prophetic periods** were respectively dated, had expired before the occurrence of the several events which marked their commencement, it would be necessary that **they should extend as far into AD1844**, as they respectively commenced after the beginning of the years **BC** from which they are severally reckoned, in order, either to complete the number of years in each, or to test the correctness of our chronology. But there was no clue to the time, in the respective years **BC**, at which the several periods began; and consequently the time in the year of their termination, could not be accurately marked.” Uriah Smith, *Advent Review and Sabbath Herald*, August 27, 1857, J. N. Andrews, James White, J. H. Waggoner, R. F. Cottrell, and Stephen Pierce Editors.

“God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that **chosen one**, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people. **The commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He **saw that one portion of Scripture explains another**, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.” *Early Writings*, 230.

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it **by His angel** unto His servant John.’ Revelation 1:1. And to John the angel declared, ‘I am a fellow servant with thee and with thy brethren the prophets.’ Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.” *The Desire of Ages*, 99.

“From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up . . .” William Miller, *Advent Review and Sabbath Herald*, April 18, 1854.

THE LAST DECEPTION FOR ADVENTISTS

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.

“There will be a hatred kindled against the *Testimonies* which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his

delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.”
Selected Messages, book 1, 48.

ONE THING IS CERTAIN

“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.

WE NEED NOT TO LOOK FOR THE MIDNIGHT CRY

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. **They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed.** These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

Thus saith the Lord; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Jeremiah 17:5.

THE SUNDAY LAW

“There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image. Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are **standing under Satan’s black banner**, and are charged with rejecting and despitefully using Christ. They are charged with deliberately crucifying the Lord of life and glory.” *Review and Herald*, January 30, 1900.

“Again and again I have been shown that the past experiences of God’s people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year’s almanac. The record is to be kept in mind, for **history will repeat itself.**” *Publishing Ministry*, 175.

“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 was 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.” *Review and Herald*, February 11, 1896.

Habakkuk's Two Tables #4

PART ONE: THE SPIRIT OF PROPHECY

DIRECTED BY THE HAND OF THE LORD

EARLY WRITINGS

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. 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.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel’s message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

“Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.” *Early Writings*, 74–76.

ARTHUR WHITE—"THE CONTEXT OF TIME SETTING"

"The advocates of the old view maintained that the wording of this statement [*Early Writings*, 74–75.] placed Heaven's endorsement on the view of the daily held by Miller and eventually repeated by Uriah Smith. The new-view advocates held that the statement must be taken in its **context—the context of time setting**. Ellen White's repeated statements that 'I have no light on the point' (Letter 226, 1908) and 'I am unable to define clearly the points that are questioned' (Letter 250, 1908), and **her inability to make a definite statement** when the question was urged upon her, **seemed** to give support to their conclusion. They were confident also that the messages given through Ellen White would not conflict with the clearly established events of history." Arthur White, *EGW*, volume 6, 252.

THE ORIGINAL VISION—*REVIEW AND HERALD*, NOVEMBER 1, 1850

"Dear Brethren and Sisters—I wish to give you a short sketch of **what the Lord has recently shown to me in vision. I was shown** the loveliness of Jesus, and the love that the angels have for one another. Said the angel—Can ye not behold their love?—follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. **I saw** that the message 'sell that ye have and give alms' had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. **I saw** that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the 'loaves and fishes.' Such had much better been at home laboring with their hands, 'the thing that is good,' to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.

"Some, **I saw**, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James 5:14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.

"Then **I was pointed back** to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. **I saw** that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

"Then **I was shown** that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel—It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

“After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, **I saw**, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and then the very men that ‘pierced him,’ being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

“Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, ‘Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.’ We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, **I was enraptured with the sight.**

“Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the Execution of the Judgment. The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

“I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd.

“September 23d, **the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

“**The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“**Then I saw** in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

“**The Lord showed me** that Time had not been a test since 1844, and that time will never again be a test.

“**Then I was pointed to** some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. **I saw** that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past.” *Review and Herald*, November 1, 1850.

SHOWN TEN PRIMARY TRUTHS IN TWELVE PARAGRAPHS

Love, offerings, prayer for sick, the communion service, seven last plagues connected with millennium issues, new light, the gathering after 1844 and the publishing work, the 1843 chart, the “daily”, “time” as a test and pilgrimages to Jerusalem.

REVIEW AND HERALD, NOVEMBER 1, 1850

“September 23d, the Lord **showed** me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. **It is as necessary that the truth should be published in a paper, as preached.**

“The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“Then I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

“The Lord showed me that Time had not been a test since 1844, and that time will never again be a test.

“Then I was pointed to some who are in the **great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes.** Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; **for if we are to go to Jerusalem, then our minds will naturally be there,** and our means will be withheld from other uses, **to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past.”** *Review and Herald*, November 1, 1850.

THE NEXT STEP (STEP TWO)—1851—A SKETCH OF THE CHRISTIAN EXPERIENCE AND VIEWS OF ELLEN G. WHITE

“September 23d, the Lord shewed [**formerly—“showed”**] me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. [**Removed: It is as necessary that the truth should be published in a paper, as preached.**] [**Paragraphs Combined**] I have seen [**formerly—“the Lord showed me**] that the 1843 chart was directed by the hand of the Lord, [**formerly—“by His hand”**] and that it should not be altered; [**formerly—“no part of it should be altered”**] that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“Then I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. [**Paragraphs Combined**] I have also seen [**Formerly—“the Lord showed me”**] that time had not been a test since 1844, and that time will never again be a test.]” *Experience and Views*, 61–62.

TIME NOT CONNECTED WITH THE THIRD ANGEL

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel’s message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.” *Experience and Views*, 48.

THE LAST STEP (STEP THREE)—1882—EARLY WRITINGS

“September 23, . . . 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.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test.**

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel’s message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

“Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . .” *Early Writings*, 74—76.

DARKNESS AND CONFUSION

CROSIER—SEPTEMBER 23, 1850

“September 23, 1850 the Lord showed me When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but **since 1844**, in the confusion, **other views have been embraced, and darkness and confusion has followed.**”

MARCH 1850—THE “DAILY” IS THE EARTHLY SANCTUARY

“He [Daniel] also sees the same oppressive power ‘standing up against the Prince of princes;’ thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. **Thus by Rome ‘the daily sacrifice was taken away,’ and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained ‘the sanctuary.’** Here commenced the fulfillment of Christ’s prophetic declaration. ‘And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED.’ Luke 21:24.” David Arnold, *Review and Herald*, **March 1850**, Volume 1, Number 8.

SEPTEMBER 1850—THE “DAILY” IS CHRIST’S SANCTUARY MINISTRY

“And the place of **His** Sanctuary was cast down;’ Daniel 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

“The Sanctuary cast down is **His** against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Daniel 11:30–31, ‘For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation (the staff to chastise) against the holy covenant (Christianity), so shall he do; he shall even return and have intelligence with them (priests and bishops) that forsake the holy covenant. ‘And arms (civil and religious) shall stand on his part, and they (Rome and those that forsake the holy covenant) shall pollute the Sanctuary of strength.’ What was this that Rome and the apostles of Christianity should joint pollute? This combination was formed against the ‘holy covenant’, and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jeremiah 34:16; Ezekiel 20; Malachi 1:7. This was the same as profaning or blaspheming His name. In this sense this ‘politico-religious’ beast polluted the Sanctuary, (Revelation 13:6), and cast it down from its place in heaven, (Psalm 102:19; Jeremiah 17:12; Hebrews 8:12) when they called Rome the holy city, (Revelation 21:2) and installed the Pope there with the titles, ‘Lord God the Pope’, ‘Holy Father’, ‘Head of the Church’, etc., and there, in the counterfeit, ‘temple of God’, he professes to do what Jesus actually does in His Sanctuary; 2 Thessalonians 2:1–8. The Sanctuary has been trodden under foot (Daniel 8:13), the same as the Son of God has. (Hebrews 10:29.)” O. R. L. Crosier, ‘The Sanctuary’, *Review and Herald*, September, 1850.

THE LOGIC OF JAMES’ WHITE

“I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. **The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that *Extra*, to every saint.**

“I pray that these lines may prove a blessing to you, and all the dear children who may read them.” *A Word to the Little Flock*, **May 12, 1847.**

OMITTED INACCURACIES

“She [Ellen Harmon] said: ‘The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuar, &c; and that it was His will that Brother C. should write out the view which he gave us in the *Day Star Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that *Extra*, to every saint’ (Letter. E. G. White to Curtis, *Word to the Little Flock*, 12). **Seventh-day Adventists have usually interpreted this statement to mean that Crosier’s presentations were not without mistakes,**

but that his major typological argumentation was correct. Reprints of the article omitted the aspects which he felt to be inaccurate.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 125.

NEVER COULD REPRINT HIS COMPLETE DOCUMENT

“Sad to say, young Crosier walked in the light of the Sabbath truth but a very little time. He later repudiated the sanctuary teaching that he had helped to establish. **Our pioneer brethren reprinted his exposition on the sanctuary several times in their early papers, but they never could reprint his complete document.** In it he had added to the sanctuary exposition some ideas on the age to come—a temporal millennium, with a glorious age on this earth at the Second Advent. **These things our brethren always omitted.** These teachings of the age to come were all abroad in those days. The doctrine never fitted in with the definite advent message; and doubtless this leaven of error helped to lead the younger men away from the Sabbath and the sanctuary truths. He soon turned to bitter opposition to our early movement.” W. A. Spicer, *Review and Herald*, December 14, 1939.

CROSIERS’ ARTICLE REPRINTS

SEPTEMBER, 1850

THE ADVENT REVIEW—VOLUME 1, AUBURN, NY, NUMBER 3

THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, NUMBER 4

THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, SPECIAL

“Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart.** I saw it was needed and that **the truth made plain upon tables** would effect much and would cause souls to come to the knowledge of the truth.” *Manuscript Releases*, number 15, 210—November, 1850.

“I have neglected writing you for some time. I will now give my reasons. First, I had no time to write for weeks after I received Sister Arabella’s kind and welcome letter, or I should have complied with her request to have answered it within two weeks. I liked the letter very much. We were all interested in the letter and hope my delay will not prevent you from answering this as soon as you read it, and I will not wait so long next time.

“James’ and my health is quite good now. Our home is in Paris, at Brother Andrews’, within a few steps of the post office and printing office. We shall stay here some little time. This is a very kind family, yet quite poor. Everything here is free as far as they have. We do not think it right to be any expense to them while here. I want to see you all very much and dear Sister Gorham.

“Our conference at Topsham was one of deep interest. Twenty-eight were present; all took part in the meeting.

“Sunday the power of God came upon us like a mighty rushing wind. All arose upon their feet and praised God with a loud voice; it was something as it was when the foundation of the house of God was laid. The voice of weeping could not be told from the

voice of shouting. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before.

“Our next conference was in Fairhaven. Brother Bates and wife were present. It was quite a good meeting. **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.**

“I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them, containing present truth, to put in the hands of those that hear, and then the truth would not fade from the mind, and that the paper would go where the messengers could not go. Other things I saw which will appear in the paper.

“How do you all get along? Are you all striving for eternal life? I want to see you very, very much and think I shall before long. Now is the preparation time and I hope we shall all make sure work for eternity. Time looks very short and what we do we must do quickly.

“November 20, one week ago, Brother Henry Nichols and self went to Topsham. We had just risen from the dinner table Thursday [Nov. 21], when one of Brother Foey’s children came in and said their mother was insensible. We hastened over the river one mile and found our dear Sister Foey dying. My distress was great as I found she did not know me. She continued long in great distress until between three and four o’clock and then breathed her last. She has left a husband and three children to mourn their loss.

“Friday morning [Nov. 22], Brother Henry came to Paris for James to shave him to attend the funeral. We had a very solemn, interesting time. The Lord did not leave us but let His Spirit rest upon us. Sister Foey’s last days were decidedly her most spiritual and best days. Brother Foey has this to console him, that she died a Christian. He bears up well. God gives him grace to endure the affliction. Oh, how good it is to have a hope in God that will sustain in all scenes of trial and affliction. Praise God for a hope, a good hope. What would you, any of you, give for your hope?

“Hold fast the faith. Be strong in God and lean upon His everlasting arm. It will never fail you but will bear you up under every affliction. I hope you will all grow stronger and stronger in the truth. Do not falter but press your way to the kingdom.

“One week ago, last Sabbath, we had a very interesting meeting. Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman Jezebel, a prophetess had brought in and he believed that I was that woman, Jezebel. We told him of some of his errors in the past, **that the 1335 days were ended** and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.

“I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot

write. It had a great effect upon Brother Hewit. He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting, and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.

“Much love to dear Sister Gorham. Tell her to be strong. God is with her and He will not leave her. Much love to you all. I hope the children will not get sleepy, but will be interested in the truth and be diligent to make their calling and election sure. Write, be sure and write, and do not do as I have done. I love you, all of you. Write.” *Manuscript Releases*, volume 16, 206–209. Written from Paris, Maine, November 27, 1850.

1850 CHART

Ten Horns Arose	490
Pagan Dominion or The Daily Taken Away Daniel 11:31	508
Papacy Set Up	538

1843 CHART

Taking Away of the Daily Sacrifice. Daniel 12:11, 12.

“I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.

“I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting.

“I saw that **the charts ordered by God struck the mind favorably, even without an explanation**. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case’s mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.

“I saw that if the means that has been wasted in getting out charts had been spent in getting out the truth clear before the brethren in publishing tracts, etc., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever.” *Manuscript Releases*, number 13, 359; **1853**.

THE 1290 AND 1335 DAYS

“ANOTHER important prophetic period upon which the Advent doctrine is based, is the 1335 days of Daniel 12, with which the 1290 days are so intimately connected. These two periods are introduced to us as follows:

“‘And from the time that the daily (sacrifice) shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.’ Daniel 12:11–13.

“The questions at once arise, Can we tell what the events are, from which these periods are to be dated; and if so, can we tell when they took place? We first enquire. **What is the—‘daily’ (sacrifice) and the ‘abomination that maketh desolate?’** It will be noticed that the word, sacrifice, is in italics: denoting that it is a supplied word. The same will be noticed in the other instances of its occurrence in the book of Daniel, viz., chapter 11:31 and 8:11–13. Let us briefly refer to this latter chapter. In verse 13 it will be observed that two desolations are brought to view; the daily (desolation,) and the transgression of desolation. This fact is made so plain by Josiah Litch that we cannot do better than quote his language:*

“‘The daily sacrifice is the present reading of the text; but no such thing as sacrifice is found in the original. **This is acknowledged on all hands.** It is a gloss or construction put upon it by the translators. The true reading is, “the daily and the transgression of desolation;” daily and transgression being connected together by “**and**” the daily desolation and the transgression of desolation. **They are two desolating powers** which were to desolate the Sanctuary and the host.’

“**From this it is evident that the ‘daily,’ can have no reference to the Jewish worship** to which it has been applied by the older and more prevalent opinion; and this is further evident from the consideration that if these periods, taken either literally or figuratively, be dated from any taking away of this worship, they do not bring us to any event whatever worthy of note.

“**The daily and the abomination then, are two desolating powers** which were to oppress the church: can we ascertain what these powers are? **We have only to adopt William Miller’s method of reasoning on this point to arrive at the same conclusion with him.** He says:

“‘I read on, and could find no other case in which if [the daily] was found but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, ‘take away;’ ‘he shall take away the daily;’ ‘from the time that the daily shall be taken away;’ &c. I read on and thought I should find no light on the text. Finally I came to 2 Thessalonians 2:7, 8, ‘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.’ &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is ‘the daily!’ Well, now, what does Paul mean by ‘he who now letteth’ or hindereth?

By 'the Man of Sin,' and the 'wicked,' Popery is meant. Well what is it which hinders Popery from being revealed? Why it is Paganism. **Well, then, 'the daily' must mean Paganism.**'+

"We see from Daniel 8, that it is the little horn, which succeeded the goat, or Grecian empire, that takes away the 'daily;' and it is the only power brought to view after the division of Alexander's kingdom down to the time when the Sanctuary should be cleansed at the end of the 2300 days. This little horn we have in its proper place showed to be Rome taken as a unit, corresponding with the fourth kingdom of Daniel's other visions. Now **it is a fact that a change did take place in the Roman power from Paganism to Papacy. Paganism from the days of the Assyrian kings down to the time of its modification into Popery,** had been **the daily,** or as Professor Whiting renders it, '**the continual' desolation,** by which Satan had stood up against the cause of Jehovah. In its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship; but when the Levitical gave place to the Christian form of worship, Satan, in order to successfully oppose the work, must change also his form of opposition; hence the temples, altars and statues of Paganism are baptized into the blasphemies of Popery.

"But the daily, Paganism, is said in the prophecy, to have a sanctuary, and the place of its sanctuary was to be cast down. That a sanctuary is frequently connected with idolatry and heathenism, as the place of its devotion and worship, is evident from the following scriptures: Isaiah 16:12; Amos 7:9, 13, margin. Ezekiel 28:18. Concerning the sanctuary of the daily of Daniel 8, we offer the following from Apollos Hale:*

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called **the Pantheon.** Its name signifies the 'temple or asylum of all the gods.' The place of its location is Rome.+ The idols of the nations conquered by the Romans were sacredly deposited in some niche or department of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly 'his sanctuary.'"

"Having now ascertained that the daily is Paganism, and the transgression of desolation, or 'the abomination that maketh desolate,' is the Papacy, and that **the especial sanctuary of Paganism was the Pantheon,** and that the 'place' of its location was Rome, we inquire further.

"1. Was Paganism 'taken away' by the Roman civil power? The following statement of an important and well-known fact in the history of the church and world, we think answers to the prophecy. It refers to Constantine the first Christian emperor, and says:

"His first act of government was the dispatch of an edict throughout the empire, exhorting his subjects to embrace Christianity.'++

"2. Was Rome the city or place of his sanctuary, (the Pantheon,) cast down by the authority of the State? The following extract answers:

“The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in that hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. It was an act in direct repugnance to the whole course of the ancient and honorable prejudices of the Roman mind. It was the work of no luxurious Asiatic, devoted to the indulgences of eastern customs and climates, but an iron conqueror, born in the west, and contemptuous, like all Romans, of the habits of the orientals; it was the work of a keen politician, yet it was impolitic in the most palpable degree. Yet Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.’* ”

“This record from the pen of the historian is too plain to need comment. The place of his sanctuary was cast down, says the prophecy; and after a statement of facts like the above, the most fastidious in prophetic interpretation must be satisfied of its application.

“From the time that the daily shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. With the facts before us that the daily is Paganism, that the abomination that maketh desolate is the Papacy, that there was a change from the former to the latter in the Roman power, and by the authority of State we have but to inquire further when this took place in a manner to fulfill the prophecy; for if we can ascertain this, we have the starting point from which the prophetic periods in the text before us are to be dated. Therefore,

“3. When did the event referred to in the prophecy take place? Let it be observed, the question is not, when were the saints given into the hands of the Papacy, but **when had the change of religion from Paganism to Papacy been so far effected as to make the latter the national religion**, and place it in a condition to start upon its career. This, like all other great revolutions, was not the work of a moment. Its incipient workings were manifest long before. Paul said that even in his day the mystery of iniquity, the Man of Sin, the ‘abomination that maketh desolate,’ was already at work. And it is in the light of this scripture that we must understand our Lord’s words in Mathew 24:15, concerning the abomination of desolation, where he makes evident reference to Daniel 9:27. For although Paganism had not given place to the Papacy in the year 70 when Jerusalem was destroyed by the Romans we do understand that the power which then appeared modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints and desolate the church of the Most High.

“**Up to the time of the conversion of Clovis, king of France, which took place in 496, the French and other nations of western Rome were Pagan**; but subsequent to that event the efforts to convert idolaters to Christ were crowned with great success. It is said that the conversion of Clovis gave rise to the custom of addressing the French monarch with the titles of Most Christian Majesty and Eldest Son of the Church.+ ‘Between that time and A.D. 508 by

“alliances,” “capitulations” and conquests, “the Avborici,” the “Roman garrisons in the west,” Brittany, the Burgundians and the Visigoths, were brought into subjection.’++

“Paganism in the western Roman Empire, though it doubtless retarded the progress of the Christian faith, especially in those nations which were molested, as in the case of England, by the inroads of the barbarous clans, who continued idolaters, henceforth had not the power, if it had the disposition to suppress the Catholic faith, or to hinder the encroachments of the Roman Pontiff.

“From that time, the Papal abomination was triumphant, so far as Paganism was concerned. Its future contests were with the other Christian sects, who were always treated as heretics; and with princes who were always treated as rebels or dividers of the body of Christ. The prominent powers of Europe gave up their attachment to Paganism only to perpetuate its abominations in another form; for Paganism needed only to be baptized to become Christian in the Catholic sense; and when the interests or vengeance of its presiding minister made the demand, their possessions and thrones,—perhaps their lives,—must be laid on the altar.
SS

“* Prophetic Exposition, Volume 1, 127.

“+ Advent Manual, 66.

“* Advent Manual, 68.

“+ ‘Goodrich’s Universal Hist. and Gutherie’s Geog.’

“++ Croley, 55.

“* Croley, 207, 208.

“+ Mosheim Christian History, Volume 1, 132, 133.

“++ Advent Manual, 73.

“SS Ibid.,75, 76.

“In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the Pagan.* Rapin, who claims to be more exact in the chronology of events in his history, states that he was elected monarch of Britain in **508**. Book 2, 129.

“What was the condition of the See of Rome at this time? ‘Symmachus was Pope from 498 or 9 to 514. His pontificate was distinguished by these remarkable circumstances and events:

“1. **He ‘left Paganism’** when he entered the ‘church of Rome.’

“2. He found his way to the Papal chair by striving with his competitor even unto blood. Du Pin.

“3. By the adulation paid to him as the successor of St. Peter.

“4. By the excommunication of the Emperor Anastasius.+

“‘How much,’ says Mosheim, ‘the opinions of some were favorable to the lordly demands of the Roman Pontiffs, may be easily imagined from an expression of Ennodius, that infamous and extravagant flatterer of Symmachus, who was a prelate of ambiguous fame. This parasitical panegyrist, among other impertinent assertions maintained that the Pontiff was constituted judge in the place of God, which he filled as the Vicegerent of the Most High.’++

“By the strength secured to the Catholic cause in the west, by these successes, and the agency of the vicars, and other agents of the See of Rome, the Papal party in Constantinople were ‘placed’ in a position to justify open hostilities in behalf of their master at Rome. ‘In

508 the whirlwind of fanaticism and civil war swept in fire and blood through the streets of the eastern capital.’

“**Gibbon, under the years 508–514**, speaking of the commotions in Constantinople, says ‘The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. [Popery is triumphant.] Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition, that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who with his army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace.’ SS

“With the following extract from Appollo Hale, we close the testimony on this point: **‘We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of Paganism (since claimed as the “patrimony of St. Peter”) in 508.** We look a few years into the past, and the rude Paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome—triumphing everywhere—and its triumphs everywhere distinguished by the most savage cruelty. . . . The empire falls and is broken into fragments. One by one the lords and rulers of these fragments, abandon their Paganism and profess the Christian faith. In religion the conquerors are yielding to the conquered. But still Paganism is triumphant. Among its supporters there is one stern and successful conqueror. (Clovis.) But soon he also bows before the power of the new faith and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A.D. 508.

“In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant ‘monarch’ Christianized.

“The pontiff for the period on which we stand is a recently converted Pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling ‘the place of God on earth.’ The senate is so far under his power, that, on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . **In 508** the mine is sprung beneath the throne of the Eastern Empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, **at what time was Paganism so far suppressed, as to make room for its substitute and successor, the Papal abomination? When was this abomination placed in a position to start on its career of blasphemy and blood? Is there any other date for its being “placed,” or “set up” in the room of Paganism, but 508?** If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination.

“The others are at length subdued, ‘and kings, and peoples and multitudes, and nations, and tongues,’ are brought under the spell which prepares them, even while ‘drunken with the blood of the martyrs of Jesus,’ to ‘think they are doing God service,’ and to fancy themselves the exclusive favorites of heaven, while becoming an easier and richer prey for the damnation of hell’*

“We have the date. **The ‘daily’ was taken away, and the abomination that maketh desolate set up in 508.** Dating from this point the 1290 days or years terminate in 1798 where, as has already been shown, the civil power was stricken from the Pope by the arm of Buonaparte. The 1335 days bring us 45 full years this side of that event.

“But some may say, How is it that you make the periods terminate in the past? Does it not read that Daniel should rest and stand in his lot at the end of the days? Certainly; and we believe it. But what is it for Daniel to stand in his lot? This point will come under consideration when we come to an explanation of the passing of the time, and an examination of the events that did take place at the end of the days. Meanwhile we here cast anchor till another week.” *Review and Herald*, January 28, 1858.

MANUSCRIPT RELEASES VOLUME TWENTY

Errors and Dangers of Prescott and Daniells; The Cities to Be Worked

(A.G. Daniells was elected president of the General Conference in 1901. This suggests that this document was written in 1910, a time when Mrs. White was very concerned about Daniells’ neglect of the cities and his involvement in the controversy over the “Daily.”)

“At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was Brother Daniells, **whose mind the enemy was working; and your mind and Elder Prescott’s mind were being worked by the angels that were expelled from heaven.** Satan’s work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is **a work of Satan’s devising.** To **correct little things in the books written,** you suppose would be doing a great work. But I am charged, **Silence is eloquence.**

“I am to say, Stop your picking flaws. If this purpose of the devil could only be carried out, then [it] appears to you [that] your work would be considered as most wonderful in conception. It was the enemy’s plan to get all the supposed objectionable features where all classes of minds did not agree.

“And what then? **The very work that pleases the devil would come to pass.** There would be a representation given to the outsiders not of our faith just what would suit them, that would develop traits of character which would **cause great confusion** and occupy the golden moments which should be used zealously to bring the great message before the people. The presentations upon any subject we have worked upon could not all harmonize, and the results would be to confuse the minds of believers and unbelievers. This is **the very thing that Satan had planned that should take place**—anything that could be magnified as a disagreement.

“**Read Ezekiel, chapter 28.** Now, here is a grand work, where strange spirits can figure. But the Lord has a work to [be] done to save perishing souls; and the places which Satan,

disguised, could fill in, **bringing confusion into our ranks**, he will do to perfection, and all those little differences will become enlarged, prominent.

“And **I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work**. Should Satan’s wiles be brought in, should this “Daily” be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? **It should not, whatever may be**. This **subject should not be introduced**, for the spirit that would be brought in would be forbidding, and Lucifer is watching every movement. Satanic agencies would commence his work and there would be confusion brought into our ranks. You have no call to hunt up the difference of opinion that is not a testing question; but **your silence is eloquence**. I have **the matter all plainly before me**. If the devil could **involve any one of our own people on these subjects, as he has proposed to do, Satan’s cause would triumph**. Now the work without delay is to be taken up and not a [difference] of opinion expressed.

“Satan would inspire those men who have gone out from us to unite with evil angels and retard our work on unimportant questions, and what rejoicing [there] would be in the camp of the enemy. Press together, press together. Let every difference be buried. Our work now is to devote all our physical and brain-nerve power to put these differences out of the way, and all harmonize. If Satan could with his great unsanctified wisdom be permitted to get the least hold, [he would rejoice].

“Now, **when I saw how you were working, my mind took in the whole situation and the results if you should go forward and give the parties that have left us the least chance to bring confusion into our ranks**. Your lack of wisdom would be just what Satan would have it. **Your loud proclamation was not under the inspiration of the Holy Spirit**. I was instructed to say to you that your **picking flaws in the writings** of men that have been led of God is not inspired of God. And if this is the wisdom that Elder Daniells would give to the people, by **no means give him an official position**, for he **cannot reason from cause to effect**. **Your silence on this subject is your wisdom**. Now, everything like **picking flaws in the publications** of men who are not alive is not the work God has given any of you to do. For if these men—Elders Daniells and Prescott—had followed the directions given in working the cities, there would have been many, very many, convinced of the truth and converted, able men that [now] are in positions where they never will be reached.

“All the world is to be regarded as one great family. And when you have such a fountain of knowledge to draw from, why have you left the world to perish for years with the testimonies given by our Lord Jesus Christ? True religion teaches us to regard every man and woman as a person to whom we can do good.

“This has been in print many years: ‘A Balanced Mind,’ testimony to Elder Andrews. The mind may be cultivated to become a power to know when to speak and what burdens to take up and to bear, for Christ is your teacher. And I feared greatly for you [when I saw you] **exalting your wisdom and pursuing a course to bring in differences of opinion**. The Lord calls for wise **men who can hold their peace when it [is] wisdom for them to do so**. If you would be a whole man, you need sanctification through Jesus Christ. Now there is a work just started, and let wisdom be seen in every minister, in every president of [a] conference. But here was a work for you to take hold of years ago where you were needed to lift your voice for this very work. Christ gave all His people special directions what they shall do and the things they shall not do. And there is a little time left us to work out the righteousness of the Lord. You can understand the way of the Lord. **I saw your purpose of carrying things after your own devising** after you were placed as president. You had thought you would do wonderful things, which would be a work God had not placed in your hands to do. Now, your work is not to oppress but to release every necessity possible if the Lord has accepted you to serve. But you have very early given evidence that **wisdom and sanctified judgment have not been manifested** by you. **You blazed out matters that would not be received unless the Lord should give light**.

“**I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year**. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the ‘Daily’ and suppose your influence would decide the question**. There was Elder Haskell, who has carried the heavy responsibilities, and there is Elder Irwin and several men I might mention who have the heavy responsibilities.

“Where was your respect for the men of age? What authority could you exercise without taking all the responsible men to weigh the matter? But **let us now investigate the matter**. We must now reconsider whether it is the Lord’s judgment, in the face of the work that has been neglected, of showing your zeal to carry the work even another year. If you should carry the work another year with the help that shall unite with you, **there should be a change take place in you and Elder Prescott**. And humble your own hearts before God. The Lord will have to see in you a showing of a different experience, for **if ever men needed to be reconverted at this present [time], it [is] Elder Daniells and Elder Prescott**.

“Seven men should be chosen that are men of wisdom and through the working of the grace of God [give] evidence [of] a reconversion. For any men who are **so blinded that they cannot reason from cause to effect**, that they would ignore the men who have borne the responsibilities of the work and these presidents of conferences, [that] men [who] carry the work for over two years should be disregarded and such an impulsive consequence take place that men would neglect the very work kept before them for years—work the cities—and no, or but very little, attention [be] given to the old men for counsel, but **proclaim the things they choose to give the people**, bears its own testimony of the unsafety of the men to be entrusted with such a grand and wonderful work.

“Christ is not dead. He will never suffer His work to be carried on in this strange way. **Let the books alone. If any change is essential,** God will have the harmony in that change consistent, but when a message has been entrusted to men with the large responsibilities involved, [God] demands faithfulness that will work by love and purify the soul. **Elders Daniells and Prescott both need reconversion. A strange work has come in, and it is not in harmony with the work Christ came to our world to do; and all who are truly converted will work the works of Christ.**

“We are everyone [to] work out the work which shall glorify the Father. We have **come to the crisis**—either to conform to the character of Jesus Christ right in this preparatory time or not attempt [it]. Elder Daniells, [you are not] to feel at liberty to let your voice be heard on high as you have done under similar circumstances. **And understand, the president of a conference is not a ruler.** He works in connection with the wise men who occupy the position as presidents whom God has accepted. He has **not liberty to meddle with the writings in printed books from the pens that God has accepted.** They are no longer to bear sway unless they show less of the ruling, dominating power. **The crisis has come,** for God will be dishonored.

“How does the Lord look upon the unworked cities? Christ is in heaven. Now its acknowledgment is to be, ‘There is no kingly rule. And now is the crisis of this world. Now I am the Power to save or to destroy. Now is the time when the destiny of all is in My hands. I have given My life to save the world. And “I, if I be lifted up,” the saving grace I shall impart will prove that all who will be fashioned after the divine similitude and will be one with Me shall work as I work with My power of redeeming grace.’ Whoever will, [let him] take hold with his brethren to do the work given them to do when in responsible places under the counsel the Lord gives, and seek most earnestly to work in complete harmony with Him who so loved the world He gave His life a full sacrifice for the saving of the world. I speak to our ministers, that as they enter upon the work in our cities let there be a calm sacredness attending the ministry of the Word. We cannot make the proper impression upon the minds of the people if we . . . [Lower third of this page left blank.]

“I copy from my Diary. The truth as it is in Jesus—talk it, pray it, believe every word in its simplicity. What would you gain if mistakes are brought before the men who have departed from the faith and given heed to seducing spirits, men who were not long ago with us in the faith? Will you stand on the devil’s side? Give your attention to the unworked fields. A world-wide work is before us. I was given representations of John Kellogg.

“A very attractive personage was representing the ideas of the specious arguments that he was presenting, **sentiments different from the genuine Bible truth. And those who are hungry and thirsting after something new were advancing ideas [so specious] that Elder Prescott was in great danger.** Elder Daniells was in great danger [of] becoming **wrapped in a delusion** that if these sentiments could be spoken everywhere it would be as a new world.

“Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a **spiritual[istic] appearance** and drawing our people to beautiful sentiments that would deceive, if possible, the very elect. I have to trace with my pen [the fact] that these brethren would see defects **in their delusive ideas that would place the truth in an uncertainty**; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] **when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result,** and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.—Ms 67, 1910, 1–8. *Manuscript Release*, volume 20, 17–22.

Ellen G. White Estate
Washington, D.C.
December 1, 1988

Habakkuk's Two Tables #5

PART ONE: THE SPIRIT OF PROPHECY

THE RISE AND FALL OF NATIONS

“Every nation that has come upon the stage of action has been **permitted** to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of ‘the Watcher and the Holy One.’ **Prophecy has traced the rise and fall of the world’s great empires—Babylon, Medo-Persia, Greece, and Rome.** With each of these, as with nations of less power, **history repeated itself.** Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another. . . .

“**From the rise and fall of nations as made plain in the pages of Holy Writ,** they need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and its magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As ‘the flower of the grass’ it has perished. So perishes all that has not God for its foundation. Only that which is bound up with His purpose and expresses His character can endure. His principles are the only steadfast things our world knows.” *Education*, 177, 184.

AS MADE PLAIN IN THE BOOKS OF DANIEL AND THE REVELATION

“**From the rise and fall of nations as made plain in the books of Daniel and the Revelation,** we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,—power and magnificence which to the people of that day seemed so stable and enduring,—how completely has it passed away! As ‘the flower of the grass,’ it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.” *Prophets and Kings*, 548.

THE DOWNFALL OF AN EMPIRE

“In prophetic scripture, the sounding of trumpets is always used to **denote the downfall of some empire,** nation, or place, or some dreadful battle, which may decide the fate of empires, nations, or places. . . .

“The last three trumpets will claim our attention in his discourse; the first four having their accomplishment under Rome Pagan; to the last three under Rome Papal. **These three trumpets and three woes are a description of the judgments that God has sent and will send on this Papal beast, the abomination of the whole earth.**” *William Miller’s Works*, volume 2, page 115–116.

“We name as the subject of this chapter the seven trumpets, as these constitute the main theme of the chapter, although there are other matters introduced before the opening of that series of events. The first verse of this chapter relates to the events of the preceding chapters, and therefore should not have been separated from them by the division of the chapter.

“‘VERSE 1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.’

“The series of seven seals is here resumed and concluded. The sixth chapter closed with the events of the sixth seal, and the eighth commences with the opening of the seventh seal; hence **the seventh chapter stands parenthetically** between the sixth and seventh seals, from which it appears that the sealing work of that chapter belongs to the sixth seal.

“Silence in Heaven.—Concerning the cause of this silence, only conjecture can be offered,—a conjecture, however, which is supported by the events of the sixth seal. That seal does not bring us to the Second Advent, although it embraces events that transpire in close connection therewith. It introduces the fearful commotions of the elements, described as the rolling of the heavens together as a scroll, caused by the voice of God, the breaking up of the surface of the earth, and the confession on the part of the wicked that the great day of God’s wrath is come. They are doubtless in momentary expectation of seeing the King appear in, to them, unendurable glory. But the seal stops just short of that event. The personal appearing of Christ must therefore be allotted to the next seal. But when the Lord appears, he comes with all the holy angels with him. Matthew 25:31. And when all the heavenly harpers leave the courts above to come down with their divine Lord, as he descends to gather the fruit of his redeeming work, will there not be silence in heaven?

“The length of this period of silence, if we consider it prophetic time, would be about seven days.

“VERSE 2. And I saw the seven angels which stood before God; and to them were given seven trumpets.’

“This verse introduces a new and distinct series of events. In the seals we have had the history of the church during what is called the gospel dispensation. In the seven trumpets, now introduced, we have **the principal political and warlike events** which were to transpire during the same time.

“VERSE 3–5. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. 5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.’

“Having as it were, in verse 2, brought out the seven angels, and introduced them before us upon the stage of action, John, for a moment, in the three verses last quoted, directs attention to an entirely different scene. The angel which approaches the altar is not one of the seven trumpet angels. The altar is the altar of incense, which, in the earthly sanctuary, was placed in the first apartment. Here, then, is another proof that there exists in heaven a sanctuary with its corresponding vessels of service, of which the earthly was a figure, and that we are taken into that sanctuary by the visions of John, A work of ministration for all the saints in the sanctuary above is thus brought to view. Doubtless the entire work of mediation for the people of God during the gospel dispensation is here presented.

“This is apparent from the fact that the angel offers his incense with the prayers of all saints. And that we are here carried forward to the end, is evident from the act of the angel in filling the censer with fire and casting it unto the earth; for his work is then done; no more prayers are to be offered up mingled with incense; and this symbolic act can have its application only at the time when the ministration of Christ in the sanctuary in behalf of mankind has forever ceased. And following the angel’s act are voices, thunderings, lightnings, and an earthquake—exactly such occurrences as we are elsewhere informed transpire at the close of human probation. (See Revelation 11:19; 16:17, 18.)

“But why are these verses thus thrown in here? Answer: As a message of hope and comfort for the church. The seven angels with their warlike trumpets had been introduced; terrible scenes were to transpire under their sounding; but before they commence, the people of God are pointed to the work of mediation in their behalf above, and their source of help and strength during this time. Though they should be tossed like feathers upon the tumultuous waves of strife and war, they were to know that their great High Priest still ministered for them in the sanctuary in heaven, and that thither they could direct their prayers, and have them offered, with incense, to their Father in heaven. Thus could they gain strength and support in all their calamities.

“‘VERSE 6. And the seven angels which had the seven trumpets prepared themselves to sound.’

“The subject of the seven trumpets is here resumed, and occupies the remainder of this chapter and all of chapter 9. The seven angels prepare themselves to sound. Their sounding comes in as **a complement to the prophecy of Daniel 2 and 7**, commencing with the breaking up of the old Roman empire into its ten divisions, of which, in the first four trumpets, we have a description.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 475–477.

“In the Revelation all the books of the Bible meet and end. Here is **the complement of the book of Daniel**. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” *Acts of the Apostles*, 585.

“Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it **the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” *Manuscript Releases*, volume 9, 8.

“For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: ‘There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.

“The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which **a false religion became the scourge of an apostate church**; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 495.

“In the New York Journal of Commerce of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: ‘No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, . . . in the only sense in which it is possible to be literally true.’

“Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: ‘When ye shall see all these things, know that it is near, even at the doors.’ Matthew 24:33. After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man. Revelation 6:12–17.

“Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, ‘an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.’—*The Old Countryman*, in Portland Evening Advertiser, November 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the Second Advent.

“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.

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As **an earnest of what would befall the people should they continue impenitent**, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital. This affliction brought the king to his senses; ‘he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.’ 2 Chronicles 33:11–13. But this repentance, remarkable though it was, **came too late to save the kingdom** from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.” *Prophets and Kings*, 382.

“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**. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that ‘Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.’ She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

“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.

“God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches.” *Review and Herald*, January 19, 1905.

“God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844**.” *Manuscript Release*, Number 760.

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matt. 13:16, 17]. **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.

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

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

“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.

“Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel’s message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844.” *General Conference Bulletin*, April 1, 1903.

Habakkuk's Two Tables #6

PART TWO: LINE UPON LINE

“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.

“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:—

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.’

“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 IV—To understand doctrine, bring **all the scriptures together on the subject you wish to know**, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

RULE V—**Scripture must be—its own expositor**, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible.

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. If you wish to understand them, **you must combine them all in one.**

A KEY

“The apostle says, ‘All scripture is given by inspiration of God, and is 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.’ The Bible is its own expositor. **One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word.** By **comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident.**

“Many think that they must consult **commentaries** on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church, as a body professing to believe the Bible, **to gather up the scattered jewels of God’s word into one perfect chain of truth!** The **jewels of truth do not lie upon the surface**, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven’s light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, ‘This is the way, walk ye in it.’

“The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort with prayer and reflection, to understand that they must know or lose heaven. They have so long been under the shadow of the enemy that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light.” *Review and Herald*, December 1, 1891.

COMPARING SCRIPTURE WITH SCRIPTURE

“The truth and the glory of God are inseparable; **it is impossible for us**, with the Bible within our reach, to honor God **by erroneous opinions**. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. **If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.**

“‘There is a way that seemeth right unto a man, but the end thereof are the ways of death.’ Proverbs 16:25. **Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God.** A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

“God has given us His word that we may become acquainted with its teachings and **know for ourselves** what He requires of us. When the lawyer came to Jesus with the inquiry, ‘What shall I do to inherit eternal life?’ the Saviour referred him to the Scriptures, saying: ‘What is written in the law? how readest thou?’ **Ignorance will not excuse young or old**, nor release them from the punishment due for the transgression of God’s law; because there is in their hands a faithful presentation of that law and of its principles and claims. **It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right.** His soul’s salvation is at stake, and **he should search the Scriptures for himself.** However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

“It is **the first and highest duty of every rational being to learn from the Scriptures what is truth**, and then to walk in the light and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.

“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.** [Miller’s eleventh rule.] 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.

“**We should exert all the powers of the mind in the study of the Scriptures and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems.** We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

“Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. [Miller’s fourteenth rule.] One reason why many theologians have no clearer understanding of God’s word is, they close their eyes to truths which they do not wish to practice. An [1888 edition] understanding of Bible truth depends not so much on

the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. [Miller's second rule]" *The Great Controversy*, 597–599.

INDIVIDUALLY CALLED TO BE STUDENTS OF PROPHECY

“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.” *Testimonies*, volume 5, 708.

INDIVIDUALLY TESTED

“It does not seem possible to us now that any should have to **stand alone**; but **if God has ever spoken by me, the time will come** when we shall be brought before councils and before thousands for his name’s sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah.” *Review and Herald*, December 18, 1888.

“**The members of the church will individually be tested and proved**. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, **perhaps separately and alone**. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges.” *Testimonies*, volume 5, 463.

CONTEXT

“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.

“When God’s people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and

yet as a people we are asleep. God wills that **a voice shall be heard arousing His people to action.**" *Testimonies*, volume 5, 707–708.

TRACE THEIR WORKING

"The Bible is its own expositor [Miller's fifth rule]. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain **a knowledge** of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the **nature of the two principles** that are contending for supremacy, and **should learn to trace their working through the records of history and prophecy**, to the great consummation." *Education*, 191.

TRACE, v.t. [L. tracto, from traho; Eng. **to draw**, to drag.] 1. To **mark out; to draw or delineate with marks**; as, to trace a figure with a pencil; to **trace the outline of anything**. 2. To **follow by some mark that has been left by something which has preceded**; to follow by **footsteps** or tracks. 3. To follow with exactness. *Webster's 1828 Dictionary*.

TRACE THE LINES OF PROPHECY

"We must have a **knowledge of the Scriptures**, that we may **trace down the lines of prophecy**, and understand **the specifications given by the prophets**, and by **Christ and the apostles**; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness." *Review and Herald*, July 31, 1888.

THE POINT OF REFERENCE

"In the Revelation all the books of the Bible meet and end." *Acts of the Apostles*, 585.

THE SAME LINE OF PROPHECY

"Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it **the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.**" *Manuscript Releases*, volume 9, 7–8.

REVELATION 12

"The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth." *The Great Controversy*, 439.

LINE UPON LINE

"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.” *Selected Messages*, book 2, 114.

THE TESTIMONIES NEVER CONTRADICT HIS WORD

“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.

LINE UPON LINE

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; **line upon line, line upon line**; here a little, and there a little:

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 28:9–13.

Line: H6957—From H6960 (compare H6961); a *cord* (as *connecting*), especially **for measuring**; figuratively **a rule**; also a *rim*, a musical *string* or accord:—line.

H6960—A primitive root; to *bind* together (perhaps by *twisting*), that is, **collect**; (figuratively) to *expect*:— **gather (together)**, look, patiently, tarry, wait (for, on, upon).

H6961—From H6960; **a (measuring) cord** (as if for *binding*):— line.

THE LINE OF PROPHECY

“The burden of the warning now to come to the people of God, nigh and afar off, is the third angel’s message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. 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. But the voices do not cease to be heard—’This is truth. I have new light.’ But these new lights **in prophetic lines** are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If **the student of the Word** would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out **new theories**, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.” *Selected Messages*, book 2, 103–104.

THEIR ORDER

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen and voice** we are to sound the proclamation, **showing their order**, and **the application of the prophecies that bring us to the third angel’s message**. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be.**” *Selected Messages*, book 2, 104–105.

PAST

“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order.**” *Selected Messages*, book 2, 101–102.

FUTURE

“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.

“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.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

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. 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.

LOCATED BY THE WORD OF INSPIRATION

“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, n. [way and 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.

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.

PAST HISTORY TO BE BROUGHT BEFORE THE PEOPLE

“The dealings of God with His people should be often repeated. How frequently were the **waymarks** set up by the Lord in His dealings with ancient Israel! Lest they should forget the history of the past, He commanded Moses to frame these events into song, that parents might teach them to their children. They were to gather up memorials and to lay them up in sight. Special pains were taken to preserve them, that when the children should inquire concerning these things, the whole story might be repeated. Thus the providential dealings and the marked goodness and mercy of God in His care and deliverance of His people were kept in mind. We are exhorted to ‘call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.’ Hebrews 10:32. For His people in this generation the Lord has wrought as a wonder-working God. **The past history of the cause of God needs to be often brought before the people, young and old.** We need often to recount God’s goodness and to praise Him for His wonderful works.” *Testimonies*, volume 6, 364, 365.

FOR HISTORY WILL REPEAT ITSELF

“Again and again I have been shown that the past experiences of God’s people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year’s almanac. **The record is to be kept in mind, for history will repeat itself.**” *Publishing Ministry*, 175.

THE TIMES IN WHICH WE LIVE

“We should study the great **waymarks** that **point out the times in which we are living.**” *Last Day Events*, 14.

WE CAN KNOW

“Brethren and sisters, my faith is as strong as ever that the things of this world are about to close. It is stronger than when I saw you last. We can see the **waymarks** that are all along the way. When we are traveling along a road alone, and see a guide board; **if we can read** we know that we are at such a place; so it is **if our minds are active and so consecrated to God that we can understand His workings, we can know just where we are in this world’s history.** . . .

“**We want to know where we are in history.**” *Sermons and Talks*, 48, 49.

CONSTANTLY SEARCHING

“Our faith in reference to the messages of the **first, second, and third** angels was correct. The great **waymarks** we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have

succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. **We can learn much, and should be constantly searching the Scriptures to see if these things are so.**" *Evangelism*, 223.

GUARDED

"The great **waymarks** of truth, **showing us our bearings in prophetic history**, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light." *Selected Messages*, book 2, 101–102.

"At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. **Not a pin is to be moved from the foundations of our faith.** Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. **The old waymarks must be preserved**, that we lose not our bearings." *Manuscript Releases*, volume 1, 55.

MEN WHOM HE HAS APPOINTED

"God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a crisis, **he will raise up men as he did in ancient times.** Young men will be bidden to **link up with the aged standard-bearers**, that they may be strengthened and taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of his Spirit, **God has so often spoken, pointing out the right way and condemning the wrong way.** When perils arise, which try the faith of God's people, these **pioneer workers** are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in.

"**The experience of those aged workers is needed now;** for Satan is watching every opportunity to make of no account **the old waymarks,—the monuments that have been raised up along the way.**" *Review and Herald*, November 19, 1903.

"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.

Habakkuk's Two Tables #7

PART TWO: LINE UPON LINE

LINE UPON LINE

“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.” *Selected Messages*, book 2, 114.

THE TESTIMONIES NEVER CONTRADICT HIS WORD

“Study it and the testimonies God has given; for they never contradict His Word.” *Selected Messages*, book 3, 32.

LINE UPON LINE

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; **line upon line, line upon line**; here a little, and there a little:

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 28:9–13.

THE SPECIFICATIONS GIVEN BY THE PROPHETS

“We must have a **knowledge of the Scriptures**, that we may **trace down the lines of prophecy**, and understand **the specifications given by the prophets**, and by **Christ** and the **apostles**; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness.” *Review and Herald*, July 31, 1888.

THE REFRESHING

THE OPENING AND THE CLOSE OF THE GOSPEL

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are again to be fulfilled** in the latter rain at its close. Here are ‘**the times of refreshing**’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus.’ Acts 3:19–20.” *The Great Controversy*, 611–612.

THE FORMER AND THE LATTER

“The outpouring of the Spirit in the days of the apostles was ‘**the former rain,**’ and glorious was the result. But **the latter rain** will be more abundant. What is the promise to those living in these last days? ‘Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee.’ ‘Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.’ Zechariah 9:12; 10:1.” *Testimonies*, volume 8, 21.

“‘Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.’ ‘He will cause to come down for you the rain, **the former rain, and the latter rain.**’ In the East the former rain falls at the **sowing time**. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, **ripens the grain** and prepares it for the sickle. The Lord employs these operations of nature to represent **the work of the Holy Spirit**. As the dew and the rain are given first to cause the **seed to germinate**, and **then to ripen the harvest**, so the Holy Spirit is given to carry forward, from **one stage to another, the process of spiritual growth**. The ripening of the grain represents the completion of the work of God’s grace in **the soul**. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

“The latter rain, ripening earth’s harvest, represents **the spiritual grace that prepares the church for the coming of the Son of man**. But unless the former rain has fallen, there will be no life; the green blade will not spring up. **Unless the early showers have done their work, the latter rain can bring no seed to perfection.**

“There is to be ‘first the blade, then the ear, after that the full corn in the ear.’ There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour.

“Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. **But there must be no neglect of the grace represented by the former rain. 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*, 506–507.

ADVENTISM

“**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.

THE LOUD CRY

“**The latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.**” *Review and Herald*, April 21, 1891.

THE MIDNIGHT CRY

“You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with ten times the power.” *Spalding and Magan*, 5.

“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 was 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.” *Review and Herald*, February 11, 1896.

A TWO STEP MESSAGE

PENTECOST'S TWO STEPS

“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.

John 20:19–21; John 20:17–18

PARALLEL PASSAGE

Luke 24:36–49

“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*, 506–507.

THE MESSAGE OF THE GOLDEN OIL

“**The anointed ones** standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, 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, that they shall not flicker and go out. Were it not that **this holy oil is poured from heaven in the messages of God’s Spirit**, the agencies of evil would have entire control over men.

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

“Then answered I, and said unto him, What *are these two olive trees* upon the right *side* of the candlestick and upon the left *side* thereof? And I answered again, and said unto him, What *be these two olive branches* which through the two golden pipes empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth. Zechariah 4:11–14. These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. **The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth.** This is **the baptism by the Holy Spirit with fire.** This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1180.

TWO OLIVE TREES

“Concerning **the two witnesses** the prophet declares further: ‘These are **the two olive trees**, and **the two candlesticks** standing before the God of the earth.’ ‘**Thy word,**’ said the psalmist, ‘**is a lamp** unto my feet, and **a light unto my path.**’ Revelation 11:4; Psalm 119:105. **The two witnesses** represent **the Scriptures of the Old and the New Testament.**” *The Great Controversy*, 267.

Give ear, O ye heavens, and I will speak; and hear, O earth, **the words of my mouth.** **My doctrine shall drop as the rain,** my **speech** shall distil as the **dew,** as **the small rain** upon the tender herb, and as **the showers** upon the grass. Deuteronomy 32:1–2.

THEY WOULD NOT HEAR

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; **line upon line, line upon line;** here a little, and there a little:

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 28:9–13.

WHY?

PERFECTING HOLINESS IN THE FEAR OF GOD

“The **refreshing** or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, **perfecting holiness in the fear of God.**” *Counsels on Diet and Foods*, 33.

THE EARLY RAIN

“The latter rain, ripening earth’s harvest, represents **the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life**; the green blade will not spring up. Unless **the early showers have done their work, the latter rain** can bring no seed to perfection. . . .

“Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. . . . **But there must be no neglect of the grace represented by the former rain. 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*, 506–507.

WATCH

“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*.

“Unless those who can help in—are aroused to a sense of their duty, **they will not recognize the work of God when the loud cry of the third angel shall be heard.** When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” *Testimonies to Ministers*, 300.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and **ye shall find rest for your souls.** But they said, **We will not walk *therein*.** Also I set watchmen over you, *saying*, **Hearken to the sound of the trumpet.** But they said, **We will not hearken.** Jeremiah 6:16–17.

THE TRUMPET SOUND

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and **where God has given the trumpet a certain sound. We want to give the trumpet a certain sound.** We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: ‘And after these things 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, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ [Revelation 18:1–2].

“Well now, how are we going to know anything about that message **if we are not in a position to recognize anything of the light of heaven when it comes to us?** And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. **Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.**” *Sermons and Talks*, volume 1, 142.

LINE UPON LINE: WEANED FROM THE MILK

Whom shall he teach knowledge? and whom shall he make to understand doctrine? **them that are weaned from the milk, and drawn from the breasts.** Isaiah 28:9.

Hebrews 5:12–6:8

MILK OR MEAT

PRESENT TRUTH

“There are many precious truths contained in the Word of God, but it is ‘present truth’ that the flock needs now.” *Early Writings*, 63.

LINE UPON LINE: UNDERSTANDING KNOWLEDGE

Whom shall he teach **knowledge?** and whom shall he make to **understand** doctrine? them that are weaned from the milk, and drawn from the breasts. Isaiah 28:9.

For when for the time **ye ought to be teachers**, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. Hebrews 5:12.

TEACHERS THE KNOWLEDGE

And **they that be wise** shall **shine** as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 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. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but **the wise shall understand**. Daniel 12:3, 4, 10.

Wise: teachers

Shine: to teach

My people are destroyed for **lack of knowledge**: because thou hast **rejected** knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hosea 4:6.

THE DOCTRINE

Give ear, O ye heavens, and I will speak; and hear, O earth, **the words of my mouth. My doctrine shall drop as the rain**, my **speech** shall distil as the **dew**, as **the small rain** upon the tender herb, and as **the showers** upon the grass. Deuteronomy 32:1–2.

THE WISE AND THE WICKED

And **they that be wise shall shine** as the brightness of the firmament; and they that turn many to righteousness **as the stars** for ever and ever. 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. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and **none of the wicked shall understand**; but the **wise** shall understand. Daniel 12:3, 4, 10.

FALSE TEACHERS

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any **private interpretation**. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

But **there were false prophets** also among the people, even as **there shall be false teachers among you**, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 1 Peter 1:19–2:1.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

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 28:9–13.

ANOTHER TONGUE

“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.

“Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. **Manifold teaching needs to be given.** ‘Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.’ Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. ‘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.’ **Why?—because they did not heed the word of the Lord that came unto them.**

“This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, ‘Give Me thine heart.’ It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.

“God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. **You are not to say, I will follow the Lord’s guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord’s similitude.** Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of----?” *Testimonies to Ministers*, 419.

Habakkuk's Two Tables #8

PART TWO: LINE UPON LINE

FIGURATIVE DELINEATION

“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. **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, *a.* [Fr. *figuratif*, from *figure*.] 1. Representing something else; representing by resemblance; **typical**. 2. Representing by resemblance; not literal or direct. *Webster's 1828 Dictionary*.

DELINEATION, *n.* [L. *delineatio*.] 1. First draught of a thing; outline; **representation of a form or figure by lines; sketch**; design. *Webster's 1828 Dictionary*.

“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.

1798: THE FIRST ANGEL'S MESSAGE ARRIVES

“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.” *Testimonies to Ministers*, 115.

1798: THE “TIME OF THE END”

“But **at the time of the end**, says the prophet, ‘Many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. . . . **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.

THE LION OF THE TRIBE OF JUDAH

“It was **the Lion of the tribe of Judah who unsealed the book** and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’” *Testimonies to Ministers*, 115.

THE UNSEALING

“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.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the 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 4:4–5. Though ‘the true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.**” James White, *Review and Herald*, November 1, 1853.

TRADITIONS, CUSTOMS & MAXIMS

“The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to the people as **a sealed book**, closed to their comprehension.” *Signs of the Times*, May 17, 1905.

“When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

“But **the Lion of the tribe of Judah** prevailed. He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place.” *Spalding Magan*, 58.

THE BOOK OF DIVINE INSTRUCTION

“Let everyone who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this

Book **divine instruction** is given to all. The Bible is addressed to every one—to every class of society, to those of every clime and age.” *Signs of the Times*, July 11, 1906.

STANDING IN HIS LOT

“Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days**.” *Sermons and Talks*, volume 1, 225–226.

FULFILLING HIS PURPOSE

“When God gives a man a special work to do, he is to **stand in his lot** and place as did Daniel, ready to answer the call of God, ready **to fulfill His purpose**.” *Manuscript Releases*, volume 6, 108.

1833: MESSAGE FORMALIZED—THE FIRST ANGEL’S MESSAGE PROCLAIMED

AUGUST 11, 1840: THE FIRST ANGEL’S MESSAGE EMPOWERED

Revelation 10:1–2

THE MIGHTY ANGEL

“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**.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

THE ANGEL’S POSITION

“The angel’s position, with one foot on the sea, the other on the land, signifies **the wide extent of the proclamation of the message**. It will cross the broad waters and be proclaimed in other countries, even to all the world.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

“The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.” *Selected Messages*, book 2, 108.

MILLER’S RULES CONFIRMED

“**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.

FIRST MESSAGE EMPOWERED

“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.**” *The Great Controversy*, 611.

“Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord’s soon coming in power and great glory to our world is truth, and in **1840** many voices were raised in its proclamation.” *Manuscript Releases*, volume 9, 134.

TESTING PROCESS INITIATED

Revelation 10:8–10; Ezekiel 2:1–3:9; Jeremiah 15:16–21

“The comprehension of truth, the glad reception of the message, is represented in **the eating of the little book**. The truth in regard to the time of the advent of our Lord was a precious message to our souls.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

MAY 1842: THE 1843 CHART

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

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

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

“Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on

one theme, the coming of the Lord Jesus at a certain time, 1844.” Joseph Bates, *Early SDA Pamphlets*, 17.

JUNE 1842: THE SECOND ANGEL’S MESSAGE ARRIVES

“**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller.” *Testimonies*, volume 1, 21.

MARCH 22, 1844: THE TARRYING TIME AND THE FIRST DISAPPOINTMENT

“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 Great Controversy*, 392.

1843 & 1844: THE SECOND ANGEL’S MESSAGE PROCLAIMED

“The first and **second messages were given in 1843 and 1844**, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104.

AUGUST 12–17, 1844: THE MIDNIGHT CRY; THE SECOND ANGEL’S MESSAGE EMPOWERED

“**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.

OUTPOURING OF THE SPIRIT

“**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. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age.** There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.” *The Great Controversy*, 400, 401.

THE SEVEN THUNDERS

Revelation 10:4

A DELINEATION OF EVENTS

“The . . . seven thunders was a delineation of **events** which would transpire under the first and second angels’ messages.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

1. 1798—FIRST MESSAGE ARRIVES
2. AUGUST 11, 1840—FIRST MESSAGE EMPOWERED
3. MAY 1842—THE 1843 CHART PUBLISHED
4. JUNE 1842—SECOND MESSAGE ARRIVES
5. MARCH 22, 1844—THE TARRYING TIME ARRIVES
6. AUGUST 12–17, 1844—SECOND MESSAGE EMPOWERED
7. OCTOBER 22, 1844—THIRD MESSAGE ARRIVES

THE SEVEN THUNDERS: EVENTS

“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.”

“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.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

THE PASSING OF TIME—1844, 1845 AND 1846

“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. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . **The evidence given in our early experience has the same force that it had then.** The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.” *Manuscript Releases*, volume 1, 53.

1846

“In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. 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. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. 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. Said the angel: ‘It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.’” *Testimonies*, volume 1, 75.

SHOULD NOT BE ALTERED

“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*, 74–75.

“I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it

plain. I saw that **the old chart was directed by the Lord**, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding and Magan*, 2.

1850

“I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Manuscript Releases*, volume 13, 359.

1863: ADVENT MOVEMENT ENDS

“**The advent movement of 1840–44** was a glorious manifestation of the power of God. . . but these are to be far exceeded by **the mighty movement under the last warning of the third angel**.” *The Great Controversy*, 611.

“But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false Christ’s in the first century of the Christian church, so there arose false prophets in the sixteenth century.” *The Great Controversy*, 186.

“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.” *The Great Controversy*, 464.

“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?” *Selected Messages*, book 1, 204–205.

SEVENTH-DAY ADVENTISTS CHURCH INCORPORATED 1863 CHART INTRODUCED: REMOVING THE 2520

“I will here copy from another testimony written June 6, 1863: ‘I was shown that our testimony was still needed in the church, and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband tax his less. Much time is spent by him upon various matters which **confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining** in the *Review* as it should.

“I saw that my husband’s mind should not be crowded and overtaxed. **His mind must have rest**, and he be left free to write and attend to matters which others cannot do. Those engaged in the Office can lift from him a great weight of care if they would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to

forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember.

“My husband has had much care, and he has done many things which others ought to have done, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. **This has been a great perplexity to his mind.** Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty.

“I was shown that my husband should take time to do those things which his judgment tells him would preserve his health. He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, or his mind would become a wreck. I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But he has borne too many burdens, and those laboring with him at the Office, and his ministering brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved.”
Pamphlets 159, 14–15.

TURNING POINT IN CIVIL WAR BETWEEN NORTH & SOUTH SLAVERY ENDING

“Science and history cannot of themselves make men wise unto salvation; but through the aid of the Holy Spirit, which, in answer to prayer, will be given to guide into all truth, science and history may be made use of as a clear, definite light, blending with that of the written, inspired word. **There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done.** His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

“There are periods which are **turning points in the history of nations and of the church.** In the providence of God, when **these different crises arrive, the light for that**

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

HEALTH REFORM

“Seventh-day Adventists are handling momentous truths. More than forty years ago [in 1863] the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please.” *Counsels to the Church*, 235.

Habakkuk's Two Tables #9

PART TWO: LINE UPON LINE

DARKNESS

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” *Prophets and Kings*, 714.

TIME OF THE END

Daniel 9:1–2

RECORDED IN BOOKS

“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.” *Prophets and Kings*, 554.

THE DESOLATIONS OF JERUSALEM

Luke 21:20–24; Revelation 11:2–3; Daniel 9:24–26

70 AD

“Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. . . .

“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: Deuteronomy 28:56, 57 quoted.]**” *The Great Controversy*, 31–32.

MESSAGE FORMALIZED

“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.

“The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, **He moved upon Cyrus as His agent to discern the prophecies concerning himself**, with which Daniel was so familiar, and to grant the Jewish people their liberty.” *Prophets and Kings*, 556–557.

THE FIRST DECREE

WORLDWIDE

Ezra 1:1–2

LAYING THE CORNERSTONE

“The house that was about to be rebuilt had been the subject of many prophecies concerning the favor that God desired to show Zion, and all who were present at the laying of the cornerstone should have entered heartily into the spirit of the occasion. Yet mingled with the music and the shouts of praise that were heard on that glad day, was **a discordant note**. ‘Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, **wept with a loud voice**.’ Verse 12.

“It was natural that sadness should fill the hearts of these aged men, as they thought of the results of long-continued impenitence. Had they and their generation obeyed God, and carried out His purpose for Israel, the temple built by Solomon would not have been destroyed and the captivity would not have been necessary. But because of ingratitude and disloyalty they had been scattered among the heathen.

“Conditions were now changed. In tender mercy the Lord had again visited His people and allowed them to return to their own land. Sadness because of the mistakes of the past should have given way to feelings of great joy. God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some **failed of discerning God’s opening providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement**. They had seen the glory of Solomon’s temple, and they lamented because of the inferiority of the building now to be erected.” *Prophets and Kings*, 563–564.

THE FOUNDATION LAID

Ezra 3:6, 10

THE FEAST OF TRUMPETS

Leviticus 23:24

THE FOUNDATIONS

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive 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. ‘Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. ‘Other **foundation** can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296–297.

1842, 1843, 1844

“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.

NO NEW TIMBERS

“The Word of the Lord has guided our steps since **the passing of the time in 1844**. We have searched the Scriptures; we have built solidly; and **we have not had to tear up our foundations and put in new timbers**.” *Manuscript Releases*, volume 1, 55.

GOD NEVER CONTRADICTS HIMSELF

“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.

“Elder G’s proofs are not reliable. If received, they would destroy the faith of God’s people in the truth that has made us what we are.

“We must be decided on this subject; for the points that he is trying to prove by Scripture, are not sound. **They do not prove that the past experience of God’s people was a fallacy.** We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for everyone to keep silent in regard to the features of our faith in which they acted no part. **God never contradicts Himself.** Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks. [1 John 1:1–10 quoted.]

“I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present claiming that they are truth. But if these theories are received, they will lead to **a denial of the truth that for the past fifty years God has been giving to His people,** substantiating it by the demonstration of the Holy Spirit.” *Selected Messages*, book 1, 161.

THAT WERE MADE CERTAIN TO US

“**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. . . . **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.** [The] **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?” *Upward Look*, 352.

MESSAGE EMPOWERED

“While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God’s people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.

“For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, **Christ Himself came** to Gabriel’s aid. ‘The prince of the kingdom of Persia withstood me one and twenty days,’ Gabriel declares; ‘but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.’ Daniel 10:13. **All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.**” *Prophets and Kings*, 571.

ACTION OF THE ENEMIES: EZRA 4:1–24

“During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the false Smerdis (called Artaxerxes in Ezra 4:7) the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city.” *Prophets and Kings*, 572.

THE SECOND DECREE

“A score 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.

“**Ho, ho**, come forth, and flee from the land of the north,’ was the message given the scattered tribes of Israel who had become settled in many lands far from their former home. Zechariah 2:6–9 quoted.” *Prophets and Kings*, 598–599.

OUT OF BABYLON

Zechariah 2:6–7

TEMPLE FINISHED IN THE SIXTH YEAR OF DARIUS: EZRA 6:15

“The promise, ‘**The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it,**’ was literally fulfilled. Verse 9. ‘The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. 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. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king.’ Ezra 6:14, 15.” *Prophets and Kings*, 596.

THE MIDNIGHT CRY

“The events that followed in rapid succession,—the appearance of Esther before the king, the marked favor shown her, the banquets of the king and queen with Haman as the only guest, the troubled sleep of the king, the public honor shown Mordecai, and the humiliation and fall of Haman upon the discovery of his wicked plot,—all these are parts of a familiar story. **God wrought marvelously for His penitent people**; and a counter decree issued by the king, allowing them to fight for their lives, was **rapidly communicated to every part of the realm** by mounted couriers, who were ‘hastened and pressed on by the king’s commandment.’ ‘And in every province, and in every city, whithersoever the king’s commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for **the fear of the Jews fell upon them.**’ Esther 8:14, 17.

“**On the day appointed for their destruction**, ‘the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.’ Angels that excel in strength had been commissioned by God to protect His people while they ‘stood for their lives.’ Esther 9:2, 16.” *Prophets and Kings*, 602.

THE THIRD DECREE

“About seventy years after the return of the first company of exiles under Zerubbabel and Joshua, Artaxerxes Longimanus came to the throne of Medo-Persia. The name of this king is connected with sacred history by a series of remarkable providences. It was during his reign that Ezra and Nehemiah lived and labored. **He is the one who in 457 B.C. issued the third and final decree for the restoration of Jerusalem.** His reign saw the return of a company of Jews under Ezra, the completion of the walls of Jerusalem by Nehemiah and his associates, the reorganization of the temple services, and the great religious reformations instituted by Ezra and Nehemiah. During his long rule he often

showed favor to God’s people, and in his trusted and well-beloved Jewish friends, Ezra and Nehemiah, he recognized men of God’s appointment, raised up for a special work.” *Prophets and Kings*, 607.

THE PERFECTION REQUIRED BY THE PROPHECY

“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.

JUDGMENT

Ezra 7:25–26

“In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living.” *Selected Messages*, book 1, 125.

EZRA’S ARRIVAL

“Ezra’s arrival in Jerusalem was opportune. There was great need of the influence of his presence. His coming brought courage and hope to the hearts of many who had long labored under difficulties. Since the return of the first company of exiles under the leadership of Zerubbabel and Joshua, over seventy years before, much had been accomplished. **The temple had been finished**, and the walls of the city had been partially repaired. Yet much remained undone.” *Prophets and Kings*, 618.

FAST: EZRA 8:21–23

SEPARATION: EZRA 8:24–32

A COVENANT: EZRA 9:8–10:17

DISAPPOINTMENT

“Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was **disappointingly** small.” *Prophets and Kings*, 612.

“The number who responded to the call to leave Babylon, was **disappointingly** small. Ezra had expected that a large number would return.” *Review and Herald*, February 13, 1908.

OCTOBER 23, 1844

“We found everywhere the scoffers whom Peter said should come in the last days, walking after their own lusts, and saying: ‘Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.’ But those who had looked for the coming of the Lord were not without comfort. They had obtained valuable knowledge in the searching of the word. The plan of salvation was plainer to their understanding. Every day they discovered new beauties in the sacred pages, and a wonderful harmony running through all, **one scripture explaining another, and no word used in vain.**

“Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem, they expected Him to be crowned king. The people flocked from all the region about, and cried: ‘Hosanna to the Son of David.’ And when the priests and elders besought Jesus to still the multitude, He declared that if they should hold their peace even the stones would cry out, for prophecy must be fulfilled. Yet in a few days these very disciples saw their beloved Master, whom they believed would reign on David’s throne, stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were **disappointed**, and the darkness of death closed about them.

“Yet Christ was true to His promises. Sweet was the consolation He gave His people, rich the reward of the true and faithful.

“Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary spoken of in Daniel 8:14 meant the purifying of the earth by fire prior to its becoming the abode of the saints. This was to take place at the advent of Christ; therefore we looked for that event at the end of the 2300 days, or years. But **after our disappointment** the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense, light poured in upon our darkness; doubt and uncertainty were swept away.

“Instead of the prophecy of Daniel 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of His coming.” *Testimonies*, volume 1, 57–58.

Habakkuk's Two Tables #11

PART TWO: LINE UPON LINE

THE EVERLASTING GOSPEL

“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.

Genesis 3:15

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.’

“In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But **instead of obeying** the voice of God, they listened to the words of the tempter. ‘Hath God said, Ye shall not eat of every tree of the garden?’ Satan asked. ‘And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, **lest ye die**. And the serpent said unto the woman, **Ye shall not surely die**: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.’” *Youth Instructor*, February 22, 1900.

“Our lesson for the present time is, How may we most clearly comprehend and present **the gospel that Christ came in person to present to John on the Isle of Patmos**,— the gospel that is termed ‘the revelation of Jesus Christ’? We are to present to our people **a clear explanation of Revelation**. We are to give them the word of God just as it is, with as few of our own explanations as possible.” *Counsels to Writers and Editors*, 29.

Matthew 24:14–16

EVERLASTING

“Cain and Abel represent two classes that will exist in the world till the close of time.” *Patriarchs & Prophets*, 72.

A TEST

“Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator’s dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam’s sin. He permitted his mind to run in the same channel that led to Satan’s fall—indulging the desire for self-exaltation and questioning the divine justice and authority.

“**These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God.** They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour **whom the offerings typified**, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God.” *Patriarchs and Prophets*, 71.

DEVELOPED

“Cain and Abel are given us in Bible history to represent the two orders in humanity. Abel was **faithful and loyal** to God, and he was preferred by the Lord. Cain was **disloyal**; he wished his own ideas to prevail. Abel protested against these principles as disloyal. But as the eldest, Cain thought that his methods and plans should have the supremacy. It made him very angry that Abel would not concede to his views, and his anger burned so hotly that he killed his brother. **Here the two principles of right and wrong are developed.**” *Review and Herald*, September 14, 1897.

MANIFESTED

“The murder of Abel was **the first example of the enmity** that God had declared would exist between the serpent and the seed of the woman—between Satan and his subjects and Christ and His followers. . . . And wherever there are any who will stand in vindication of the righteousness of the law of God, the same spirit will be **manifested** against them. It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ.” *Patriarchs and Prophets*, 77.

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.

Philippians 2:5

Romans 8:6–7

SANCTIFY THEM THROUGH THY WORD

“**They are they that testify of Me,**’—of the Redeemer, Him in whom our hopes of eternal life are centered. The prayer of Christ for His disciples was, ‘Sanctify them through Thy truth; Thy word is truth.’ **If we are to be sanctified through the truth,** we must have an intelligent knowledge of God’s will as revealed in His word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul.” *Bible Echo*, October 22, 1894.

HIS PROPHETIC WORD IS TRUTH

“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 Saviour to come, while the other testifies of a Saviour 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 Saviour is plain.” *Spirit of Prophecy*, volume 3, 211.

CHRIST’S PARABLES

“Revelation is not the creation or invention of something new, but **the manifestation of what was, until revealed, unknown to human beings.** The great and eternal truths contained in the **gospel** are revealed through diligent searching and humbling of ourselves before God. The divine Teacher leads the mind of the humble seeker for truth; and by the Holy Spirit’s guidance, **the truths of the Word** are made known to him. And there can be no more certain and efficient way of knowledge than in being thus guided. The promise of the Saviour was, ‘When he, the Spirit of truth, is come, he will guide you into all **truth.**’ It is through the impartation of the Holy Spirit that we are made to **understand the Word of God.**

“The psalmist writes, ‘Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. . . . Open thou mine eyes, that I may behold wondrous things out of thy law.’

“We are admonished to seek for the truth as for hid treasure. **The Lord opens the understanding of the true seeker after truth**; and the Holy Spirit enables him to grasp **the truths of revelation**. This is what the psalmist means when he asks that his eyes may be opened to behold wondrous things out of the law. When the soul pants after the excellencies of Jesus Christ, the mind is enabled to grasp the glories of the better world. Only by the aid of the divine Teacher can we understand **the truths of the Word of God**. **In Christ’s school we learn to be meek and lowly because there is given to us an understanding of the mysteries of godliness**.

“He who inspired the Word was the true expositor of the Word. Christ illustrated his teachings by calling the attention of his hearers to the simple laws of nature, and to the familiar objects which they daily saw and handled. Thus he led their minds from the natural to the spiritual. Many failed of grasping at once **the meaning of his parables**; but as they day by day came in contact with the objects with which the Great Teacher had associated spiritual truths, some discerned the lessons of divine truth he had sought to impress, and these were convinced of the truth of his mission and converted to the **gospel**.” *Sabbath School Worker*, December 1, 1909.

“Leading thus from the natural to the spiritual kingdom, Christ’s parables are links in the chain of truth that unites man with God, and earth with heaven.” *Christ’s Object Lessons*, 17.

THE PHARISEE AND THE PUBLICAN

“The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world.” *Christ’s Object Lessons*, 152.

PETER THE PHARISEE

“For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was ‘not as other men are.’ When Christ on the eve of His betrayal forewarned His disciples, ‘All ye shall be offended because of Me this night,’ Peter confidently declared, ‘Although all shall be offended, yet will not I.’ Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord.” *Christ’s Object Lessons*, 152.

THRICE TESTED

Mark 14:29, 30

PROGRESSIVE

“The evil that led to Peter’s fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable.

“Peter’s fall was not instantaneous, but gradual.” *A New Life*, 41.and

PETER THE PUBLICAN

“At the last meeting of Christ with His disciples by the sea, Peter, tested by **the thrice-repeated question**, ‘Lovest thou Me?’ (John 21:15–17), had been restored to his place among the Twelve. His work had been appointed him; he was to feed the Lord’s flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep.” *Acts of the Apostles*, 515.

THREE TESTS

“Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God’s word declares, ‘**Many shall be purified, and made white, and tried.**’ **Daniel 12:10**. Only he who endures the trial will receive the crown of life. (James 1:12.)” *Christ’s Object Lessons*, 154, 155.

PURIFIED, MADE WHITE, AND TRIED

THE MILLERITES

Daniel 12:3, 4, 9, 10; Hosea 4:6

“Many who went forth to meet the Bridegroom under the messages of the **first** and **second** angels, refused the third, **the last testing message** to be given to the world, and a similar position will be taken when the last call is made.

“**Every specification of this parable should be carefully studied.** We are represented either by the wise or by the foolish virgins.” *Review and Herald*, October 31, 1899.

FIRST MESSAGE: PURIFIED

SECOND MESSAGE: MADE WHITE

THIRD MESSAGE: TRIED

John 16:8

**SIN; FIRST ANGEL’S MESSAGE; PURIFIED
RIGHTEOUSNESS; SECOND ANGEL’S MESSAGE; MADE WHITE
JUDGMENT; THIRD ANGEL’S MESSAGE; TRIED**

Psalm 77:13

**COURTYARD; SIN; FIRST ANGEL’S MESSAGE; PURIFIED
HOLY PLACE; RIGHTEOUSNESS; SECOND ANGEL’S MESSAGE; MADE WHITE**

MOST HOLY PLACE; JUDGMENT; THIRD ANGEL'S MESSAGE; TRIED

**JUSTIFICATION; COURTYARD; SIN; FIRST MESSAGE; PURIFIED
SANCTIFICATION; HOLY PLACE; RIGHTEOUSNESS; SECOND MESSAGE; MADE WHITE
GLORIFICATION; MOST HOLY PLACE; JUDGMENT; THIRD MESSAGE; TRIED**

THE CLOSED DOOR

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel’s message, the last testing message to be given to the world. . . .

“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.

THE WHEAT AND THE TARES MANIFESTED

“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.

WHEAT & TARES

“Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation.**” *Selected Messages*, book 2, 69.

“I then saw **the third angel.** Said my accompanying angel, ‘Fearful is his word, 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 engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, ‘Let the mind cease to dwell on things of no profit.’” *Manuscript Releases*, volume 5, 425.

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 law 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 Saviour 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.

1 Samuel 15:22–29

MINGLING THE SEEDS
Genesis 6:1–5

“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.

“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 astonished.’” *Prophets and Kings*, 619–620.

“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.

“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.

“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 always, 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.**

“Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ. The student who, in the place of the broad principles of the word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life.” *Fundamentals of Christian Education*, 535–536.

Habakkuk's Two Tables #12

PART TWO: LINE UPON LINE

THE HISTORY OF CHRIST

DARKNESS BEFORE CHRIST

“Before the days of Christ, men asked in vain, ‘What is truth?’ **Darkness** covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even Him who was the Way, the Truth, and the Life.” *Fundamentals of Christian Education*, 238–239.

DARKNESS BEFORE MILLERITES

“He [William Miller] could see hypocrisy, **darkness**, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.” *Early Writings*, 229–230.

TIME OF THE END

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isaiah 7:14.

INCREASE OF KNOWLEDGE

Matthew 1:18–25

JOSEPH

Luke 2:25–38

SIMEON AND ANNA

Luke 2:8–18

SHEPHERDS

Matthew 2:1–12

WISE MEN FROM THE EAST

Matthew 2:13–21

FLIGHT TO EGYPT

MESSAGE FORMALIZED

Matthew 3:1–12

REFORM MESSAGE

“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. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 233.

WORLDWIDE

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan. Matthew 3:5.

MESSAGE EMPOWERED

Matthew 3:13–17

TESTING PROCESS MARKED

Matthew 4:1–10

THE FOUNDATION LAID

“John had been called to lead out as a **reformer**. Because of this, his disciples were in danger of fixing their attention upon him, feeling that the success of the work depended upon his labors, and losing sight of the fact that he was only an instrument through which God had wrought. But **the work of John was not sufficient to lay the foundation of the Christian church**. When he had fulfilled his mission, another work was to be done, which his testimony could not accomplish. His disciples did not understand this. When they saw Christ coming in to take the work, they were jealous and dissatisfied.” *The Desire of Ages*, 181.

TIME OF THE MILLERITES

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

ACTION OF THE ENEMIES

John 11:49–53

MANIFESTATION OF THE HOLY SPIRIT

“**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, 250–251.

JUDGMENT

“Five hundred years before, the Lord had declared by the prophet Zechariah, ‘Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.’ [1 Zechariah 9:9.] **Had the disciples realized that Christ was going to judgment** and to death, they could not have fulfilled this prophecy.

“**In like manner**, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels’ messages were given at the right time, and accomplished the work which God designed to accomplish by them.” *The Great Controversy*, 405.

TIME OF THE MILLERITES

“The prophecies present a succession of events leading down to **the opening of the judgment**. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’” *The Great Controversy*, 355–356.

DISAPPOINTMENT

“**Like the first disciples, William Miller and his associates** did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning **they suffered disappointment**.” *The Great Controversy*, 351–352.

WORK & BACKSLIDING

“Vividly they recalled the scene beside the sea when Jesus had bidden them follow Him. They remembered how, at His command, they had launched out into the deep, and had let down their net, and the catch had been so abundant as to fill the net, even to breaking. Then Jesus had called them to leave their fishing boats, and had promised to make them fishers of men. It was to bring this scene to their minds, and to deepen its impression, that He had again performed the miracle. His act was a renewal of the commission to the disciples. It showed them that the death of their Master had not lessened their obligation to do the work He had assigned them. Though they were to be deprived of His personal companionship, and of the means of support by their former employment, the risen Saviour would still have a care for them. While they were doing His work, He would provide for their needs. And Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side He stood upon the shore. That was the side of faith. If they labored in connection with Him,—His divine power combining with their human effort,—they could not fail of success.” *The Desire of Ages*, 810.

TIME OF THE MILLERITES

“Had Adventists, **after the great disappointment in 1844**, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, **the work would have been completed**, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers **yielded their faith**. . . . Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!” *Evangelism*, 695.

TIME OF CYRUS

Know therefore and understand, *that* from the going forth of the commandment to **restore and to build Jerusalem** unto the Messiah the Prince *shall be seven weeks*, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Daniel 9:25.

NEHEMIAH

“By messengers from Judea the Hebrew patriot learned that days of trial had come to Jerusalem, the chosen city. The returned exiles were suffering affliction and reproach. The temple and portions of the city had been rebuilt; but **the work of restoration was hindered, the temple services were disturbed, and the people kept in constant alarm by the fact that the walls of the city were still largely in ruins.**” *Prophets and Kings*, 628.

THE FOURTH DECREE—PENTECOST

“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 . . .

“The work will be similar to that of the Day of Pentecost.” *The Great Controversy*, 611.

LIFE OR DEATH

“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. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the

apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 259–261.

MOSES

DARKNESS

“Notwithstanding the Lord’s witnesses were clothed in sackcloth, they continued to prophesy throughout the entire period of 1260 years. In the darkest times there were faithful men who loved God’s word, and were jealous for his honor. To these loyal servants were given wisdom, power, and authority to declare his truth during the whole of this time.

““And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” [Revelation 11:7–8.]

“These events were to take place near the close of the period in which the witnesses testified in sackcloth. Through the medium of the papacy, Satan had long controlled the powers that ruled in Church and State. The fearful results were especially apparent in those countries that rejected the light of the Reformation. There was a state of moral debasement and corruption similar to the condition of Sodom just prior to its destruction, and to **the idolatry and spiritual darkness that prevailed in Egypt in the days of Moses.**” *Spirit of Prophecy*, volume 4, 190.

TIME OF THE END

Exodus 2:1–10

LIKE UNTO ME

Deuteronomy 18:15–19; Acts 3:22–24; 7:37

MESSAGE FORMALIZED

Exodus 3:2–10

MESSAGE EMPOWERED—EXODUS 4:24–26

“As Moses journeyed to Egypt, the angel of the Lord met him, and assumed a threatening posture, as though he would slay him. He did not explain the reason for his appearance in this manner, but Moses knew that there was a cause. He was going to Egypt in obedience to the express command of God; therefore the journey must be right. He at once remembered that his youngest son had not been circumcised. In compliance with the wishes of Zipporah, he had postponed the ceremony, contrary to the divine requirement. Now the wife, fearful that her husband might be slain, overcame her feelings of undue affection for her son, and performed the rite herself. After this, the angel let Moses go. In his mission to Pharaoh, he was to be placed in a perilous position, where his life would be exposed to the will of the king, **if God did not by his power, through the presence of angels, preserve him. While Moses was living in neglect of**

one of God's positive commands, his life would not be secure; for angels could not protect him in disobedience.” *Signs of the Times*, February 26, 1880.

TESTING PROCESS

“The Lord appeared unto Abraham, and said unto him, ‘I am the Almighty God. Walk before me, and be thou perfect. And I will make a covenant between me and thee, and will multiply thee exceedingly.’ ‘And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

“He then **required of Abraham and his seed, circumcision**, which was a circle cut in the flesh, as a token that God had cut them out and separated them from all nations as his peculiar treasure. By this sign they solemnly pledged themselves that they would not intermarry with other nations; for by so doing they would lose their reverence for God and his holy law, and would become like the idolatrous nations around them.” *Spirit of Prophecy*, volume 1, 262.

BAPTISM

“The vows which we take upon ourselves **in baptism** embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. **He has made a covenant with God.**” *Testimonies*, volume 6, 98.

REFORM MESSAGE

“In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors.” *Patriarchs and Prophets*, 258.

FOUNDATION

“The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God’—because He is the Creator, and we are His creatures. ‘The Sabbath therefore lies at **the very foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and

must never be forgotten.’—J. N. Andrews, *History of the Sabbath*, chapter 27.” *The Great Controversy*, 437.

ACTION OF THE ENEMIES

Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Exodus 5:7–8.

MANIFESTATION OF THE HOLY SPIRIT

“It was the hand of God, and no human influence or power possessed by Moses and Aaron, that wrought the miracles which they showed before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great ‘I AM’ had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God.” *Patriarchs and Prophets*, 264.

THE MIDNIGHT CRY

Exodus 11:4–6

JUDGMENT

“The **judgment** of which Egypt had first been warned, was to be the last visited. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall.” *Patriarchs and Prophets*, 273.

DISAPPOINTMENT

“Upon us is shining the accumulated light of past ages. The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. **In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt.** In the great **disappointment** of 1844 the faith of His people was tested **as was that of the Hebrews at the Red Sea.**” *Testimonies*, volume 8, 115–116.

WORK

“God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, ‘Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.’ During these intervening days all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting,

and prayer, that their hearts might be cleansed from iniquity.” *Patriarchs and Prophets*, 303–304.

BACKSLIDING

“The ‘mixed multitude’ had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped. The people desired some image to represent God, and to go before them in the place of Moses. God had given no manner of similitude of Himself, and He had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all–powerful Helper of Israel, the only true God. And the desire for some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox! . . .

“Moses in the mount was warned of the apostasy in the camp and was directed to return without delay. ‘Go, get thee down,’ were the words of God; ‘thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it.’ God might have checked the movement at the outset; but He suffered it to come to this height that He might teach all a lesson in His punishment of treason and apostasy.” *Patriarchs and Prophets*, 316–318.

FINISHING THE WORK

“The command was communicated to Moses while in the mount with God, ‘Let them make Me a sanctuary; that I may dwell among them;’ and full directions were given for the construction of the tabernacle. By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But **after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command.**” *Patriarchs and Prophets*, 343.

Habakkuk's Two Tables #13

PART TWO: LINE UPON LINE

PENTECOST TO PENTECOST

OUR ADMONITION

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

SINAI

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

Exodus 24:1, 6–8, 12–18

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

“During his stay in the mount, **Moses received directions for the building of a sanctuary** in which the divine presence would be specially manifested. ‘Let them make Me a sanctuary; that I may dwell among them’ (Exodus 25:8), was the command of God.” *Patriarchs and Prophets*, 313–314.

THE GLORY OF THE LORD, A COVENANT AND GOD’S HAND REMOVED

Exodus 33:21–34:10

A MANIFESTATION OF GOD’S POWER

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

PENTECOST COMMEMORATED

A MEAT OFFERING

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

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

TWO WAVE LOAVES

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

BREAD

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

LEAVEN

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

SIN

1 Corinthians 5:6–8

HIS CHARACTER

“God’s law is the transcript of His character.” *Christ’s Object Lessons*, 305.

THE HUNDRED AND FORTY AND FOUR THOUSAND

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and forty and four thousand*, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were **redeemed from among men**, *being* the first fruits unto God and to the Lamb. Revelation 14:3–4.

REDEEMED

“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, ‘Take away the filthy garments,’ and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ Zechariah 3:4. The spotless robe of Christ’s righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices. Their sins are transferred to the originator of sin. A ‘fair miter’ is set upon their heads.

“While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father’s name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. ‘These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.’ Revelation 14:4, 5.

“Now is reached the complete fulfillment of the words of the Angel: ‘Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch.’ Zechariah 3:8. Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant ‘men wondered at,’ as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. ‘In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.’ Isaiah 4:2, 3.” *Prophets and Kings*, 581–592.

BAKED

Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour;

they shall be **baken** with leaven; *they are* the firstfruits unto the Lord. Leviticus 23:16–17.

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

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

FIRST FRUITS

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

THEY ARE VIRGINS

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and forty and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are **virgins**. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* **the first fruits** unto God and to the Lamb. Revelation 14:3–4.

“The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people**.” *The Great Controversy*, 393.

WAVE OFFERING

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

AN ENSIGN

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

THE ENSIGN IS LIFTED UP

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

All ye inhabitants of the world, and dwellers on the earth, **see ye**, when **he lifteth up an ensign on the mountains**; and when **he bloweth a trumpet**, **hear ye**. Isaiah 18:3.

THE FLOCK OF HIS PEOPLE

And the Lord their God shall save them in that day as **the flock of his people**: for they *shall be as the stones of a crown, lifted up as an ensign* upon his land. Zechariah 9:16.

YE WOULD NOT

For thus saith the Lord God, the Holy One of Israel; In **returning and rest shall ye be saved**; in quietness and in confidence shall be your strength: and **ye would not**.

But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: **till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill**. Isaiah 30:16–17.

THE FINAL GATHERING

Isaiah 11:10–16

“Trials are to come upon God’s people and **the tares are to be separated from the wheat**. But let not Ephraim envy Judah any more, and Judah will no more vex Ephraim. Kind, tender, compassionate words will flow out from sanctified hearts and lips. It is essential that we be united, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit.” *Review and Herald*, March 19, 1895.

PENTECOST’S TWO LOAVES

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

FORTY AND SIX YEARS TO BUILD THE TEMPLE

John 2:19–21

COVENANT CONFIRMED

Daniel 9:27

A MANIFESTATION OF GOD'S POWER

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

A TARRYING TIME

Luke 24:44–52

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

THE FOUNDATION CONDEMNED

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

THE TABLES OF THE COVENANT

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

THE TEN COMMANDMENTS

“The law of Ten Commandments, which has been so lightly disregarded, is **the foundation of many generations**; and no man or body of men has been authorized to **set aside, or vary in the slightest particular**, one of the ten precepts of Jehovah. God spoke this law from Sinai in awful grandeur, in the hearing of all Israel, and **he wrote it with his own fingers upon tables of stone**, not for his chosen people only, but for all men, to the close of time. Christ himself declares that while the heavens and the earth remain, not one jot or tittle shall pass from this holy law.” *Signs of the Times*, February 28, 1884.

“His **law**, written with His own finger upon **tables** of stone, is **the foundation** of all truth.” *Manuscript Releases*, volume 18, 174.

“God’s **law** is the transcript of His character.” *Christ’s Object Lessons*, 305.

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

“‘Hear another parable,’ Christ said: ‘There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?’

“Jesus addressed all the people present; but the priests and rulers answered. ‘He will miserably destroy those wicked men,’ they said, ‘and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.’ The speakers had not at first perceived the application of the parable, but they now saw that they had pronounced their own condemnation. In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple. The 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. Thus was represented God’s unwearied care for Israel. And as the husbandmen were to return to the lord a due proportion of the fruits of the vineyard, so God’s people were to honor Him by a life corresponding to their sacred privileges. But as the husbandmen had killed the servants whom the master sent to them for fruit, so the Jews had put to death the prophets whom God sent to call them to repentance. Messenger after messenger had been slain. Thus far the application of the parable could not be questioned, and in what followed it was not less evident. In the beloved son whom the lord of the vineyard finally sent to his disobedient servants, and whom they seized and slew, the priests and rulers saw a distinct picture of Jesus and His impending fate. Already they were planning to slay Him whom the Father had sent to them as a last appeal. In the retribution inflicted upon the ungrateful husbandmen was portrayed the doom of those who should put Christ to death.

“Looking with pity upon them, the Saviour continued, ‘Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the

corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.'

"This prophecy the Jews had often repeated in the synagogues, applying it to the coming Messiah. **Christ was the cornerstone of the Jewish economy**, and of the whole plan of salvation. This foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting. The Saviour called their attention to the prophecies that would show them their danger. By every means in His power He sought to make plain to them the nature of the deed they were about to do.

"And His words had another purpose. In asking the question, 'When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?' Christ designed that the Pharisees should answer as they did. He designed that they should condemn themselves. His warnings, failing to arouse them to repentance, would seal their doom, and He wished them to see that they had brought ruin on themselves. He designed to show them the justice of God in the **withdrawal of their national privileges**, which had already begun, and which would end, not only in the destruction of their temple and their city, but in the dispersion of the nation.

"The hearers recognized the warning. But notwithstanding the sentence they themselves had pronounced, the priests and rulers were ready to fill out the picture by saying, 'This is the heir; come, let us kill him.' 'But when they sought to lay hands on Him, they feared the multitude,' for the public sentiment was in Christ's favor.

"In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workmen had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long time to find a stone of sufficient size and strength, and of the proper shape, to take that particular place, and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes. But at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the cornerstone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isaiah was shown that this stone was a symbol of Christ. He says:

“Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for **a stone of stumbling and for a rock of offense** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall **stumble**, and **fall**, and be **broken**, and be **snared**, and be **taken**.’ Carried down in prophetic vision to the first advent, the prophet is shown that Christ is to bear trials and tests of which the treatment of **the chief cornerstone** in the temple of Solomon was symbolic. ‘Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste.’ Isaiah 8:13–15; 28:16.

“In infinite wisdom, God chose **the foundation stone**, and laid it Himself. He called it **‘a sure foundation**.’ The entire world may lay upon it their burdens and griefs; it can endure them all. With perfect safety they may build upon it. Christ is a **tried stone**.’ Those who trust in Him, He never disappoints. He has borne every test. He has endured the pressure of Adam’s guilt, and the guilt of his posterity, and has come off more than conqueror of the powers of evil. He has borne the burdens cast upon Him by every repenting sinner. In Christ the guilty heart has found relief. He is the sure foundation. All who make Him their dependence rest in perfect security.

“In Isaiah’s prophecy, Christ is declared to be both **a sure foundation and a stone of stumbling**. The apostle Peter, writing by inspiration of the Holy Spirit, clearly shows to whom Christ is a foundation stone, and to whom a rock of offense:

“If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief cornerstone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient.’ 1 Peter 2:3–8.

“To those who believe, **Christ is the sure foundation**. These are they who fall upon the Rock and are broken. Submission to Christ and faith in Him are here represented. To fall upon the Rock and be broken is to give up our self-righteousness and to go to Christ with the humility of a child, repenting of our transgressions, and believing in His forgiving love. And so also it is by faith and obedience that we build on Christ as our foundation.

“Upon this living stone, Jews and Gentiles alike may build. This is **the only foundation** upon which we may securely build. It is broad enough for all, and strong enough to sustain the weight and burden of the whole world. And by connection with Christ, the living stone, all who build upon this **foundation** become living stones. Many persons are by their own endeavors hewn, polished, and beautified; but they cannot become ‘living stones,’ because they are not connected with Christ. Without this connection, no man can be saved. Without the life of Christ in us, we cannot withstand

the storms of temptation. Our eternal safety depends upon our building upon the sure foundation. Multitudes are today building upon foundations that have not been tested. When the rain falls, and the tempest rages, and the floods come, their house will fall, because it is not founded upon the eternal Rock, the chief cornerstone Christ Jesus.

“To them which **stumble at the word**, being disobedient,’ Christ is a **rock of offense**. But ‘**the stone** which the builders disallowed, the same is made **the head of the corner**.’ Like **the rejected stone**, Christ in His earthly mission had borne neglect and abuse. He was ‘despised and rejected of men; a man of sorrows, and acquainted with grief: . . . He was despised, and we esteemed Him not.’ Isaiah 53:3. But the time was near when He would be glorified. By the resurrection from the dead He would be declared ‘the Son of God with power.’ Romans 1:4. At His second coming He would be revealed as Lord of heaven and earth. Those who were now about to crucify Him would recognize His greatness. Before the universe **the rejected stone** would become **the head of the corner**.

“And on ‘whomsoever it shall fall, it will grind him to powder.’ The people who rejected Christ were soon to see their city and their nation destroyed. Their glory would be broken, and scattered as the dust before the wind. And what was it that destroyed the Jews? It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted. Men set themselves in opposition to God, and all that would have been their salvation was turned to their destruction. All that God ordained unto life they found to be unto death. In the Jews’ crucifixion of Christ was involved the destruction of Jerusalem. The blood shed upon Calvary was the weight that sank them to ruin for this world and for the world to come. So it will be in the great final day, when judgment shall fall upon the rejecters of God’s grace. Christ, their rock of offense, will then appear to them as an avenging mountain. The glory of His countenance, which to the righteous is life, will be to the wicked a consuming fire. Because of love rejected, grace despised, the sinner will be destroyed.

“By many illustrations and repeated warnings, Jesus showed what would be the result to the Jews of rejecting the Son of God. In these words He was addressing all in every age who refuse to receive Him as their Redeemer. Every warning is for them. The desecrated temple, the disobedient son, the false husbandmen, the contemptuous builders, have their counterpart in the experience of every sinner. Unless he repent, the doom which they foreshadowed will be his.” *The Desire of Ages*, 596–600.

“**The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us.** The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.” *Christ’s Object Lessons*, 296.

Habakkuk's Two Tables #14

PART TWO: LINE UPON LINE

TWO TABLES

THE MILLERITES—MAKE IT PLAIN UPON TABLES

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

And the Lord answered me, and said, Write the vision, and **make it plain upon tables**, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:1–4.

TABLE ONE

“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*, 74–75.

“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.**” *The Great Controversy*, 393.

TABLE TWO

“Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart.** I saw it was needed and that **the truth made plain upon tables** would effect much and would cause souls to come to the knowledge of the truth.” *Manuscript Releases*, number 15, 210—November, 1850.

“I saw that **God was in the publishment of the chart by Brother Nichols.** I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . .

“I saw that **the charts ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case’s mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.” *Manuscript Releases*, volume 13, 359, [Manuscript 1, 1853].

A TARRYING TIME

For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: **though it tarry**, wait for it; because it will surely come, **it will not tarry**. Habakkuk 2:3.

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

BLESSED IS HE THAT WAITETH (THOUGH IT TARRIES)

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot at** the end of the days. Daniel 12:12–13.

“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.

HIS HAND REMOVED

“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*, 74–75.

SCRIPTURES OPENED

“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.

MEASURE THE TEMPLE = 46 YEARS

Revelation 11:1–2; Luke 21:24

1798

Daniel 8:13–14

1844

A COVENANT

“The ‘true tabernacle’ in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant.” *The Great Controversy*, 417.

THOSE WHO FOLLOWED

“Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament. As they had studied the subject of the sanctuary they had come to understand the Saviour’s change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.” *The Great Controversy*, 433.

THE MESSENGER OF THE COVENANT

Malachi 3:1

THE SAME EVENT

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

A KINGDOM OF PRIESTS

Now therefore, **if ye will obey my voice indeed, and keep my covenant**, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me **a kingdom of priests, and an holy nation**. These *are* the words which thou shalt speak unto the children of Israel. Exodus 19:5–6.

PENTECOST, THE MILLERITES AND THE 144,000

1 Peter 2:2–12

A SURE FOUNDATION

Isaiah 28:14–18

THE FOUNDATIONS REJECTED

MOSES—BEGINNING (AARON)

“The Sabbath therefore lies at **the very foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this.” *The Great Controversy*, 437.

CHRIST—END

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

SOLOMON

“In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the

first temple. While it had a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us." *The Desire of Ages*, 598.

CYRUS

"God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some **failed of discerning God's opening providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement.** They had seen the glory of Solomon's temple, and they lamented because of the inferiority of the building now to be erected." *Prophets and Kings*, 564.

MILLER

"I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, 'about the year 1843.' In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842, some of my brethren preached with great positiveness the exact year, and censured me for putting in an IF.** The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord's Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between **March 21st, 1843, and March 21st, 1844,** the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.

"During the year '43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on: and **the 21st of March, 1844** went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us.**" William Miller, *Apology and Defense*, 24–25.

PARALLEL MOVEMENTS

"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.

THE FIRST AND SECOND ANGEL'S MESSAGES

"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.

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.

THE SEVEN THUNDERS

“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.

...

“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.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

TODAY

COVENANT

“**In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed.**” *Review and Herald*, February 26, 1914.

A TARRYING TIME

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

FORTY-SIX

TEMPLE ERROR IN CHRIST’S DAY

“With the overthrow of Jerusalem the disciples associated the events of Christ’s personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had told them that he would come the second time. **Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming**, and as they were gathered about the Saviour upon the Mount of Olives, they asked, ‘When shall these things be? and what shall be the sign of thy coming, and of the end of the world?’ [Matthew 24:3.]

“The future was **mercifully veiled from the disciples**. Had they at that time fully comprehended the two awful facts,— the Redeemer’s sufferings and death and **the destruction of their city and temple**,—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as his people should need the instruction therein given. **The prophecy which he**

uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.” *The Great Controversy*, 25.

TEMPLE ERROR IN MILLER’S DAY

“Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy.” *The Great Controversy*, 352.

TEMPLE ERROR TODAY

“In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the **Conference**, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, ‘**The temple of the Lord, the temple of the Lord are we.**’ The men in positions of trust have not been carrying the work wisely.

“The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The **General Conference has fallen into strange ways**, and we have reason to marvel that judgment has not fallen, showing ‘by terrible things in righteousness’ that God is not a man that He should lie.” *Manuscript Releases*, volume 14, 280.

TEMPLE TRUTH TODAY

1 Corinthians 3:9–21

FORTY-SIX CHROMOSOMES IN THE TEMPLE OF GOD

MANIFESTATION OF THE POWER OF GOD

Revelation 18:1

REMOVAL OF GOD’S HAND

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But **their eyes were holden that they should not know him**. . . . And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And **their eyes were opened**, and they knew him; and he vanished out of their sight. Luke 24:13–16, 30–31.

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

FOUNDATION REJECTED

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive 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. ‘Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths,** where is the good way, and walk therein.’ [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith,**—the **foundations that were laid at the beginning of our work,** by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. ‘Other **foundation** can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296–297.

Habakkuk's Two Tables #15

PART TWO: LINE UPON LINE

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.

THE SEVEN THUNDERS

“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.

...

“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.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

THE FIRST AND SECOND ANGEL'S MESSAGES

“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.

SPECIFICATIONS

“We must have a **knowledge of the Scriptures**, that we may **trace down the lines of prophecy**, and understand **the specifications given by the prophets**, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness.” *Review and Herald*, July 31, 1888.

ELIJAH

And his disciples asked him, saying, Why then say the scribes that **Elias must first come?** And Jesus answered and said unto them, Elias **truly shall first come**, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Matthew 17:10–12.

TWO CALLS

“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.’ And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘**Come out of her, my people.**’” *Review and Herald*, December 6, 1892.

And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7.

EZEKIEL 37 AND THE BREATHE OF GOD

Ezekiel 37:1–14

THE BREATH OF PENTECOST

“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.

REVIVAL

“The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead.**” *Bible Training School*, December 1, 1903.

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” *Selected Messages*, book 1, 121.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.” *Testimonies to Ministers*, 112–114.

“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction.** Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.” *The Great Controversy*, 341.

A MESSAGE

“What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

ADVENTISM

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

“**A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.’

“When the word of the Lord is believed and obeyed, steady advancement will be made. Let us now see our great need. **The Lord cannot use us until he breathes life into the dry bones.** I heard the words spoken: ‘Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.’” *Review and Herald*, November 18, 1902.

“But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light**; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies**, that they may stand upright, and spring into activity. **These bones represent the house of Israel, the church of God**, and the hope of the church is the vivifying influence of the Holy Spirit. **The Lord must breathe upon the dry bones**, that they may live.

“The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb’s book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have ‘a name that thou livest, and art dead.’

“Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“**This class is well represented by the valley of dry bones Ezekiel saw in vision.**” *Review and Herald*, January 17, 1893.

MANUSCRIPT RELEASES, VOLUME 20, 216–217

“Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12–14: ‘And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’

“The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. **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.”

REVELATION 7:1–3

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

And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

THE ANCIENT PEOPLE

Isaiah 44:6–8

ISHMAEL’S PROPHECY

Genesis 16:12

THE WILD ARABIAN ASS

Wild: sense of *running* wild; the *onager*:— wild (ass).

A **wild ass** used to the wilderness, **that snuffeth up the wind** at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Jeremiah 2:24.

THE FIRST AND LAST

And the shapes of the locusts *were* like unto **horses prepared unto battle**. . . . the sound of chariots of **many horses** running to **battle**. . . . The number of the army of the **horsemen** *were* two hundred thousand thousand: and I heard the number of them. And thus **I saw the horses** in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and **the heads of the horses** *were* as the heads of lions. Revelation 9:7, 9, 16, 17.

ISLAM IS THE ANGRY HORSE

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.

THE OLD PATHS

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

Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where *is* the good way, and walk therein, and **ye shall find rest** for your souls. But they said, **We will not walk therein**. Jeremiah 6:16.

DIRECTED BY THE HAND OF THE LORD

“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*, 74–75.

DESIGNED FOR GOD’S PEOPLE

“I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Manuscript Releases*, volume 13, 359.

DESTRUCTION AND DEATH

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.

REVELATION 9/11

And they had a king over them, *which is* the angel of the bottomless pit, whose **name** in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. Revelation **9:11**.

Abaddon: A destroying angel; Apollyon: a destroyer

Habakkuk's Two Tables #16

PART TWO: LINE UPON LINE

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. If you wish to understand them, you must combine them all in one.

RULE VIII- Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

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.

And the word of the Lord came unto me, saying, Son of man, what *is* that proverb *that ye have* in the land of Israel, saying, The days are prolonged, and **every vision faileth?** Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision.** Ezekiel 12:21–23.

1840–1844

“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 work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.” *The Great Controversy*, 611.

THE DIVINE SYMBOL DESCENDS

PENTECOST—JOHN 20:19–21; JOHN 20:17–18

“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.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

“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.

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

TWO STEPS

THE LAST WORK

“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.’ And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘**Come out of her, my people.**’” *Review and Herald*, December 6, 1892.

And after these things 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, 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.

And **I heard another voice** from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelation 18:1–4.

PENTECOST—JOHN 20:19–21; JOHN 20:17–18; LUKE 24:42–49

“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.

1840–1844

“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.

A TESTING PROCESS

1840–1844—THE THREE ANGEL’S TESTING MESSAGES

“**Many who heard the first and second angels’ messages** thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel’s message was needed. **This proclamation was to be made**. Many who went forth to meet the Bridegroom **under the messages of the first and second angels**, refused the third angel’s message, **the last testing message to be given to the world**.

“**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**. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise. . . .

“**This is the test**. Those who are counted among the wise virgins will let their light burn in good works. There are many who will not remain at the feet of Jesus, and learn of Him. They have not a knowledge of His ways. Let none rest in the idea that baptism has saved them, while they give no evidence that they are conformed to the image of Christ, while they cling to their old habits, while they exert their influence on the side of the world, and weave their fabric with the threads of worldly ideas and customs. These have not kept the oil in the vessels with their lamps. They are not ready for the Bridegroom. The oil is the holy grace that is sent from heaven, and there must be an inward adorning with that grace, that they may be enabled to stand when He appeareth.” *Manuscript Releases*, volume 16, 269–270.

ESPECIALLY THE LAST TWO

And a mighty angel took up **a stone like a great millstone, and cast it into the sea**, saying, Thus with violence shall that great city Babylon be thrown down, and **shall be found no more at all**. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and **the sound of a millstone** shall be heard no more at all in thee; And **the light of a candle** shall shine no more at all in thee; and **the voice of the bridegroom and of the bride** shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. Revelation 18:21–24.

And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate forever. And it shall be, when thou hast made an end of reading this book, *that* thou shalt **bind a stone to it, and cast it into the midst of Euphrates**: And thou shalt say, **Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary**. Thus far *are* the words of Jeremiah. Jeremiah 51: 61–64.

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. Jeremiah 25:10–11.

Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, **the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride**: for the land shall be desolate. Jeremiah 7:34.

And **at that time shall Michael stand up**, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and **Jesus standing on the right hand of God**, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Acts 7:55–56.

THE SECOND CALL (VOICE)

“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.’ And in the loud cry of the third angel’s message **a voice is heard from heaven saying, ‘Come out of her, my people.’**” *Review and Herald*, December 6, 1892.

“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.” *Maranatha*, 173.

TWO DISTINCT CALLS

“So in the last work for the warning of the world, **two distinct calls are made to the churches.**” *Review and Herald*, December 6, 1892.

FIRST CALL

My sheep hear my voice, and I know them, and they follow me. John 10:27.

SECOND CALL

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. John 10:16.

The Lord God which **gathereth the outcasts of Israel** saith, **Yet will I gather others to him, beside those** that are gathered unto him. Isaiah 56:8.

The Lord doth build up Jerusalem: he **gathereth** together **the outcasts of Israel**. He healeth the broken in heart, and bindeth up their wounds. Psalm 147:2–3.

And he shall set up an **ensign for the nations**, and shall assemble **the outcasts of Israel**, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:12.

And the Lord their God shall save them in that day as **the flock of his people**: for they *shall be as* the stones of a crown, **lifted up as an ensign** upon his land. Zechariah 9:16.

As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and **will gather you out of the countries wherein ye are scattered**, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into **the bond of the covenant**: And **I will purge out from among you the rebels**, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the Lord. Ezekiel 20:33–38.

CROWNS TAKEN

“When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void his law, **others will come in to fill their place**, and take their crown.” *Review and Herald*, June 15, 1897.

THE LINE IS DRAWN

“None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when the decree shall go forth enforcing the counterfeit sabbath**, and **the loud cry of ‘the third angel’** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast.” *Signs of the Times*, November 8, 1899.

THE TIME OF THEIR VISITATION

“Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. 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 have had 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**.” *Testimonies*, volume 9, 97.

TWO SHUT DOORS

1842

“**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller.” *Testimonies*, volume 1, 21.

1844

“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.

A TIME WILL COME WHEN THE DOOR WILL BE SHUT

“Trials are to come upon God’s people and **the tares are to be separated from the wheat.**” *Review and Herald*, March 19, 1895.

“Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation.**” *Selected Messages*, book 2, 69.

“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.

“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.

WHEN THE DECREE GOES FORTH

“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, 216.

“The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment.** The **world can only be warned by seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet.** The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

A SHUT DOOR MESSAGE

“For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. **This position**

was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position.

“I am still a believer in the shut-door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents.

“There was a **shut door in Noah’s day**. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave **the shut-door message** to Noah: ‘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).

“There was a **shut door in the days of Abraham**. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

“There was a **shut door in Christ’s day**. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate’ (Matthew 23:38).

“Looking down the stream of time to the last days, the same infinite power proclaimed through John: ‘These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth’ (Revelation 3:7).

“I was shown in vision, and I still believe, that there was a **shut door in 1844**. All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and **who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.**

“Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, **having received it, afterward renounced their faith**. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—**those who declared the light which they had followed a delusion**, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.” *Selected Messages*, book 1, 62–63.

For I *am* the Lord, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:6.

Jesus Christ the same yesterday, and today, and forever. Hebrews 13:8.

Habakkuk's Two Tables #17

PART TWO: LINE UPON LINE

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.

And the word of the Lord came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?** Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision.** Ezekiel 12:21–23.

“For forty days Christ remained on the earth, preparing the disciples for the work before them and explaining that which heretofore they had been unable to comprehend. He spoke of the prophecies concerning His advent, His rejection by the Jews, and His death, showing that every specification of these prophecies had been fulfilled. He told them that they were to regard this fulfillment of prophecy as an assurance of the power that would attend them in their future labors. ‘Then opened He their understanding,’ we read, ‘that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.’ And He added, ‘Ye are witnesses of these things.’ Luke 24:45-48.

“During these days that Christ spent with His disciples, they gained a new experience. As they heard their beloved Master explaining the Scriptures in the light of all that had happened, their faith in Him was fully established. They reached the place where they could say, ‘I know whom I have believed.’ 2 Timothy 1:12. They began to realize the nature and extent of their work, to see that they were to proclaim to the world the truths entrusted to them. The events of Christ’s life, His death and resurrection, the prophecies pointing to these events, the mysteries of the plan of salvation, the power of Jesus for the remission of sins—to all these things they had been witnesses, and they were to make them known to the world. They were to proclaim the gospel of peace and salvation through repentance and the power of the Saviour.” *Acts of the Apostles*, 26–27.

THE FIRST TEMPLE CLEANSING

THE MESSIAH TARRIES

“The future life of Christ was mapped out before him. His divine power had been hidden, and **he had waited in obscurity and humiliation for thirty years**, and was in no haste **to act until the proper time** should arrive. *The Spirit of Prophecy*, volume 2, 102.

HOLY SPIRIT DESCENDS

Matthew 3:13–17

DEATH AND RESURRECTION

Romans 6:3–5

THREE TESTS

Matthew 4:1–11—Diet, Presumption, False Worship

“He again demanded of Christ, if He was indeed the Son of God, to give him evidence by casting Himself from the dizzy height upon which he had placed Him. He urged Christ to show His confidence in the preserving care of His Father by casting Himself down from the Temple. In Satan’s first temptation upon the point of appetite, he had tried to insinuate doubts in regard to God’s love and care for Christ as His Son, by presenting His surroundings and His hunger as evidence that He was not in favor with God, He was unsuccessful in this. He next tried to take advantage of the faith and perfect trust Christ had shown in His heavenly Father to urge Him to **presumption**. ‘If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone’ (Matthew 4:6). Jesus promptly answered, ‘It is written again, Thou shalt not tempt the Lord thy God’ (Matthew 4:7). . . .

“He would not put the faithfulness and love of His Father to a needless trial, although He was in the hands of the enemy, and placed in a position of extreme difficulty and peril. He would not, at Satan’s suggestion, tempt God by presumptuously experimenting on His providence. Satan had brought in scripture which seemed appropriate for the occasion, hoping to accomplish his designs by making the application to our Saviour at this special time.” *Selected Messages*, book 1, 281–282.

KING SAUL’S PRESUMPTION

“But Saul **presumed upon his exaltation**, and dishonored God by unbelief and disobedience. Though when first called to the throne he was humble and self-distrustful, success made him self-confident. The very first victory of his reign had kindled that pride of heart which was his greatest danger. The valor and military skill displayed in the deliverance of Jabesh-gilead had roused the enthusiasm of the whole nation. The people honored their king, forgetting that he was but the agent by whom God had wrought; and though at first Saul ascribed the glory to God, he afterward took honor to himself. He lost sight of his dependence upon God, and in heart departed from the Lord. Thus the way was prepared for his **sin of presumption** and sacrilege at Gilgal. **The same blind self-confidence led him to reject Samuel’s reproof**. Saul acknowledged Samuel to be a prophet sent from God; hence he should have accepted the reproof, though he could not himself see that he had sinned. Had he been willing to see and confess his error, this bitter experience would have proved a safeguard for the future.” *Patriarchs and Prophets*, 633.

“The prevailing spirit of our time is one of infidelity and apostasy—a spirit of **avowed illumination because of a knowledge of truth**, but in reality of **the blindest presumption**. **Human theories are exalted and placed where God and His law should be**. Satan tempts men and women to disobey, with the promise that in disobedience they will find liberty and freedom that will make them as gods. There is seen a spirit of opposition to **the plain word of God**, of **idolatrous exaltation of human wisdom above divine revelation**.” *Prophets and Kings*, 178.

THE MARRIAGE

John 2:1–10

“The gift of Christ to the marriage feast was a symbol. The water represented baptism into His death; the wine, the shedding of His blood for the sins of the world. The water to fill the jars was brought by human hands, but the word of Christ alone could impart to it life-giving virtue. So with the rites which point to the Saviour’s death. It is only by the power of Christ, working through faith, that they have efficacy to nourish the soul.

“The word of Christ supplied ample provision for the feast. So abundant is the provision of His grace to blot out the iniquities of men, and to renew and sustain the soul.

“At the first feast He attended with His disciples, Jesus gave them the cup that symbolized His work for their salvation. At **the last supper He gave it again**, in the institution of that sacred rite by which His death was to be shown forth ‘till He come.’ 1 Corinthians 11:26. And the sorrow of the disciples at parting from their Lord was comforted with the promise of reunion, as He said, ‘I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom.’ Matthew 26:29.” *The Desire of Ages*, 148–149.

FIRST TEMPLE CLEANSING

“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.

DIVINITY FLASHES 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.** 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.

PASSOVER

“The morning before the Passover supper was to be eaten, Jesus mingled with the throng that filled the outer courts of the temple. His righteous indignation was aroused when He found that within the enclosure, voices of praise and prayer were mingled with voices engaged in the contention of traffic.

“With a voice of authority, Christ commanded: ‘Take these things hence; make not My Father’s house an house of merchandise.’ He overthrew the tables of the money-changers, and cleansed the temple-courts from unholy traffic.” *Manuscript Releases*, volume 18, 91.

THE SECOND TEMPLE CLEANSING

A TARRYING TIME—LAZARUS

“Anxiously they waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for Jesus to come. But the messenger returned without Him. Yet he brought the message, ‘This sickness is not unto death,’ and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, **they were bitterly disappointed**; but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour. . . .

“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*, 526, 529.

TRIUMPHAL ENTRY

“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, 250–251.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until **Shiloh** come; and unto him *shall* the gathering of the people *be*. Binding his foal unto the vine, and **his ass’s colt unto the choice vine**; he washed his garments in wine, and his clothes in the blood of grapes: His eyes *shall be* red with wine, and his teeth white with milk. Genesis 49:10–12.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and **riding upon an ass**, and upon a colt **the foal of an ass**. Zechariah 9:9.

Matthew 21:1–12

WISE MEN FROM THE EAST—MATTHEW 2:1–20

GENESIS 37:27–28

SECOND TEMPLE CLEANSING

“At the beginning of His ministry, Christ had driven from the temple those who defiled it by their unholy traffic; and His stern and godlike demeanor had struck terror to the hearts of the scheming traders. At the close of His mission He came again to the temple, and found it still desecrated as before. The condition of things was even worse than before.” *The Desire of Ages*, 589.

“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. They had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deep, turning the once sacred service instituted by Christ himself, into a worship of mammon. But Christ came **suddenly** into the temple courts; **divinity flashed through humanity**, and, raising a whip of small cords in his hands, with a voice that they will hear again in the execution of the judgment, he said, ‘Take these things hence.’ ‘It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.’ These priests and rulers saw as it were an avenging angel with a flaming sword, such as guarded the way to the tree of life.

“**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.

“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.

Habakkuk's Two Tables #18

PART TWO: LINE UPON LINE

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.

And the word of the Lord came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?** Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision.** Ezekiel 12:21–23.

THE TIME OF CHRIST

“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.

THE MESSENGER OF THE COVENANT

Behold, I will send **my messenger**, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

But who may abide **the day of his coming?** and who shall stand when he appeareth? for he *is* like **a refiner’s fire**, and like fullers’ soap: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:1–4.

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.

“Just how soon this **refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement.** He will thoroughly purge His floor.” *Testimonies to Ministers*, 372–373.

1844

“**The coming** of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; **the coming of the Son of man** to the Ancient of Days, as presented in **Daniel 7:13**; and **the coming of the Lord to His temple, foretold by Malachi**, are descriptions of **the same event**; and this is also represented by **the coming of the bridegroom to the marriage**, described by Christ in the parable of the ten virgins, of **Matthew 25.**” *The Great Controversy*, 427.

SUDDEN: UNEXPECTED (9/11?)

“This coming is foretold also by the prophet Malachi: ‘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.’ The coming of the Lord to his temple was **sudden, unexpected, to his people**. They were not looking for him there. They expected him to come to the earth, ‘in flaming fire, taking vengeance on them that know not God, and that obey not the gospel.’” *Southern Watchman*, January 24, 1905.

TODAY

“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.

THE DAYS OF OLD AND AS IN FORMER YEARS

“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.

THE MIDNIGHT CRY

“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. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants.** It bore **the characteristics that mark the work of God in every age.** There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.” *The Great Controversy*, 400.

A TWO-EDGED SWORD

“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.

“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.

“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.

“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.

“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.’ And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘**Come out of her, my people.**’” *Review and Herald*, December 6, 1892.

ADAM

And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Genesis 2:7.

EZEKIEL THIRTY-SEVEN

“What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

JUDGMENT MESSENGERS OF GOD’S APPOINTMENT

“In Malachi’s day the mocking inquiry of the impenitent, ‘**Where is the God of judgment?**’ met with the solemn response: ‘The Lord . . . shall suddenly come to His temple, even the Messenger of the covenant. . . . But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.’ Malachi 2:17; 3:1–4.

“When the promised Messiah was about to appear, the message of the forerunner of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; ‘for the kingdom of heaven is at hand.’ Matthew 3:2.

“**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. Soon every man is to be judged for the deeds done in the body. **The hour of God’s judgment** has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind.” *Prophets and Kings*, 715–716.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

“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.

“When God sends to men warnings so important that they are **represented as proclaimed by holy angels flying in the midst of heaven**, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

“But God will have a people upon the earth to maintain **the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms.** The **opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils**, as numerous and discordant as are the churches which they represent, **the voice of the majority**—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘**Thus saith the Lord**’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to **bishops, to pastors, to professors of theology**, as their guides, **instead of searching the Scriptures** to learn their duty for themselves. Then, **by controlling the minds of these leaders, he can influence the multitudes according to his will.**” *The Great Controversy*, 594–595.

MILLER & JOHN

“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*, 229–230.

THE OPENING OF THE JUDGMENT

“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.

THE JUDGMENT OF 70AD

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, **who hath warned you to flee from the wrath to come?** Matthew 3:7.

THE JUDGMENT MESSAGE OF DANIEL

“Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ **based on the prophecy of Daniel 9**, while **they failed to perceive** that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on **Daniel 8:14 and Revelation 14:7**, and **failed to see** that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to **the kingdom to be set up** at the end of the seventy weeks, so Adventists were mistaken **in regard to the event** to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.” *The Great Controversy*, 353.

PROPHETIC ANGELS

REVELATION FOURTEEN

“I have had precious opportunities to obtain an experience. I have had an experience in **the first, second, and third angels’** messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth’s history. No one hears the voice of these angels, for they are **a symbol to represent the people of God who are working** in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.” *Life Sketches*, 429.

REVELATION EIGHTEEN

“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.

CONNECTED

“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. . . . There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104.

LINKED

“The first, second, and third angels’ messages **are all linked together.**” *Selected Messages*, book 2, 118.

COMBINED

“The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angels’ messages, is to be given to the world. This is to be the burden of our work.” *The Seventh-day Adventist Bible Commentary*, volume 7, 950.

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.

REPEATED

“The first, second, and third angels’ messages are to be repeated.” *Review and Herald*, October 31, 1899.

PERFECT FULFILLMENT, YET FUTURE

“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.

PARALLEL

“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.

OUR EXAMPLE IN ALL THINGS

“The only evidence the world can have that God’s people believe His Word is to see them practicing that Word and following Christ’s example in all things.” *Signs of the Times*, June 2, 1898.

THREE TESTS

Appetite, Presumption and Worship

“For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter.” *Christ’s Object Lessons*, 152.

Habakkuk's Two Tables #19

PART TWO: LINE UPON LINE

And the word of the Lord came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and **every vision faileth?** Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision.** Ezekiel 12:21–23.

THE YEAR/DAY PRINCIPLE

NUMBERS 14:34

Numbers 14:11, 20–23

HEBREWS 3:7–4:11

THE REST OF GRACE

“Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. ‘There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.’ **The rest here spoken of is the rest of grace,** obtained by following the prescription. ‘Labor diligently.’” *Pacific Union Recorder*, November 7, 1901.

LET US LABOR

“But **through their own course of rebellion** the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, ‘But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.’ **May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time.** For if they do as did the children of Israel in the face of warnings and admonitions, **the same result will follow** in these last days as came upon the children of Israel. The apostle admonishes, ‘Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.’ Now comes the warning of the apostle, sounding down along the lines to our time: ‘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.**’” *Review and Herald*, October 21, 1890.

THE BEGINNING OF OUR CONFIDENCE

“These things . . . are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. The warning comes sounding down along the line to our time:

“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**; while it is said,

Today if ye will hear His voice,

Harden not your hearts, as in the provocation.

‘For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.’ Hebrews 3:12–16.

“Cannot we who are living in the time of the end realize the importance of the apostle’s words: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God?’ Verse 12.

“Upon us is shining the accumulated light of past ages. **The record of Israel’s forgetfulness has been preserved for our enlightenment.** In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people.” *Testimonies*, volume 8, 115.

THE BEGINNING

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive 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.

“Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away the foundations of our faith—**the foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation

than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other foundation can no man lay than that is laid’? 1 Corinthians 3:11.

“So 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.” *Testimonies*, volume 8, 296–297.

“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.” *Battle Creek Letters*, 82.

“In concluding this narrative, I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved. Many will get above the simplicity of the work. They will conform to the world, cherish idols, and become spiritually dead. The humble, self-sacrificing followers of Jesus will pass on to perfection, leaving behind the indifferent and lovers of the world.

“I was pointed back to ancient Israel. But two of the adults of the vast army that left Egypt entered the land of Canaan. Their dead bodies were strewn in the wilderness because of their transgressions. Modern Israel are in greater danger of forgetting God and being led into idolatry than were His ancient people. Many idols are worshiped, even by professed Sabbathkeepers. God especially charged His ancient people to guard against idolatry, for if they should be led away from serving the living God, His curse would rest upon them, while if they would love Him with all their heart, with all their soul, and with all their might, He would abundantly bless them in basket and in store, and would remove sickness from the midst of them.

“A blessing or a curse is now before the people of God—a blessing if they come out from the world and are separate, and walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. **The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they.** ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’” *Testimonies*, volume 1, 608–609.

SIGNS, REBELLION & THE SABBATH

EZEKIEL 4:1–6; JEREMIAH 17:21–27

“On one occasion, by command of the Lord, the prophet took his position at one of the principal entrances to the city and there urged the importance of keeping holy the Sabbath day. The inhabitants of Jerusalem were in danger of losing sight of the sanctity of the Sabbath, and they were solemnly warned against following their secular pursuits on that day. A blessing was promised on condition of obedience. **‘If ye diligently hearken unto Me,’ the Lord declared, and ‘hallow the Sabbath day,** to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and **this city shall remain forever.’** Jeremiah 17:24, 25.

“This promise of prosperity as the reward of allegiance was accompanied by a prophecy of the terrible judgments that would befall the city should its inhabitants prove disloyal to God and His law. **If the admonitions to obey the Lord God of their fathers and to hallow His Sabbath day were not heeded,** the city and its palaces would be **utterly destroyed by fire.**” *Prophets and Kings*, 411–412.

ENTERING INTO THE REST

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people.** Lightness, vanity, love of ease and pleasure, selfishness, and impurity are increasing among us. There is need now of men who are firm and fearless in declaring the whole counsel of God; men who will not sleep as do others, but watch and be sober.” *Testimonies*, volume 5, 160.

THE SABBATH

“In the days of Samuel, Israel thought that the presence of the ark containing the commandments of God would gain them the victory over the Philistines, whether or not they repented of their wicked works. Just so, in Jeremiah’s time, the Jews believed that the strict observance of the divinely appointed services of the temple would preserve them from the just punishment of their evil course.

“**The same danger exists today** among the people who profess to be the depositaries of God’s law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice. They refuse to be reprov’d for evil, and charge God’s servants with being too zealous in putting sin out of the camp. A sin-hating God calls upon those who profess to keep His law to depart from all iniquity. Neglect to repent and obey His word will bring as serious consequences upon God’s people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. **The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity.**”

“When the priests and the people heard the message that Jeremiah delivered to them in the name of the Lord, they were very angry and declared that he should die. They were boisterous in their denunciations of him, crying: ‘Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord.’ Thus was the message of God despised and the servant with whom He entrusted it threatened with death. The priests, the unfaithful prophets, and all the people turned in wrath upon him who would not speak to them smooth things and prophesy deceit.” *Testimonies*, volume 4, 166–167.

THE OMEGA APOSTASY

“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?” *Selected Messages*, book 1, 204–205.

Habakkuk's Two Tables #20

PART TWO: LINE UPON LINE

SABBATHS ARE SYMBOLIC

EXODUS 31:13; EZEKIEL 20:10–13

SIGN—H226: (in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag, beacon, monument, omen, prodigy, evidence*, etc.:—mark, miracle, (en-) sign, token.

SYMBOL, n. [L. *symbolum*; Gr. with, and to throw; to compare.] 1. The sign or representation of any moral thing by the images or properties of natural things. *Webster's 1828 Dictionary*.

SYMBOLICALLY, adv. By representation or resemblance of properties; **by signs**; typically. *Webster's 1828 Dictionary*.

A DAY FOR A YEAR

THE SEVENTH YEAR

And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the **seventh year** thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. Six days thou shalt do thy work, and on the **seventh day** thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. Exodus 23:10–12.

Fulfill her **week**, and we will give thee this also for the service which thou shalt serve with me yet **seven other years**. And Jacob did so, and fulfilled her **week**: and he gave him Rachel his daughter to wife also. Genesis 29:27–28.

THE SABBATH OF THE LORD

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the **seventh**^{H7637} day *is* **the sabbath of the Lord** thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and **rested the seventh**^{H7637} **day**: wherefore the Lord blessed the sabbath day, and hallowed it. Exodus 20:8–11.

THE SABBATH OF THE LAND

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the **seventh**^{H7637} **year** shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a **year of rest** unto the land. And the **sabbath of the land** shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat. Leviticus 25:1–7.

A SABBATH YEAR

“Special laws were given to the Israelites in regard to the tilling of the soil. [Leviticus 25:1–7, quoted.]

“These laws seem peculiar to those who have not known God’s statutes; but the Lord knew better than man what arrangements to make with His people. These laws were written down, and **the seventh year** after they settled in Canaan was to be **a Sabbath year.**” *Manuscript Releases*, volume 6, 394.

A DAY FOR A YEAR

The Sabbath Commandment—“rested the **seventh**^{H7637} day”
The Year of Rest Statute—“the **seventh**^{H7637} year”

SEVENTH: H7637—**Ordinal** from **H7657**; *seventh*: - seventh (time).

H7657: Multiple of H7651; *seventy*:—seventy, threescore and ten (+ -teen).

H7651: From H7650; a primitive **cardinal** number; *seven* (as the sacred *full* one); also (adverbially) *seven times*; by implication a *week*; by extension an *indefinite* number:— (+ by) seven ([-fold], -s, [-teen, -teenth], -th, times).

H7650: A primitive root; properly to *be complete*, but **used only** as a **denominative from H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full take an oath, X straitly, (cause to, make to) swear.

A CARDINAL NUMBER

Cardinal number: A number (such as *1*, *2*, or *3*) used in counting to indicate quantity **but not order**.

When using number words, it is important to keep the difference between **cardinal numbers** and **ordinal** numbers in mind. Cardinal numbers are counting numbers. **They express absolute number without any implication of position.** . . .

The **ordinal** numbers, on the other hand, are position numbers. They correspond to the cardinal numbers but **indicate position in relation to other numbers.** . . . *About.com.grammar and composition*

A DENOMINATIVE

Denominative: **1.** (Linguistics) giving or **constituting a name**; naming **2.** (Linguistics / Grammar) a. (of a word other than a noun) formed from or having the same form as a noun **b.** (as noun) the verb “to mushroom” is a denominative *Collins English Dictionary—Complete and Unabridged* © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.

SABBATHS, TIMES AND YEARS (A CARDINAL NUMBER)

LEVITICUS 25:8

And thou shalt number seven ^{H7651} sabbaths of years unto thee, seven ^{H7651} times seven ^{H7651} years; and the space of the seven ^{H7651} sabbaths of years shall be unto thee forty and nine years.

THE 2520—SEVEN TIMES

LEVITICUS 26:18, 21, 24, 28

And if ye will not yet for all this hearken unto me, then I will punish you **seven** ^{H7651} **times** more for your sins. . . .

And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven** ^{H7651} **times** more plagues upon you according to your sins. . . .

Then will I also walk contrary unto you, and will punish you yet **seven** ^{H7651} **times** for your sins. . . .

Then I will walk contrary unto you also in fury; and I, even I, will chastise you **seven** ^{H7651} **times** for your sins.

THE QUARREL OF MY COVENANT

And I will bring a sword upon you, that shall avenge **the quarrel of my covenant**: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. Leviticus 26:25.

ISAIAH 7:8—742BC & 65 YEARS

For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years** shall Ephraim be broken, that it be not a people.

SCATTERED SHEEP—FIRST AND LAST

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

THE PRIDE OF POWER

And **I will break the pride of your power**; and I will make your heaven as iron, and your earth as brass. Leviticus 26:19.

HOSHEA—723BC

For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. 2 Kings 17:22–23.

MANASSEH—677BC

And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. 2 Chronicles 33:10–11.

AN “EARNEST”

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital.” *Prophets ad Kings*, 382.

Earnest: 1. **First fruits; that which is in advance**, and gives **promise of something to come**. . . . Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. . . . This sense of the word is primary, denoting **that which goes before, or in advance**. *Webster’s 1828 Dictionary*.

CAUSE AND EFFECT

As the bird by wandering, as the swallow by flying, so **the curse causeless** shall not come. Proverbs 26:2.

“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. There are many who believe without a reason on which to base their faith, without sufficient evidence as to the truth of the matter. If an idea is presented that harmonizes with their own preconceived opinions, they are all ready to accept it. **They do not reason from cause to effect**, their faith has **no genuine foundation**, and in the time of trial they will find that they have **built upon the sand**.

“He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. **A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints—Christ in you the hope of glory**. They think they are defending **the old landmarks**, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. They are not close Bible students, but are lazy and inattentive. When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the

promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended.” *The 1888 Materials*, 403.

Habakkuk's Two Tables #21

PART THREE: THE MYSTERY OF INIQUITY

THE MYSTERY OF INIQUITY

“All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth’s history. . . .

“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**. . . .

“Those whom God has exalted to high positions of trust may **turn from heaven’s light to human wisdom**. . . . 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.

AMALGAMATE, v.i. To mix or unite in an amalgam; to blend. *Webster’s 1828 Dictionary*.

Genesis 6:1–7

NOAH—MINGLING: (LITTLE BY LITTLE)—VAIN IMAGINATIONS

“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—INTERMARRIAGE

“Abraham had marked **the result of the intermarriage of those who feared God and those who feared Him not**, from the days of Cain to his own time. The consequences of his own marriage with Hagar, and of the marriage connections of Ishmael and Lot, were before him. The lack of faith on the part of Abraham and Sarah had resulted in the birth of Ishmael, **the mingling of the righteous seed with the ungodly**. The father’s influence upon his son was counteracted by that of the mother’s idolatrous kindred and by Ishmael’s connection with heathen wives. The jealousy of Hagar, and of the wives whom she chose for Ishmael, surrounded his family with a barrier that Abraham endeavored in vain to overcome.” *Patriarchs and Prophets*, 173.

MINGLING; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE

MINGLING: IMITATED THEIR CUSTOMS AND MANNERS

“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.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE

MOSES & THE MIXED MULTITUDE

MIXED MULTITUDE

“The **mixed multitude** that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon **the outskirts of the camp; and their offspring were to be excluded from the community until the third generation**.” Deuteronomy 23:7, 8.” *Patriarchs and Prophets*, 375.

Thou shalt not abhor an **Edomite**; for he *is* thy brother: thou shalt not abhor an **Egyptian**; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the Lord in their third generation. Deuteronomy 23:7, 8.

THE HEBREWS INTERMARRIED WITH THE EGYPTIANS

“It was the **mixed multitude** that came from Egypt with the Israelites who were the principal movers in this dreadful departure from God. They were called a **mixed multitude, because the Hebrews had intermarried with the Egyptians**.” *Spirit of Prophecy*, volume 1, 243.

MOSES—RETURNED TO THE OLD SUPERSTITIONS

“During this period of waiting, there was time for them to meditate upon the law of God which they had heard, and to prepare their hearts to receive the further revelations that He might make to them. They had none too much time for this work; and had they been thus seeking a clearer understanding of God’s requirements, and humbling their hearts before Him, they would have been shielded from temptation. But they did not do this, and they soon became careless, inattentive, and lawless. **Especially was this the case with the mixed multitude.** They were **impatient** to be on their way to the Land of Promise—the land flowing with milk and honey. It was only on condition of obedience that the goodly land was promised them, but they had lost sight of this. There were some who suggested a return to Egypt, but whether forward to Canaan or backward to Egypt, the masses of the people were determined to wait no longer for Moses.

“Feeling their helplessness in the absence of their leader, **they returned to their old superstitions.** The ‘**mixed multitude**’ had been the first to indulge **murmuring and impatience**, and **they were the leaders in the apostasy** that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped. **The people desired some image to represent God**, and to go before them in the place of Moses. God had given no manner of similitude of Himself, and He had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all-powerful Helper of Israel, the only true God. And the desire for some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox!” *Patriarchs and Prophets*, 315.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE

MOTIVATION

“And they went out, ‘about six hundred thousand on foot that were men, beside children. And **a mixed multitude** went up also with them.’ In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired **only to escape from the plagues**, or who followed in the wake of the moving multitudes merely from **excitement and curiosity.** **This class were ever a hindrance and a snare** to Israel.” *Patriarchs and Prophets*, 281.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; MOTIVATED BY FEAR & CURIOSITY

THE FOOLISH VIRGINS

“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**. . . . Others ‘took their lamps, and took no oil with them.’ **They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.**

“‘While the bridegroom **tarry**ed, they all slumbered and slept.’ By **the tarrying of the bridegroom is represented the passing of the time** when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest **of the superficial and halfhearted** soon began to waver, and their efforts to relax; but **those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet**, which the waves of disappointment could not wash away. ‘They all slumbered and slept;’ one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The **halfhearted and superficial** could no longer lean upon the faith of their brethren. Each must stand or fall for himself.”
The Great Controversy, 391–395.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR & CURIOSITY; HALF-HEARTED & SUPERFICIAL

THE SONS OF LEVI

“Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin. By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, ‘**Who is on the Lord’s side?** let him come unto me.’ Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that **the tribe of Levi had taken no part in the idolatrous worship**. From among other tribes there were great numbers who, although they had sinned, now signified their repentance. But a large company, **mostly of the mixed multitude** that instigated the making of the calf, stubbornly persisted in their rebellion.” *Patriarchs and Prophets*, 324.

EDUCATION AND TRAINING

“The **mixed multitude** that came up with the Israelites from Egypt were a source of continual temptation and trouble. They **professed** to have renounced idolatry and to worship the true God; but their **early education and training** had molded their habits and character, and they were more or less corrupted with idolatry and with irreverence for God.” *Patriarchs and Prophets*, 408.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR & CURIOSITY; HALF-HEARTED & SUPERFICIAL; EARLY EDUCATION & TRAINING

THE BREAD OF HEAVEN—PHARISEES

“God continued to feed the Hebrew host with the bread rained from Heaven; but they were not satisfied. Their **depraved appetites** craved meat, **which God in his wisdom had withheld**, in a great measure, from them. ‘And **the mixed multitude** that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all besides this manna before our eyes.’ **They became weary of the food prepared for them by angels, and sent them from Heaven.** They knew it was just the food God wished them to have, and that it was healthful for them **and their children**. Notwithstanding their hardships in the wilderness, there was not a feeble one in all their tribes. Satan, the author of disease and misery, will approach God’s people where he can have the greatest success. **He has controlled the appetite** in a great measure from the time of his successful experiment with Eve, in leading her to eat the forbidden fruit. He came with his temptations **first to the mixed multitude**, the believing Egyptians, and stirred them up to seditious murmurings. **They would not be content with the healthful food which God had provided for them. Their depraved appetites craved a greater variety, especially flesh meats.**

“**In our day** we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. **In every congregation there is a mixed multitude.** Those who claim to be righteous, while they do not those things that God has commanded, are like **the self-righteous Pharisees.**” *Review and Herald*, February 27, 1900.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR & CURIOSITY; HALF-HEARTED & SUPERFICIAL; PHARISEES; WEARINESS OF HEAVEN’S FOOD DUE TO DEPRAVED APPETITE

PERVERTED APPETITE

“As we receive physical strength from the food we eat, so we are to receive spiritual strength as we study the Word of God. It is as necessary that attention should be paid to the cry of the soul for **spiritual food as that attention should be paid to the cry of a hungry child for temporal food.** A neglect to supply the soul with the bread of life leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig-tree, destitute of fruit.” *Signs of the Times*, June 26, 1901.

JOSHUA—A NEW GENERATION (A NEW MODEL)

“The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua’s life of steadfast integrity closed. **His voice was no longer heard** in reproof and warning. **One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action.** The people departed from God. Their worship was **mingled** with erroneous principles and ambitious pride.” *Review and Herald*, September 25, 1900.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR & CURIOSITY; HALF-HEARTED & SUPERFICIAL; PHARISEES; WEARINESS OF HEAVEN’S FOOD DUE TO DEPRAVED APPETITE; A NEW GENERATION

SOLOMON

“Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and **only by jealously guarding the ancient landmarks, could they preserve their high and distinct character.** Why then did Solomon become such a moral wreck. He did not act on correct principles. **He cultivated alliances with pagan kingdoms.** He procured the gold of Ophir and the silver of Tarshish, but at what a cost!

“**Solomon mingled error with truth, and betrayed sacred trusts.** The insidious **evils of paganism** corrupted his religion. One wrong step taken, led to **step after step** of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God **mingled** in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonouring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan’s devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the temple was consecrated

to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life which was once wholly dedicated to God, had been given to the enemy.

“Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck.

“In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named **the Mount of Offense**, by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came and looked upon the melancholy sight.

“This case is left on record for all the religious world. **Let those who know the word of the living God, beware of cherishing the errors of the world.** These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. **If these errors are introduced, they will mar the precious landmarks of truth.**”
Bible Echo August 29, 1898.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR & CURIOSITY; HALF-HEARTED & SUPERFICIAL; PHARISEES; WEARINESS OF HEAVEN’S FOOD DUE TO DEPRAVED APPETITE; A NEW GENERATION; TEAR DOWN THE LANDMARKS

EZRA STUDIED THE CAUSES

“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.**”
Prophets and Kings, 619–620.

NEHEMIAH—LIKE THE MIXED MULTITUDE

“Yet the striking evidence that the hand of the Lord was with Nehemiah was not sufficient to restrain discontent, rebellion, and treachery. ‘In those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him because he was the son-in-law of Shechaniah.’ **Here are seen the evil results of intermarriage with idolaters. In this union, Satan had gained the victory.** A family of Judah had connected themselves with the enemies of God, and the relation had proved **a snare to the people.** Many others also united in **marriage with the heathen. These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble.** They were **not whole-hearted** in the

service of God. When his work demanded a sacrifice, they were ready to violate their own solemn oaths of co-operation and support. All this had tended to weaken and discourage those who sought to build up the cause of God.” *Signs of the Times*, January 3, 1884.

THE DAYS OF CHRIST

CHRIST—DECEPTIVE REASONING

“Christ gave to the world a lesson that should be engraved on mind and soul. ‘This is life eternal,’ he said, ‘that they might know thee the only true God, and Jesus Christ, whom thou hast sent.’ But Satan works on human minds, saying, **Do this or that action, and ye shall be as gods.** By **deceptive reasoning** he led **Adam and Eve to doubt God’s word**, and to supply its place with **a theory** that led to transgression and disobedience. And **his sophistry is doing today what it did in Eden.** When Christ came to our world, he selected humble fishermen as the foundation of his church. To these disciples he tried to explain the nature of his kingdom and mission. But their limited comprehension imposed a restraint upon him. They had been receiving **the sayings of the scribes and Pharisees**, and therefore much of what they believed was untrue. And though Christ had many things to say to them, they were unable to hear much of what he longed to communicate.

“Christ finds **the religionists of this time** so full of **erroneous sentiments** that there is no room in their minds for the truth. With the **education** given, teachers **mingle** the sentiments of infidel authors. Thus they have sown tares in the minds of the youth. They give utterance to sentiments that should not be presented to young or old, never thinking of what kind of seed they are sowing, or of the harvest they will have to garner as the result.” *Review and Herald*, July 3, 1900.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR & CURIOSITY; HALF-HEARTED & SUPERFICIAL; PHARISEES; WEARINESS OF HEAVEN’S FOOD DUE TO DEPRAVED APPETITE; A NEW GENERATION; TEAR DOWN THE LANDMARKS; DECEPTIVE REASONING; SCRIBES

“In the days of Christ these lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him. Men ‘worshiped and served the creature more than the Creator.’ Thus the heathen ‘became **vain in their imaginations, and their foolish heart was darkened.**’ Romans 1:25, 21. **So in Israel, man’s teaching had been put in the place of God’s.** Not only the things of nature, but the sacrificial service and the Scriptures themselves—all given to reveal God—were so perverted that they became the means of concealing Him.” *Christ’s Object Lessons*, 18.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR & CURIOSITY; HALF-HEARTED & SUPERFICIAL; PHARISEES;

WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITE; A NEW GENERATION; TEAR DOWN THE LANDMARKS; DECEPTIVE REASONING; SCRIBES; MAN'S TEACHING IN PLACE OF GOD'S

LUTHER

“The Reformer continued searching the Scriptures, praying, preaching, and writing. He knew not how soon his work might close, and he be deprived of liberty or even life; but so long as God should will it, he determined to labor for the upbuilding of Christ's kingdom. The knowledge that precious souls were everywhere receiving the truth, filled him with joy.

“It was his work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and lay them on the true foundation. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were **mingled** with the sons of Belial, and must be separated by the power of divine truth.” *Signs of the Times*, July 19, 1883.

VAIN IMAGINATION—BOOKS, AUTHORS & AUTHORITIES

“Cold, philosophical speculations and scientific research in which God is not acknowledged are a positive injury. And the evil is aggravated when, as is often the case, **books** placed in the hands of the young, accepted as **authority** and **depended upon in their education**, are from authors avowedly infidel. Through all the thoughts presented by these men their poisonous sentiments are interwoven. The study of such **books** is like handling black coals; a student cannot be undefiled in mind who thinks along the line of skepticism.

“The authors of these **books**, which have sown **the seeds of doubt and infidelity** broadcast over the world, have been **under the training of the great enemy of God** and man, the acknowledged head of principalities and powers, the ruler of the darkness of this world. The word that God has spoken concerning them is, ‘They . . . became **vain in their imaginations**, and their foolish heart was darkened. Professing themselves to be wise, they became **fools**.’ ‘because that, when they knew God, they glorified Him not as God, neither were thankful.’ Romans 1:21, 22. **They rejected divine truth in its simplicity and purity for the wisdom of this world.**

“Whenever **books** by these infidel authors are given the precedence, and the word of God is made secondary, there will be sent out of the schools a class of students no better fitted for the service of God than they were before they received their education.” *Counsels to Parents, Teachers and Students*, 424.

MINGLING; IMITATED THEIR CUSTOMS AND MANNERS; RETURN TO OLD SUPERSTITIONS; LITTLE BY LITTLE; VAIN IMAGINATIONS; INTERMARRIAGE; IMPATIENT; MIXED MULTITUDE; THE FOOLISH VIRGINS; MOTIVATED BY FEAR & CURIOSITY; HALF-HEARTED & SUPERFICIAL; PHARISEES; WEARINESS OF HEAVEN'S FOOD DUE TO DEPRAVED APPETITE; A NEW GENERATION; TEAR DOWN

TWO PARTIES IN ADVENTISM

“There are but two parties, Satan works with his crooked, deceiving power, and through **strong delusions he catches all who do not abide in the truth**, who have turned away their ears from **the truth**, and have turned unto **fables**. Satan himself abode not in the truth, **he is the mystery of iniquity**. Through his subtlety he gives to his soul-destroying **errors the appearance of truth. Herein is their power to deceive**. It is because they are **a counterfeit of the truth** that Spiritualism, Theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Savior of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

“We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. **Dissimulation** has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. **His methods are practiced even among Seventh Day Adventists, who claim to have advanced truth.**

“If men resist the warnings the Lord sends them, they **become even leaders in evil practices**; such men assume to exercise the prerogatives of God—they **presume to do that which God himself will not do in seeking to control the minds of men**. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like **leaven** to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness, and equity, and impartial judgment, any devise or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness.

“God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow-man. The only hope for fallen man is to look to Jesus, and receive

him as the only Savior. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains the vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. **We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this.**” *The 1888 Materials*, 1432–1434.

DISSIMULATION: The act of dissembling; a **hiding under a false appearance**; a feigning; false pretension; hypocrisy. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose.

DISSEMBLE: To **hide under a false appearance; to conceal; to disguise; to pretend that not to be which really is**; as, I will not dissemble the truth; I cannot dissemble my real sentiments. [This is the proper sense of this word.]

The mixed multitude is the foolish virgins, the Pharisees and the Scribes.

The mixed multitude intermarries with the wise virgins and become vain in their imagination and returns to their old superstitions, customs and manners.

They are impatient, half-hearted and superficial and are motivated by fear and curiosity and soon become weary of Heaven’s food due to a depraved appetite.

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.

Mystery: G3466—From a derivative of *muō* (to *shut* the mouth); a *secret* or “mystery” (through the idea of *silence* imposed by *initiation* into religious rites): - mystery.

Iniquity: G458—From **G459**; *illegality*, that is, *violation of law* or (generally) *wickedness*: - iniquity, X transgress (-ion of) the law, unrighteousness.

G459—From **G1** (as a negative particle) and **G3551**; *lawless*, that is, (negatively) *not subject to* (the Jewish) *law*; (by implication a *Gentile*), or (positively) *wicked*: - without law, lawless, transgressor, unlawful, wicked.

G1—Of Hebrew origin; the first letter of the alphabet: figuratively only (from its use as a numeral) the *first*. Often used (usually “an”, before a vowel) also in composition (as a contraction from G427) in the sense of *privation*; so in many words beginning with this letter; occasionally in the sense of *union* (as a contraction of G260): - Alpha.

G3551—From a primary word *nemo* (to *parcel* out, especially *food* or *grazing* to animals); *law* (through the idea of prescriptive *usage*), generally (*regulation*), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a *principle*): - law.

Habakkuk's Two Tables #22

PART THREE: THE MYSTERY OF INIQUITY

2 Thessalonians 2:1–12

PAUL

“But before the coming of Christ, important developments in the religious world, foretold in prophecy, were to take place. The apostle declared: ‘Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for **that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.**’

“Paul’s words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that **the papal power, so clearly described by the prophet Daniel, was yet to rise and wage war against God’s people. Until this power should have performed its deadly and blasphemous work,** it would be in vain for the church to look for the coming of their Lord. ‘Remember ye not,’ Paul inquired, ‘that, when I was yet with you, I told you these things?’

“Terrible were the trials that were to beset the true church. **Even at the time when the apostle was writing, the ‘mystery of iniquity’ had already begun to work.** The developments that were to take place in the future were to be ‘after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.’

“Especially solemn is the apostle’s statement regarding those who should refuse to receive ‘the love of the truth.’ ‘For this cause,’ he declared of all who should deliberately reject the messages of truth, ‘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.’ Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love.” *Acts of the Apostles*, 265–266.

SO CLEARLY DESCRIBED BY THE PROPHET DANIEL

“Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: ‘When ye therefore shall see the abomination of desolation, **spoken of by Daniel the prophet**, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea **flee into the mountains.**’ Matthew 24:15, 16; Luke 21:20, 21. **When the idolatrous standards of the Romans should be set up in the holy ground**, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. **When the warning sign should be seen, those who would escape must make no delay.** . . .

“Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. . . . Without delay they fled to a place of safety—the city of Pella, in the land of Perea, beyond Jordan.” *The Great Controversy*, 25, 30.

“It is no time now for God’s people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As **the siege of Jerusalem** by the Roman armies was **the signal** for flight to the Judean Christians, **so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us.** It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.” *Testimonies*, volume 5, 464.

And the king shall do according to his will; and **he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods**, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.

538—THE ABOMINATION OF DESOLATION

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

FLEE TO THE MOUNTAINS

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

JERUSALEM TRAMPLED DOWN

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. Revelation 11:2–3.

WELL IT WOULD BE

“It required a desperate struggle for those who would be faithful to stand firm against the **deceptions and abominations** which were **disguised in sacerdotal garments and introduced into the church**. The **Bible was not accepted as the standard of faith**. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

“After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that **separation was an absolute necessity if they would obey the word of God**. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children’s children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. **If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war**.

“**Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God’s professed people**. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.” *The Great Controversy*, 42–46.

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.

STRONG DELUSION

“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**. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that ‘Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.’ She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; **and these churches are included in the solemn and terrible denunciation of the second angel**. But the work of apostasy has not yet reached its culmination.

“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**.

“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.

“It is a fearful thing to treat lightly the truth which has convinced our understanding and touched our hearts. We cannot with impunity reject the warnings which God in mercy sends us. A message was sent from heaven to the world in Noah’s day, and the salvation of men depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate.’ **Looking down to the last days**, the same infinite power declares, concerning those who ‘received not the love of the truth, that they might be saved,’ ‘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.’ **As they reject the teachings of His Word, God withdraws His Spirit, and leaves them to the deceptions which they love.**” *Early Writings*, 46.

GREAT LIGHT AND OPPORTUNITIES

“‘A new heart will I give you and a new spirit will I put within you.’ I believe with all my heart that the Spirit of God is being withdrawn from the world, and **those who have had great light and opportunities and have not improved them, will be the first to be left.** They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.” *Selected Messages*, book 3, 154.

THE FAITHFUL CITY

“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.

CAPERNAUM

“One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. **I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation?** If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, **it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege,** shall they by non-improvement be left to darkness corresponding to the greatness of the light given?

“I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice **again and again**, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. ‘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.’ The guilt of self-deception is upon our churches. **The religious life of many is a lie.**” *Manuscript Releases*, volume 16, 106–107.

HIS OWN CITY

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

GREAT LIGHT & OPPORTUNITY DEFINED

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

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

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

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

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

“Will not those to whom have been committed **the treasures of truth**, consider the superior advantages of **light and privilege** that have been purchased for us by the sacrifice of the Son of God on Calvary’s cross? **We are to be judged by the light that has been given us, and we can find no excuse by which to extenuate our course.** The Way, the Truth, and the Life has been set before us. Many seek to excuse themselves by saying, ‘You must not judge me by some weak trait of character, but consider my character as a whole.’ We always feel deep pain at heart when the sinner seeks to apologize for his sin, to smooth it over, and fails to realize the danger of cherishing one un-Christlike attribute of character. We are to place our will on the side of the Lord’s will, and firmly determine that by his grace we will be free from sin. Sin is the transgression of the law, and it is not the magnitude of the action in iniquity that stamps it as sin. Adam and Eve were prohibited from eating of the tree of good and evil. **The test was a slight one, but the act of disobedience to God was the transgression of his law.**

“The little sins that men think are of so trivial a character that on their account they will not be brought into condemnation, **are very offensive in the sight of God.** Says one, ‘You are too severe, a man must be allowed these little defects of character.’ Let us hear the words of Christ. He says, ‘Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.’ People venture to commit sins that are grievous in the sight of God, and think that they are not to be called to task for them, because they say they are due to nervousness, to a peculiar temperament; but this is simply soothing the conscience, and crying, ‘Peace, peace, when there is no peace.’ **Sin is sin, and it is the delusion of Satan to look upon it in any other light than that it is grievous.**

“We may flatter ourselves that we are free from many things of which others are guilty; but if we have some strong points of character, and but one weak point, there is yet a communion between sin and the soul. The heart is divided in its service, and says, ‘Some of self and some of thee.’ The child of God must search out the sin which he has petted and indulged himself in, and permit God to cut it out of his heart. He must overcome that one sin; for it is not a trifling matter in the sight of God.

“One says, ‘I am not the least jealous, but then I do get provoked and say mean things, although I am always sorry after giving way to temper.’ Another says, ‘I have this fault or that, but then I just despise such and such meanness as is manifested by a certain person of my acquaintance.’ The Lord has not given us a list of graded sins, so that we may reckon some as of little consequence, and say that they will do but little harm, while others are of greater magnitude and will do much harm. A chain is no stronger than is its weakest link. We might pronounce such a chain good on the whole, but if one link is weak, the chain cannot be depended on. The work of overcoming is to be the study of every soul who enters the kingdom of God. That impatient word quivering on your lips must be left unspoken. That thought that your character is not rightly estimated must be put from you; for it weakens your influence, and works out the sure result, making you of light estimation in the minds of others. You should overcome the idea that you are a

martyr, and lay claim to the promise of Christ, who says, 'My grace is sufficient for thee.'" *Review and Herald*, August 1, 1893.

Habakkuk's Two Tables #23

PART THREE: THE MYSTERY OF INIQUITY

JUDAS

“Notwithstanding the Saviour’s own teaching, **Judas was continually advancing the idea that Christ would reign as king in Jerusalem.** At the feeding of the five thousand he tried to bring this about. On this occasion **Judas** assisted in distributing the food to the hungry multitude. He had an opportunity to see the benefit which it was in his power to impart to others. He felt the satisfaction that always comes in service to God. He helped to bring the sick and suffering from among the multitude to Christ. He saw what relief, what joy and gladness, come to human hearts through the healing power of the Restorer. He might have comprehended the methods of Christ. But he was blinded by his own selfish desires. **Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project to take Christ by force and make Him king. His hopes were high. His disappointment was bitter.**

“Christ’s discourse in the synagogue concerning the bread of life was **the turning point in the history of Judas.** He heard the words, ‘Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.’ **John 6:53.** 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.

“In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. Under his influence **the leaven of disaffection** was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, a year before the betrayal, Christ declared. ‘Have not I chosen you twelve,’ He said, ‘and one of you is a devil?’ John 6:70.

“Yet Judas made no open opposition, nor seemed to question the Saviour’s lessons. He made no outward murmur **until the time of the feast in Simon’s house**. When Mary anointed the Saviour’s feet, Judas **manifested** his covetous disposition. At the reproof from Jesus his very spirit seemed turned to gall. Wounded pride and desire for revenge broke down the barriers, and the greed so long indulged held him in control. **This will be the experience of everyone who persists in tampering with sin**. The elements of depravity that are not resisted and overcome, respond to Satan’s temptation, and the soul is led captive at his will.

“But Judas was not yet wholly hardened. **Even after he had twice pledged himself to betray the Saviour, there was opportunity for repentance**. At the Passover supper Jesus proved His divinity by revealing the traitor’s purpose. He tenderly included Judas in the ministry to the disciples. But the last appeal of love was unheeded. **Then the case of Judas was decided**, and the feet that Jesus had washed went forth to the betrayer’s work.

“Judas reasoned that if Jesus was to be crucified, the event must come to pass. His own act in betraying the Saviour would not change the result. If Jesus was not to die, it would only force Him to deliver Himself. At all events, Judas would gain something by his treachery. He counted that he had made a sharp bargain in betraying his Lord.

“Judas did not, however, believe that Christ would permit Himself to be arrested. In betraying Him, it was his purpose to teach Him a lesson. He intended to play a part that would make the Saviour careful thenceforth to treat him with due respect. But Judas knew not that he was giving Christ up to death. How often, as the Saviour taught in parables, the scribes and Pharisees had been carried away with His striking illustrations! How often they had pronounced judgment against themselves! Often when the truth was brought home to their hearts, they had been filled with rage, and had taken up stones to cast at Him; but again and again He had made His escape. Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken.

“Judas decided to put the matter to the **test**. If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. This would forever settle many minds that were now in uncertainty. **Judas would have the credit of having placed the king on David’s throne**. And this act would secure to him the first position, next to Christ, in the new kingdom.

“The false disciple acted his part in betraying Jesus. In the garden, when he said to the leaders of the mob, ‘Whomsoever I shall kiss, that same is He: hold Him fast’ (Matthew 26:48), he fully believed that Christ would escape out of their hands. Then if they should blame him, he could say, Did I not tell you to hold Him fast?

“Judas beheld the captors of Christ, acting upon his words, bind Him firmly. In amazement he saw that the Saviour suffered Himself to be led away. Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death.

“As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. Suddenly a hoarse voice rang through the hall, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas!

“The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord’s betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master.

“‘I have sinned,’ again cried Judas, ‘in that I have betrayed the innocent blood.’ But the high priest, regaining his self-possession, answered with scorn, ‘What is that to us? see thou to that.’ Matthew 27:4. The priests had been willing to make Judas their tool; but they despised his baseness. When he turned to them with confession, they spurned him.

“Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Saviour did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, **For this hour came I into the world.**

“A murmur of surprise ran through the assembly. With amazement they beheld the forbearance of Christ toward His betrayer. Again there swept over them the conviction that this Man was more than mortal. But if He was the Son of God, they questioned, why did He not free Himself from His bonds and triumph over His accusers?

“Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself.

“Later that same day, **on the road from Pilate’s hall to Calvary**, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. **In falling**, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus.” *The Desire of Ages*, 718–722.

FIRST TEST REJECTED

“The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus **a door was opened** through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, **he rose from the table, and went to the palace of the high priest, where he found the council assembled.** He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Saviour.

“**In spirit and practice many resemble Judas.** 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 SECOND TEST

“Before the Passover Judas had met **a second time** with the priests and scribes, and had **closed the contract to deliver Jesus into their hands.** . . . Judas was now offended at Christ’s act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel’s king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. **He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord.**” *The Desire of Ages*, 645.

THE FINAL DECISION

“In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. ‘Then said Jesus unto him, **That thou doest, do quickly.** . . . He then having received the sop went immediately out: and **it was night.**’ Night it was to the traitor as he turned away from Christ into the outer darkness.

“Until **this step was taken, Judas had not passed beyond the possibility of repentance.** But when he left the presence of his Lord and his fellow disciples, **the final decision** had been made. **He had passed the boundary line.**

“Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor’s heart, Christ gave to Judas **the final, convincing evidence of His divinity.** This was to the false disciple **the last call to repentance.** No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

“In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship**. ‘**I tell you before it come,**’ He said, ‘**that, when it is come to pass, ye may believe that I AM.**’ Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not **divine foresight**, and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ’s true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer.” *The Desire of Ages*, 653–655.

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.

“Among the chosen disciples of Christ there was **a representative of Satan**. . . .

“**All the way along in the history of the third angel’s message** there have been found among the believers men who have done much harm to God’s cause. These men are spots in our feasts of charity; **tares among the wheat; wolves among the sheep**, ready to bite and devour. Delighting to bear false witness, they cruelly injure the reputation of others. Every such one will be rewarded ‘according to his works.’ God ‘hath appointed **a day**, in the which he will judge the world.’ Then will be made the separation between the wheat and the tares. In that day **it will be clearly revealed** that those who seek to destroy the reputation of God’s servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil.” *Review and Herald*, May 12, 1903.

“**Judas had had great light**; he had had many **opportunities** to understand what were the requirements of God. Numbered among the twelve, he had listened to the lessons of Christ; he had heard the truth, and he had no excuse for failing to form a character after the likeness of Christ. . . .

“**In this age**, if those who come under the precious influence of the truth do not become transformed in character, they will, **like Judas**, go from light to darkness; and how great will be their darkness.” *Signs of the Times*, July 18, 1895.

A FALLING AWAY FIRST

“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 reprov'd, 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.

ACCUSER OF THE BRETHREN

“If Satan can employ professed believers to act as accusers of the brethren, he is justly pleased; **for those who do this are just as truly serving him as was Judas when he betrayed Christ**, although they may be doing it ignorantly. Satan is no less active now than in Christ’s day, and those who lend themselves to do his work will **manifest his spirit**.” *Testimonies to Ministers*, 504.

FALLING FROM THE PATH

“In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating **what events must transpire before the advent could take place**. He declared: ‘Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.’ The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by **a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time**. We are not to be surprised beyond measure to see the widespread declension of faith and piety. **I have been bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in**. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits.” *Review and Herald*, July 31, 1888.

REVEALED IN HIS TIME

And now ye know what withholdeth that he might be **revealed in his time**. 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. 2 Thessalonians 2:6–8.

“The angelic host who watched the scenes in the betrayal and crucifixion of Christ, knew that it was **Satan who entered into Judas and led him to betray Christ into the hands of the murderous mob**; they knew, too, that it was he who impelled the throng to cry out, ‘Crucify him; crucify him;’ and ‘**release unto us Barabbas.**’ **Satan has now revealed his true character as a liar and a murderer.** It is seen that the very same spirit with which he ruled the children of men who were under his power, he would manifest if permitted to control the intelligences of heaven. The question is settled in all the worlds that there is no place for him in all their dominions.” *Review and Herald*, March 9, 1886.

“Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath.** While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’ Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.’ Let the son of deceit and false witness be entertained by **a church that has had great light, great evidence, and that church will discard the message the Lord has sent**, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“**Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.** If doubts and unbelief are cherished, **the faithful ministers will be removed from the people who think they know so much.** ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’” *Testimonies to Ministers*, 409.

SATAN’S REPRESENTATIVES

JUDAS

“Instead of walking in the light, Judas chose to retain his defects. Evil desires, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. **Judas became a representative of the enemy of Christ.**” *The Desire of Ages*, 295.

PAGAN ROME

“Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome.**” *The Great Controversy*, 439.

BARABBAS

“The people of Israel had made their choice. Pointing to Jesus they had said, ‘Not this man, but Barabbas.’ Barabbas, the robber and murderer, was **the representative of Satan.** Christ was the representative of God. Christ had been rejected; Barabbas had been chosen. Barabbas they were to have. In making this choice they accepted him who from the beginning was a liar and a murderer. Satan was their leader. As a nation they would act out his dictation. His works they would do. His rule they must endure. 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.

THE BISHOP OF ROME

“To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to **the representative of Satan—the bishop of Rome.**” *The Great Controversy*, 50.

“And I saw that **there were some like Judas** among those who profess to be waiting for their Lord. **Satan controls them, but they know it not.**” *Early Writings*, 268.

TWO CLASSES OF WORSHIPPERS

“John and **Judas** are **representatives of those who profess to be Christ’s followers.** Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan.” *Acts of the Apostles*, 559.

JUDAS

“Jesus said in his prayer for his disciples, ‘Those that thou gavest me I have kept, and none of them is lost, but **the son of perdition.**’ The betrayer of Christ might have had eternal life if he had been a doer of the words of Christ and not a hearer only. Judas had the same opportunities, the same privileges, as had the other disciples. He listened to the same precious lessons, but he failed to practice the principles laid down by our Lord, and would not yield his opinions and ideas to receive the teaching of Heaven. The practice of the truth, which Christ required, was at variance with the purposes and desires of Judas. . . .

“**Lesson after lesson fell unheeded on the ears of Judas. How many today follow in his steps.** In the light of God’s law, selfish men see their evil characters, but fail to make the required reformation, and go on from one state of sin to another.

“**The lessons of Christ are applicable to our own time and generation.** He said, ‘Neither pray I for these alone, but for them also which shall believe on me through their word.’ **The same testimony is brought to us in these last days as was brought to Judas.** The **same lessons** which he failed to make practical in his life come to men who hear, and yet make a like failure, because they do not put away their sin.” *Review and Herald*, March 17, 1891.

Habakkuk's Two Tables #24

PART FOUR: DANIEL

NEBUCHADNEZZAR'S WARNING MESSAGE

“In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today. The condemnation that will fall upon the inhabitants of the earth in this day will be because of their **rejection of light**. Our condemnation in the judgment **will not** result from the fact that we have lived in error, but from the fact that **we have neglected Heaven-sent opportunities for discovering truth**. The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, ‘What must I do to be saved?’” *Bible Echo*, September 17, 1894.

NIMROD'S FALL

COVENANT ESTABLISHED

And **Noah builded an altar** unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for **the imagination of man's heart is evil from his youth**; neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Genesis 8:20–22.

BABYLON

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in **the land of Shinar**; and they dwelt there. Genesis 11:1–2.

BROKEN COVENANT

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. Genesis 11:3.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Exodus 20:25.

And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up *any iron tool* upon them. Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt offerings thereon unto the Lord thy God. Deuteronomy 27:5–6.

THE TRUE ALTAR IS CHRIST

“Those who are not connected with God are connected with the enemy of God, and while they may be honest in the advice they give, they themselves are blinded and deceived. Satan puts suggestions into the mind and words into the mouth that are entirely contrary to the mind and will of God. Thus he works through them to allure us into false paths. He will mislead, entangle, and ruin us if he can.

“Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. **Under the ancient economy it was a sin to offer sacrifice upon the wrong altar.** It was a sin to offer incense kindled by the wrong fire.

“We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. **The true altar is Christ; the true fire is the Holy Spirit.** This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works.” *Selected Messages*, book 3, 300.

A CITY AND A TOWER

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

TOWER IS A CHURCH

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

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, unto Thee shall it come, even the first dominion.’” *Signs of the Times*, November 4, 1908.

A CITY IS A KINGDOM

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

And there followed another angel, saying, 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; 16:19; 17:18; 18:10, 16, 18, 19, 21.

And he carried me away in the spirit to a great and high mountain, and showed me **that great city**, the holy Jerusalem, descending out of heaven from God. Revelation 21:10.

INVESTIGATIVE JUDGMENT OF THE LIVING—TESTING MESSAGE EMPOWERED

And **the Lord came down** to see the city and the tower, which the children of men builded. Genesis 11:5.

DIVINE PRONOUNCEMENT

And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do**. Genesis 11:6.

EXECUTIVE JUDGMENT—THE SCATTERING

Go to, let us go down, and there **confound their language**, that they may not understand one another's speech. So **the Lord scattered them abroad** from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called **Babel**; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. Genesis 11:7–9.

NIMROD'S REJECTION OF LIGHT

“For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, **apostasy soon led to division**. Those who desired to forget their Creator and to cast off the restraint of His law felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to **separate** from the worshipers of God. **Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates**. They were attracted by the beauty of the situation and the fertility of the soil, and upon this plain they determined to make their home.

“Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were **designed to prevent the people from scattering** abroad in colonies. God had **directed men to disperse throughout the earth**, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and **to found a monarchy that should eventually embrace the whole earth**. Thus their city would become the metropolis of a **universal empire**; its glory would command the admiration and homage of the world and render the founders illustrious. **The magnificent tower**, reaching to the heavens, was intended to stand as a monument of **the power and wisdom of its builders**, perpetuating their fame to the latest generations.

“The dwellers on the plain of Shinar **disbelieved God's covenant** that He would not again bring a flood upon the earth. **Many of them denied the existence of God and attributed the Flood to the operation of natural causes**. Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. One object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the Flood, they

thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the Flood. The whole undertaking was designed to **exalt** still further **the pride of its projectors and to turn the minds of future generations away from God and lead them into idolatry.**

“When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols.** The people rejoiced in their success, and **praised the gods of silver and gold,** and set themselves against the Ruler of heaven and earth. **Suddenly** the work that had been advancing so prosperously was checked. **Angels were sent to bring to naught the purpose of the builders.** The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material or other directions concerning the work. As messages were thus passing from one to another **the language was confounded,** so that material was called for which was not needed, and the directions delivered were often the reverse of those that had been given. **Confusion** and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. **Their confederacy ended in strife and bloodshed. Lightnings from heaven,** as an evidence of God’s displeasure, broke off the upper portion of the tower and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens.

“Up to this time all men had spoken the same language; now those that could understand one another’s speech united in companies; some went one way, and some another. ‘The Lord **scattered** them abroad from thence upon the face of all the earth.’ This dispersion was the means of peopling the earth, and thus the Lord’s purpose was accomplished through the very means that men had employed to prevent its fulfillment.

“But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus **their descendants had an opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge;** and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light.

“The Babel builders had indulged the spirit of murmuring against God. Instead of gratefully **remembering His mercy to Adam and His gracious covenant with Noah,** they had complained of His severity in expelling the first pair from Eden and destroying the world by a flood. But while they murmured against God as arbitrary and severe, they were accepting the rule of the cruelest of tyrants. Satan was seeking to bring contempt upon the sacrificial offerings that prefigured the death of Christ; and as the minds of the people were darkened by idolatry, he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods. As men turned away from God, the

divine attributes—justice, purity, and love—were supplanted by oppression, violence, and brutality.

“The men of Babel had determined to establish **a government that should be independent of God**. There were some among them, however, who feared the Lord, but who had been deceived by the pretensions of the ungodly and drawn into their schemes. For the sake of these faithful ones the Lord delayed His judgments and gave the people time to reveal their true character. **As this was developed, the sons of God labored to turn them from their purpose; but the people were fully united in their Heaven-daring undertaking**. Had they gone on unchecked, they would have demoralized the world in its infancy. Their **confederacy** was founded in rebellion; **a kingdom established for self-exaltation**, but in which God was to have no rule or honor. Had this **confederacy** been permitted, a mighty power would have borne sway to banish righteousness—and with it peace, happiness, and security—from the earth. For the divine statutes, which are ‘holy and just and good’ (Romans 7:12), **men were endeavoring to substitute laws to suit the purpose of their own selfish and cruel hearts**.

“Those that feared the Lord cried unto Him to interpose. ‘And **the Lord came down** to see the city and the tower, which the children of men builded.’ In mercy to the world He defeated the purpose of the tower builders and **overthrew the memorial of their daring**. In mercy He confounded their speech, thus putting a check on their purposes of rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. From time to time the unseen hand that holds the scepter of government is stretched out to restrain iniquity. Unmistakable evidence is given that the Creator of the universe, the One infinite in wisdom and love and truth, is the Supreme Ruler of heaven and earth, and that none can with impunity defy His power.

“The schemes of the Babel builders ended in shame and defeat. **The monument to their pride became the memorial of their folly**. Yet men are continually pursuing the same course—**depending upon self**, and rejecting God’s law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.

“**There are tower builders in our time**. Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God’s moral government; they despise His law and boast of the sufficiency of human reason. Then, ‘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.’ Ecclesiastes 8:11.” *Patriarchs and Prophets*, 118–123.

BROKEN COVENANT (THE MYSTERY OF INIQUITY WORKING)

WARNING MESSAGE—SHEM

WARNING MESSAGE EMPOWERED—**THE LORD CAME DOWN**. GENESIS 11:5

INVESTIGATION FOLLOWED BY DIVINE PRONOUNCEMENT—**NOW NOTHING WILL BE RESTRAINED FROM THEM (WHICH THEY HAVE IMAGINED)** GENESIS 11:6 (A FALLING AWAY)

EXECUTIVE JUDGMENT—SCATTERING: **THE LORD SCATTERED THEM** GENESIS 11:8

“The schemes of the Babel builders ended in shame and defeat. The monument to their pride became the memorial of their folly. Yet men are continually pursuing the same course—depending upon self, and rejecting God’s law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.

“**There are tower builders in our time.** Infidels construct their theories from the supposed deductions of sciences, and **reject the revealed word of God.** They presume to pass sentence upon God’s moral government; they despise His law and boast of the sufficiency of human reason. Then, ‘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.’ Ecclesiastes 8:11.

“In the professedly Christian world many turn away from the plain teachings of the Bible and build up a creed from human speculations and pleasing fables, and **they point to their tower as a way to climb up to heaven.** Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God’s standard, it would bring them into unity; but so long as **human wisdom is exalted above His Holy Word,** there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term ‘Babylon,’ which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days.

“Many seek to make a heaven for themselves by obtaining riches and power. They ‘speak wickedly concerning oppression: **they speak loftily**’ (Psalm 73:8), trampling upon human rights and disregarding divine authority. The **proud** may be for a time in great power, and may see success in all that they undertake; but in the end they will find only disappointment and wretchedness.

“The time of God’s investigation is at hand. The Most High will come down to see that which the children of men have builded. His sovereign power will be revealed; the works of human pride will be laid low. ‘The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth.’ ‘The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations.’ Psalm 33:13, 14, 10, 11.” *Patriarchs and Prophets*, 123–124.

“Satan has taken the world captive. He has introduced **an idol sabbath,** apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this **idol sabbath.** The world bows to a tradition, a man-made commandment. **As Nebuchadnezzar set up his golden image on the plain of Dura,** and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.” *Review and Herald*, March 8, 1898.

“The **Sabbath is God’s memorial** to His creative work, and it is a sign that is to be kept before the world. There is to be no compromise with those who are worshipping an **idol sabbath.**” *Manuscript Releases*, volume 13, 69.

A KINGDOM FOR SELF-EXALTATION

“This confederacy was born of rebellion against God. The dwellers on the plains of Shinar **established their kingdom for self-exaltation**, and not for the glory of God. Had they succeeded, a mighty power would have borne away, banishing righteousness, and inaugurating a new religion. The **mixture** of certain **religious ideas with a mass of erroneous theories** would have resulted in closing the door of peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have urged on by him, and would have permitted nothing to interfere with their plans, or to stop them in their evil course. In the place of the divine precepts **they would have substituted laws** framed in accordance with the desires of their selfish hearts in order that they might carry out their purposes.

“But God never leaves the world without **witnesses** for Him. Those who loved and feared Him at the time of the first great apostasy after the flood, humbled themselves, and cried unto him. ‘Oh God,’ they pleaded, ‘interpose thyself between thy cause and the plans and methods of men’ ‘and the Lord came down to see the city and the tower (**the great idol-building**), which the children of men builded.’ He defeated the purpose of the tower builders, and over-threw **the memorial of their rebellion**. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of the tower, he confounded the language of the builders, so that none could understand the words of his fellow-worker.

“The Lord has not ordered some of the arrangements that have been made in **Battle Creek**. He has declared that other places have been robbed of the light and advantages that have been centered and multiplied in **Battle Creek**. Through a circular letter sent out to the leading men and the church elders of our conferences, a call has been made for the names of young men and young women of capability, in order that they may be corresponded with and invited to come to **Battle Creek** to receive a training for missionary work.

“Through the light given in the *Testimonies*, **the Lord has indicated that He does not desire students to be educated in Battle Creek**. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done in sharing with other places the advantage still centered in **Battle Creek**. The Lord signified His displeasure over this matter by destroying two of the principal institutions remaining there.

“Notwithstanding the plain evidences of the Lord’s providence in these destructive fires, men in council meetings have not hesitated to stand before their brethren and make light of the statement that these buildings were burned because men

had been swaying things in directions the Lord could not approve.” *Kress Collection*, 1–2.

Habakkuk's Two Tables #25

PART FOUR: DANIEL

BELSHAZZAR'S FALL

“**In the history of Nebuchadnezzar and Belshazzar**, God speaks to **nations** of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued **a course in harmony with the instruction given to his grandfather**, he would have retained not only his kingdom but his life. He disregarded the lessons, and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, **lifted himself up in pride and exaltation**, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in **the paths of righteousness**.” *Signs of the Times*, July 20, 1891.

THE WARNING MESSAGE

O thou king, **the most high God gave Nebuchadnezzar thy father a kingdom**, and majesty, and glory, and honour: And for the majesty that he gave him, 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. But **when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne**, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knewest all this**; But hast **lifted up thyself against the Lord of heaven**; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: **Then** was the part of the hand sent from him; and this writing was written. Daniel 5:18–24.

“Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men**. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of **amusement** and **self-glorification effaced the lessons he should never have forgotten**; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar**. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. ‘What must I do to be saved?’ was a question that the great but **foolish king** passed by indifferently.” *Bible Echo*, April 25, 1898.

SIGNAL: noun—A sign that gives or is intended to give notice; or the notice given. Adjective—Eminent; remarkable; **memorable**; distinguished from what is ordinary. *Webster's 1828 Dictionary*.

NIMROD'S MEMORIAL

“The schemes of the Babel builders ended in shame and defeat. **The monument to their pride became the memorial of their folly.** Yet men are continually pursuing the same course—**depending upon self**, and rejecting God's law. It is the principle that Satan tried to carry out in heaven; the same that governed Cain in presenting his offering.

“**There are tower builders in our time.** Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God's moral government; they despise His law and boast of the sufficiency of human reason. Then, ‘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.’ Ecclesiastes 8:11.” *Patriarchs and Prophets*, 118–123.

BELSHAZZAR'S MEMORIAL

“Those who are unfaithful to the work of God are lacking in principle; their motives are not of a character to lead them to choose the right under all circumstances. The servants of God are to feel at all times that they are under the eye of their employer. He who watched the sacrilegious feast of Belshazzar is present in all our institutions, in the counting-room of the merchant, in the private workshop; and the bloodless hand is as surely recording your neglect as it recorded **the awful judgment of the blasphemous king.** Belshazzar's condemnation was written in words of fire, ‘Thou art weighed in the balances, and art found wanting’; and if you fail to fulfill your God-given obligations your condemnation will be the same.” *Messages to Young People*, 229.

THE WINE OF BABYLON AND THE VESSELS OF GOD—BOUNDARY LINE CROSSED

Belshazzar the king made a **great feast** to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and **praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.** Daniel 5:1–4.

“When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols.** The people rejoiced in their success, and **praised the gods of silver and gold,** and set themselves against the Ruler of heaven and earth. **Suddenly** the work that had been advancing so prosperously was checked. **Angels were sent to bring to naught the purpose of the builders.**” *Patriarchs and Prophets*, 119

What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? **Woe** unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it. But the Lord *is* in his holy temple: let all the earth keep silence before him. Habakkuk 2:18–20.

THE FOOL

Because that, when they knew God, they glorified *him* not as God, neither were thankful; but **became vain in their imaginations**, and their foolish heart was darkened. Professing themselves to be wise, **they became fools**. Romans 1:21–22.

EVERY MAN'S WORK SHALL BE MADE MANIFEST & THEN SHALL THAT WICKED BE REVEALED

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation **gold, silver, precious stones**, wood, hay, stubble; **Every man's work shall be made manifest**: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Let no man deceive himself. If any man among you seemeth to be wise in this world, **let him become a fool**, that he may be wise. For the wisdom of this world is **foolishness** with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth **the thoughts of the wise, that they are vain**. 1 Corinthians 3:10–20.

“As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the Day of Judgment will test characters, showing the difference between characters formed after Christ's likeness and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable.

“Anyone can be just what he chooses to be. Character is not obtained by receiving an education. Character is not obtained by amassing wealth or by gaining worldly honor. Character is not obtained by having others fight the battle of life for us. It must be sought, worked for, fought for; and it requires a purpose, a will, a determination. To form a character which God will approve, requires persevering effort. It will take a continual resisting of the powers of darkness to stand under the blood-stained banner of Prince Immanuel, to be approved in the day of Judgment, and have our names retained in the book of life. Is it not worth more to have our names registered in that book, have them immortalized among the heavenly angels, than to have them sounded in praise throughout the whole earth?

“In the probationary time granted us here we are each building a structure that is to have the inspection of the Judge of all the earth. This work is the molding of our characters. Every act of our lives is a stone in that building, every faculty is a worker, every blow that is struck is for good or for evil. The words of inspiration warn us to take heed how we build, to see that our foundation is sure. If we build upon the solid rock, pure, noble, upright deeds, the structure will go up beautiful and symmetrical, a fit temple for the indwelling of the Holy Spirit.” *In Heavenly Places*, 47.

EARTHEN VESSELS

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Corinthians 4:6–7.

JUDAS

“In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. ‘Then said Jesus unto him, **That thou doest, do quickly.** . . . He then having received the sop went immediately out: and **it was night.**’ Night it was to the traitor as he turned away from Christ into the outer darkness.

“Until **this step was taken, Judas had not passed beyond the possibility of repentance.** But when he left the presence of his Lord and his fellow disciples, **the final decision** had been made. **He had passed the boundary line.**” *The Desire of Ages*, 655.

NIMROD

“When the tower had been partially completed, a portion of it was occupied as a dwelling place for the builders; other apartments, splendidly furnished and adorned, **were devoted to their idols.** The people rejoiced in their success, and **praised the gods of silver and gold,** and **set themselves against the Ruler of heaven and earth.** Suddenly the work that had been advancing so prosperously was checked.” *Patriarchs and Prophets*, 120.

RESTRAINT TAKEN AWAY

“In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. **No longer could God’s restraining hand ward off the impending evil.** Through manifold providences, God had sought to teach them reverence for His law. ‘We would have healed Babylon,’ He declared of those whose judgment was now reaching unto heaven, ‘but she is not healed.’ Jeremiah 51:9. Because of the strange perversity of the human heart, God had at last found it necessary to pass the irrevocable sentence. **Belshazzar was to fall,** and his kingdom was to pass into other hands.” *Prophets and Kings*, 530.

THYATIRA—THE PAPACY

And I gave her space to repent of her fornication; and she repented not. Revelation 2:21.

And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do.** Genesis 11:6.

And now ye know what **withholdeth** that he might be revealed in his time. 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. 2 Thessalonians 2:6–8.

THE DIVINE PRONOUNCEMENT

In **the same hour** came forth **fingers of a man's hand, and wrote** over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. Daniel 5:5–6.

And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. Exodus 32:16.

This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. John 8:6.

THE HAND WRITING ON THE WALL

“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.

“There was in the palace **a woman who was wiser than them all**,—the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. ‘**O king, live forever**,’ she said; ‘**let not thy thoughts trouble thee**, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in **the days of thy father** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, **made master of the magicians, astrologers, Chaldeans, and soothsayers**: . . . now let Daniel be called, and he will show the interpretation.’

“‘Then was Daniel brought in before the king.’ Making an effort to brace himself, and to show his authority, Belshazzar said: ‘Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? . . .

“Daniel was not awed by the king's appearance, nor confused or intimidated by his words. ‘Let thy gifts be to thyself,’ he answered, ‘and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. . . .

“Daniel did not swerve from his duty. He held the king's sin before him, showing him the lessons he might have learned, but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather's history correctly. The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result.

“**This was the last feast** of boasting held by the Chaldean king; for he who bears long with man’s perversity had passed **the irrevocable sentence**. Belshazzar had greatly dishonored the One who had exalted him as king, and **his probation was taken from him**. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. ‘In that night,’ the record says, ‘was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom.’

“Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God’s eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place, at every hour in the day, **there is a holy Watcher**, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity, or one of disloyalty and deception.

“We are never alone. We have a **Companion**, whether we choose him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness,—the holy, sin-hating God. Nothing that is said or done or thought can escape his infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude he is there. No one can deceive God; none can escape from their accountability to him.” *Youth Instructor*, May 26, 1898.

And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Daniel 5:25–28.

2520

This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the Lord. Exodus 30:13.

A “mene” is fifty shekels, or one thousand gerahs. “Mene, mene” therefore equates to two thousand gerahs. A “tekkel” is twenty gerahs. Therefore “mene, mene, tekkel” equates to two thousand and twenty gerahs. A “upharsin” is one-half of a “mene,” and represents five hundred gerahs.

Mene	1,000
Mene	1,000
Tekel	20
Upharsin	<u>500</u>
	2,520

EXECUTIVE JUDGMENT

In that night was Belshazzar the king of the Chaldeans slain. Daniel 5:30.

“It was not long before reverses came. **Babylon was besieged by Cyrus**, nephew of Darius the Mede, and commanding general of the combined armies of the Medes and Persians. But within the seemingly impregnable fortress, with its massive walls and its gates of brass, protected by the river Euphrates, and stocked with provision in abundance, the voluptuous monarch felt safe and passed his time in mirth and revelry.” *Prophets and Kings*, 523.

That saith of 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. Thus saith the Lord **to his anointed, to Cyrus**, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open **before him the two leaved gates; and the gates shall not be shut**. Isaiah 44:28; 45:1.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, **he that openeth, and no man shutteth; and shutteth, and no man openeth**; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Revelation 3:7–8.

THE FIRST AND THE LAST

“**To the last ruler of Babylon, as in type to its first**, had come the sentence of the divine Watcher: ‘O king, . . . to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

“It has been **repeatedly** revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed. **Many, many** will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, ‘How camest thou in hither not having on a wedding-garment?’

“Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ.

“When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, **but which had not taught him the lesson of humility that might have saved him.** ‘O thou king,’ said the prophet, ‘the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, 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. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.’

“Then the enormity of Belshazzar’s guilt was thus emphasized: ‘And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knowest all this;** but hast **lifted up thyself** against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them, and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

“‘And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it. Tekel; Thou are weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians.’

“The Lord does not suffer wicked practices to go on without sending reproof and warning. **There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God’s dealings with others who have been disobedient, yet who have not sought to correct their ways before God.** They have **endeavored rather to make of none effect the messages that God has sent.** They have continued to **exalt** themselves, and to carry out their own ways in defiance of the words of God. **They have not been ignorant of the right way, but they have allowed their eyes to be blinded.** In pronouncing judgment upon these, God will say, as he said to the wicked king, ‘Thou . . . hast not humbled thine heart, though thou knewest all this.’

“Many have continued in a wicked course of action, until the Lord Jesus cannot accept their services unless there is a genuine conversion. His people today have no excuse for turning away from **the counsels of his Spirit.** In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God’s people have not taken heed to the warnings of God.

“‘Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

“Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.’

“Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church.

“Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. **Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past.** The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them.”
Review and Herald, September 24, 1908.

Habakkuk's Two Tables #26

PART FOUR: DANIEL

NEBUCHADNEZZAR'S FALL

NEBUCHADNEZZAR'S SECOND DREAM

Daniel 4:1-3

Sign: H852—(Chaldee); corresponding to H226; a *portent*: - sign. **H226**—(in the sense of *appearing*); a *signal* (literally or figuratively), as a *flag, beacon, monument, omen, prodigy, evidence*, etc.: - mark, miracle, (en-) sign, token.

Miracle: H8540—(Chaldee); from a root corresponding to H8539; a *miracle*: - wonder. **H8539**—A primitive root; to *be in consternation*: - be amazed, be astonished, marvel (-lously), wonder.

“Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men.** He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar.** He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. ‘What must I do to be saved?’ was a question that the great but **foolish king** passed by indifferently.

“This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.

“The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, ‘Why doest thou this?’ But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall.**” *Bible Echo*, April 25, 1898.

THE MYSTERY OF INIQUITY ALREADY WORKS

Daniel 4:4-7

A WARNING MESSAGE

Daniel 4:8-12

JUDGMENT OF THE LIVING—DIVINE PRONOUNCEMENT

Daniel 4:13-16

A TREE—A KINGDOM OR A CHURCH

“Study Nebuchadnezzar’s dream as recorded in the fourth chapter of Daniel. The king saw a lofty tree planted in the earth. Flocks and herds from the mountains and hills enjoyed its shelter, and the birds of the air built their nests in its branches. Thus were represented Nebuchadnezzar’s greatness and prosperity. Nations were gathered under his sovereignty. His kingdom was firmly established in the hearts of his loyal subjects.

“The king saw his prosperity, and because of it he was lifted up. Notwithstanding the warnings that God had given him, he did the very things which the Lord had told him not to do.

“He looked upon his kingdom with pride and exclaimed: ‘Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?’ Daniel 4:30. The instant that the words were uttered, the sentence of judgment was pronounced. The king’s reason was taken away. The judgment that he had thought so perfect, the wisdom that he had prided himself on possessing, were removed. The jewel of the mind, that which elevates man above the beasts, he no longer retained.

“The scepter is no longer held in the hand of a proud and powerful monarch. The mighty ruler is a maniac. He now herds with the cattle to eat as they eat. He is a companion of the beasts of the field. The brow that once wore a coronet is disfigured by the absence of reason and intellect. The mandate has gone forth: ‘Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit.’ Verse 14.

“So the Lord magnifies Himself as the true and living God. Well might David exclaim: ‘I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.’ Psalm 37:35, 36. Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.** Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion.” *Testimonies*, volume 8, 126–127.

SCATTERED FRUIT

Fruit: H4—(Chaldee); corresponding to **H3**: - fruit. **H3**—From the same as **H24**; a *green* plant: - greenness, fruit. **H24**—From an unused root (meaning to *be tender*); *green*, that is a young *ear* of grain; hence the name of the month *Abib* or Nisan: - Abib, ear, green ears of corn.

This day came ye out in the month **Abib**. Exodus 13:4.

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month **Abib**; for in it thou camest out from Egypt: and none shall appear before me empty.) Exodus 23:15.

BRASS AND IRON BANDS

“The Lord made a covenant with Israel that, if they would obey His commandments, **He would give them rain in due season**, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage and the vintage unto the sowing time, and that they should eat their bread to the full and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them and would be their God, and they should be His people. But if they disregarded His requirements, He would deal with them **entirely contrary** to all this. **His curse** should rest upon them in place of His blessing. He would break their pride of power and would make the heavens over them as **iron** and the earth as **brass**. ‘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,’ ‘then will I also walk contrary unto you.’” *Testimonies*, volume 2, 661.

BRASS—AFFLICTION AND JUDGMENT

“It was when **the heavens were as brass** over Paul that he trusted most fully in God. More than most men, he knew the meaning of **affliction**; but listen to his triumphant cry as, beset by temptation and conflict, his feet press heavenward: ‘Our light **affliction**, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.’ 2 Corinthians 4:17, 18.” *Acts of the Apostles*, 363.

“Ahab knew that it was by the word of God that the heavens had become as **brass**, yet he sought to cast upon the prophet the blame for the heavy **judgments** resting on the land.” *Prophets and Kings*, 139.

IRON—SEVERE SERVITUDE

“God had said that His people should be saved, that the yoke He would lay upon them should be light, if they submitted uncomplainingly to His plan. Their **servitude** was represented by a yoke of wood, which was easily borne; but resistance would be met with corresponding **severity**, represented by **the yoke of iron**.” *Testimonies*, volume 4, 172.

DANIEL’S ALTAR CALL

Daniel 4:27

PROBATIONARY TIME, DIVINE PRONOUNCEMENT AND EXECUTIVE JUDGMENT

Daniel 4:29–33

“What is justification by faith? It is **the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself**. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration? It is

revealing to man what is his own real nature, that in himself he is worthless.” *Manuscript Releases*, volume 20, 117.

THE END OF THE DAYS

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and **mine understanding returned unto me**, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At **the same time** my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and **my counsellors and my lords sought unto me**; and I was established in my kingdom, and excellent majesty was added unto me.

Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase. Daniel 4:34–37.

THE FIRST AND THE LAST

“**To the last ruler of Babylon, as in type to its first**, had come the sentence of the divine Watcher: ‘O king, . . . to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

“Belshazzar, awed by this representation of God’s power, showing that they had a witness, though they knew it not, had had great opportunities of knowing the works of the living God, and His power, and of doing His will. **He had been privileged with much light. His grandfather, Nebuchadnezzar, had been warned of his danger in forgetting God and glorifying himself.** Belshazzar had a knowledge of **his banishment** from the society of men, and his association with the beasts of the field; and these facts, which ought to have been a lesson to him, he disregarded, as if they had never occurred; and he went on repeating the sins of his grandfather. He dared to commit the crimes which brought **God’s judgments** upon Nebuchadnezzar. He was condemned, not alone that he himself was doing wickedly, but that he had not availed himself of opportunities and capabilities, if cultivated, of being right.” *Testimonies to Ministers*, 436.

THE OLD PATHS

“**In the history of Nebuchadnezzar and Belshazzar**, God speaks to **nations** of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued **a course in harmony with the instruction given to his grandfather**, he would have retained not only his kingdom but his life. **He disregarded the lessons**, and went on in rebellion against God, committing the very sins for which his grandfather had been reproved and punished. He, too, **lifted himself up in pride and exaltation**, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, he refused to walk in **the paths of righteousness.**” *Signs of the Times*, July 20, 1891.

THE FOUNDATIONS

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive 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. ‘Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith**,—**the foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. ‘Other **foundation** can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296–297.

FOUR WORKS

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

Repairer: H1443—A primitive root; to *wall* in or around:—close up, fence up, hedge, enclose, make up [a wall], mason, repairer.

Restorer: H7725—A primitive root; to **turn back** (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to **retreat**; often adverbially *again*.

THE OLD WASTE PLACES

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 brokenhearted, 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; that they might be called **trees of righteousness**, the planting of the Lord, that he might be glorified. And **they shall build the old wastes, they shall raise up the former desolations**, and they shall repair the waste cities, **the desolations of many generations**. Isaiah 61:1–4.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. Luke 4:18–20.

Old: H5769—From H5956; properly **concealed**, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*. **H5956**—A primitive root; to *veil* from sight, that is, *conceal* (literally or figuratively):—X any ways, blind, dissembler, **hide** (self), secret (thing).

Waste: H2723—properly *drought*, that is, (by implication) **a desolation**: - decayed place, desolate (place, -tion), destruction, (laid) waste (place).

Former: H7223—From H7221; **first, in place, time or rank** (as adjective or noun):—**ancestor**, (that were) before (-time), **beginning**, eldest, first, fore [-father] (-most), **former (thing), of old time, past**. **H7221**—a *beginning*: - **beginning**.

THE FOUNDATIONS OF MANY GENERATIONS

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For **precept must be upon precept, precept upon precept; line upon line, line upon line**; here a little, *and* there a little: 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 28:9–13.

LINE UPON LINE

TWO ANGELS

And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel. Exodus 25:22.

TWO OLIVE TREES

And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. Revelation 11:3–4.

TWO TABLES

And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. Exodus 31:18.

TWO TABLES

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

Plain: H874—A primitive root; to *dig*; **by analogy to engrave**; figuratively to *explain*: - declare, (make) plain (-ly).

And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables. Exodus 32:16.

“I saw that **the truth should be made plain upon tables**, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it **plain**. I saw that **the old chart** was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding and Magan*, 1.

“On our return to Brother Nichol’s, **the Lord gave me a vision and showed me that the truth must be made plain upon tables**, and it would cause many to decide for the truth by the third angel’s message with the two former being made **plain upon tables**.” *Manuscript Releases*, volume 5, 201–203.

“**The [1850] chart** is being executed in Boston. **God is in it.**

“Brother Nichols has the charge of it.” *Manuscript Releases*, volume 15, 213.

THE CHARTS ORDERED BY GOD

“I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . .

“I saw that **the charts [the 1843 and the 1850] ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But **the other charts** that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven.” *Manuscript Releases*, volume 13, 359.

THE MYSTERY OF INIQUITY

AMALGAMATE, v.i. To mix or unite in an amalgam; to blend. *Webster's 1828 Dictionary.*

The message for these last days is not to become amalgamated with human devising
turn from heaven's light to human wisdom
Solomon mingled error with truth
incorporate light with darkness, Christ with Belial, purity with impurity
teachers mingle the sentiments of infidel authors
man's teaching put in the place of God's
reject divine truth for the wisdom of this world

sons of God saw the daughters of men that they were fair
intermarriage of those who feared God and those who feared Him not
called mixed multitude, because the Hebrews had intermarried with the Egyptians
the Israel of God mingled in marriage with Phoenicia, Egypt, Edom, Moab, and Ammon
intermarriage with idolaters
the holy seed have mingled themselves with the people' of heathen lands
mingling with the depraved
mingled with the nations who had no fear of God
Israel's apostasy was largely traceable to their mingling with heathen nations
mingled with the sons of Belial
alliances with pagan kingdoms

“We have come to a time when God’s sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

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

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” *The Great Controversy*, 442.

“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.

“Several times during our conversation, in which you become very much in earnest, you repeated the sentence, ‘O consistency, thou art a jewel!’ I repeat the same with decided force to you. **You say that Anna’s visions place the forming of the image of the beast after probation closes. This is not so.** You claim to believe the testimonies; let them set you right on this point. 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.** Your position is such a jumble of inconsistencies that but few will be deceived.

“In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“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” *Manuscript Releases*, volume 15, 15.

Habakkuk's Two Tables #27

PART FOUR: DANIEL

THE FIRST ANGEL'S MESSAGE

THE PROPHETIC CHAIN

JEHOIAKIM—DANIEL (ONE VERSE)

In the third year of the reign of **Jehoiakim** king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. Daniel 1:1.

JEHOIACHIN—EZEKIEL (TWO VERSES)

Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that the heavens were opened, and I saw visions of God*. In the fifth *day* of the month, which *was* the fifth year of king **Jehoiachin's** captivity. Ezekiel 1:1–2.

ZEDEKIAH—JEREMIAH (THREE VERSES) [JEHOAHAZ & JEHOIACHIN NOT MENTIONED]

The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: To whom the word of the Lord came in the days of **Josiah** the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of **Jehoiakim** the son of Josiah king of Judah, unto the end of the eleventh year of **Zedekiah** the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Jeremiah 1:1–3.

JEHOIAKIM—DANIEL: THE EVERLASTING GOSPEL

Daniel: H1840—Judge or judgment of God

JEHOIACHIN—EZEKIEL: MANIFESTATION OF GOD'S GLORY

Ezekiel: H3168—God will strengthen.

ZEDEKIAH—JEREMIAH: JUDGMENT

Jeremiah: H3414—God will rise or raise.

TESTIMONY OF TWO

In the third year of the reign of **Jehoiakim** king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. . . . And Daniel continued *even* unto the first year of king **Cyrus**. Daniel 1:1, 21.

THE FIRST ANGEL'S MESSAGE

And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, **Fear** God, and give **glory** to him; for the hour of his **judgment** is come: and **worship him** that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6–7.

THE EVERLASTING GOSPEL

TWO CLASSES

“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 PROPHETIC TESTING MESSAGE (TWO TESTS)

“When, early in the reign of Jehoiakim, Nebuchadnezzar for **the first time** besieged and captured Jerusalem, and carried away Daniel and his companions, with others specially chosen for service in the court of Babylon, **the faith of the Hebrew captives was tried to the utmost**. But those who had learned to place their trust in the promises of God found these all-sufficient in every experience through which they were called to pass during their sojourn in a strange land. The Scriptures proved to them a guide and a stay.” *Prophets and Kings*, 428.

DARKNESS

Manasseh to Jehoiakim

Manasseh (wicked), Amon (wicked), **Josiah (righteous)**, Jehoahaz (wicked; taken captive to Egypt), Jehoiakim (wicked)

Josiah: H2977—From the same root as **H803** and **H3050**. **H803**—*to found; foundation*:—foundation. **H3050**—*Jah*, the sacred name.

LUTHER

“It was his [Luther’s] work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and **lay them on the true foundation**. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were **mingled** with the sons of Belial, and must be separated by the power of divine truth.” *Signs of the Times*, July 19, 1883.

A PROPHECY

Behold, **the days come**, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and **they shall be eunuchs in the palace of the king of Babylon**.

Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it not good*, if peace and truth be in my days? 2 Kings 20:17–19.

THE TIME OF THE END

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord

gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. Daniel 1:1–2.

AN INCREASE OF KNOWLEDGE

“Through the Hebrew captives the Lord was made known to the heathen in Babylon. This idolatrous nation was given **a knowledge of the kingdom the Lord was to establish**, and through His power maintain against all the power and craft of Satan. Daniel and his fellow-companions, Ezra and Nehemiah, and many others were witnesses for God in their captivity. **The Lord scattered them among the kingdoms of the earth** that their light might shine brightly amid the black darkness of heathenism and idolatry. **To Daniel God revealed the light of His purposes, which had been hidden for many generations.** He chose that Daniel should see in vision the light of His truth, and reflect this light on the proud kingdom of Babylon. On the despot king was permitted to flash light from the throne of God. Nebuchadnezzar was shown that the God of heaven was ruler over all the monarchs and kings of earth. His name was to go forth as the God over all gods. God desired Nebuchadnezzar to understand that the rulers of earthly kingdoms had a ruler in the heavens. God’s faithfulness in rescuing the three captives from the flames and vindicating their course of action showed His wonderful power.

“**Great light shone forth from Daniel and his companions.** Glorious things were spoken of Zion, the city of the Lord. **Thus the Lord designs that spiritual light shall shine from His faithful watchmen in these last days.** If the saints in the Old Testament bore such a decided testimony of loyalty, how should God’s people today, having the accumulated light of centuries, shine forth, when the prophecies of the Old Testament shed their veiled glory into the future!” *Seventh-day Adventist Bible Commentary*, volume 4, 1169.

“God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and **open to his understanding prophecies which had ever been dark to God’s people.** The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.” *Early Writings*, 229.

“To William Miller and his collaborators it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel’s message had its most direct fulfillment. **The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ’s speedy return.** Far and wide spread the message of the everlasting gospel: ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *The Great Controversy*, 368.

THE MYSTERY OF INIQUITY

Daniel: Judge of God—Judgment of God

“To William Miller and his colaborers it was given to . . . the everlasting gospel: ‘Fear God, and give glory to Him; for **the hour of His judgment is come.**’” *The Great Controversy*, 368.

Hananiah: God has favored.

Mishael: Who is like unto God?

Azariah: God Protects.

Belteshazzar: Beltis protects the king.

Shadrach: Aku’s command.

Meshach: A Chaldean god.

Abednego: Servant of Nebo.

FEAR GOD—NOT MAN (HE WOULD NOT DEFILE HIMSELF)

Daniel 1:3–10

THE FIRST TEST: APPETITE

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matthew 4:3–4.

GIVE HIM GLORY (LET OUR COUNTENANCES BE LOOKED UPON)

Daniel 1:11–15

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Corinthians 6:19–20.

THE SECOND TEST: PRESUMPTION

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Matthew 4:5–7.

“At **the end of the ten days** the result was found to be quite the opposite of Melzar’s expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom. . . .

“The life of Daniel is **an inspired illustration of what constitutes a sanctified character**. . . .

“God has said, ‘Them that honour me I will honour’ (1 Samuel 2:30). While Daniel clung to his God with unwavering trust, **the Spirit of prophetic power came upon him**. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages and **to present to coming generations**, through **figures and similitudes, the wonderful things that would come to pass in the last days**.” *The Sanctified Life*, 22–23.

OPENING OF THE SCRIPTURES

Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. As for these four children, God gave them **knowledge** and skill in all **learning** and **wisdom**: and **Daniel had understanding in all visions and dreams**. Daniel 1:16–17.

THE HOUR OF HIS JUDGMENT IS COME (THE END OF THE DAYS)

Now at **the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm. Daniel 1:18–20.

THE THIRD TEST: WORSHIP

Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Matthew 4:8–10.

Habakkuk's Two Tables #28

PART FOUR: DANIEL

THE EVERLASTING GOSPEL

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them **three years**, that at the end thereof they might stand before the king. Daniel 1:5.

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each **day for a year**. Ezekiel 4:6.

AFTER TWO DAYS

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. **After two days** will he revive us: in the third day he will raise us up, and we shall live in his sight. Hosea 6:1–2.

“It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.” *The Great Controversy*, 400–401.

THE THIRD DAY

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in **the third day he will raise us up**, and we shall live in his sight. Hosea 6:1–2.

Now is the **judgment** of this world: now shall the prince of this world be cast out. And I, **if I be lifted up** from the earth, will draw all *men* unto me. John 12:31–32.

And the Lord their God shall save them in that day as the flock of his people: for they *shall be as* the stones of a crown, **lifted up as an ensign** upon his land. Zechariah 9:16.

FORTY-SIX YEARS

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and **in three days I will raise it up**.

Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days? John 2:18–20.

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

STANDING IN HIS LOT

But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot** at the end of the days. Daniel 12:13.

JUDGMENT

“Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, **when, with Daniel, every individual must stand in his lot, at the end of the days.**” *The Great Controversy*, 488.

TO FULFILL A PURPOSE

“When God gives a man a special work to do, he is to **stand in his lot** and place as did Daniel, ready to answer the call of God, ready **to fulfill His purpose.**” *Manuscript Releases*, volume 6, 108.

EVERY CHURCH MEMBER

“**Every church member is to train the intellect**, in order that he may gain a clear understanding of the will of God concerning him; everyone is to educate the voice, that he may communicate a knowledge of the Scriptures to those who are in ignorance. May God help us to **stand, like Daniel, in our lot and place during the days of probation** that remain.” *Reflecting Christ*, 243.

A BOOK

“The scheming and inventions of men whose wisdom had departed from them, led to crooked transaction, of which business men should be ashamed. But I will state no more. This is the principle which has controlled again and again in different ways.

“God commanded that certain warnings and the presentation of events to take place should be placed without delay before the people. Had **the very book God appointed to stand in its lot and place been handled as earnestly** as ‘Bible Readings,’ men would have co-operated with the angels of God to make the very impression essential for that time. But men not standing in living connection with God could not discern the necessity for the present truth for that time. All my entreaty and urging were of none effect. False statement after false statement was made. And why? The President of the Conference might, if he had been moved by the Spirit of God, have helped to change the whole matter. But I had to press my claims, and should have pressed them still more strongly. The light given me was never to make large donations to any phase of the work, never again to place myself in an embarrassing position, as I had for years.” *Pamphlets* 79, 6.

DANIEL AND REVELATION

“Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. **Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood.** They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be **witness** in the world. **By their fulfillment in these last days, they will explain themselves.**” *Kress Collection*, 105.

BY THEIR FULFILLMENT THEY WILL EXPLAIN THEMSELVES

“**The testing time** is right upon us. **We must build upon the Rock that will stand the storm of test and trial.** As we see the fulfillment of prophecy, we know that the end of all things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. **The God who gave Daniel instruction regarding the closing scenes of this earth’s history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry.**”

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. 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.**”

“The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world’s history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power. . . .

“This is what has been presented to me—that we are asleep, and do not **know the time of our visitation.** But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.” *Manuscript Releases*, volume 21, 436–438.

THE END OF THE DAYS

But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at **the end of the days.** Daniel 12:13.

And the king appointed them a daily provision of the king’s meat, and of the wine which he drank: so nourishing them **three years**, that **at the end thereof** they might stand before the king. . . . Now at **the end of the days** that

the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. Daniel 1:5, 18.

THE TIME OF THE END—1798

“One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.

“A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

““And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. **But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.**”

“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.’ How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

“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.” *Testimonies to Ministers*, 114–115.

THE CLOSING PERIOD OF EARTH’S HISTORY

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that **‘at the end of the days’—in the closing period** of this world’s history—he would again be permitted to **stand in his lot and place.**” *Prophets and Kings*, 547.

1840

“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 books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“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.**” *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

THE TIME OF THE END—1798

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. Daniel 1:1.

THE JUDGMENT—1844

Now **at the end of the days** that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. Daniel 1:18.

“God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon; yet among them all, **the Hebrew captives were without a rival.** The erect form, the elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws.

“During the past **three years** the youthful Hebrews had been gaining other wisdom than the learning of the Chaldeans; God had been giving them a knowledge of himself. They had placed themselves in right relation to God, and he could trust them with a deep knowledge of eternal truths.

“The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practices, and that leaves God out of its reckoning. Daniel and his companions, from the first of their experience in the king’s court, were gaining a clearer comprehension, a sounder and more accurate judgment, than all the wise men of the kingdom of Babylon. They placed themselves where God could bless them. They followed rules of life that would give them strength of intellect and would gain for them the greatest possible benefit from the study of God’s Word.

“While faithful to his duties in the king’s court, Daniel so faithfully maintained his loyalty to God, that God could honor him as his messenger to the Babylonian monarch. It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream, and an interpretation of it. Daniel and his companions sought the Lord, and to Daniel was revealed the dream and its meaning. And when he had related to the king the vision God had shown him, Nebuchadnezzar said, ‘Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.’

“The history of Daniel and his companions has been recorded on the pages of the Inspired Word for the benefit of the youth in all succeeding ages. What men have done, men may do. If the youth will make the unreserved surrender of the will that Daniel made, God will help them as he helped Daniel. If they will appreciate the opportunities he gives for growing in understanding of him, he will give them wisdom and knowledge, and will fill their hearts with unselfishness. He will put into their minds thoughts that will inspire them with hope and courage as they seek to bring others under the sway of the Prince of Peace. They will have the co-operation of God and the angels. They will work out with carefulness the sum of their salvation, God working in them to will and to do of his good pleasure.

“As Daniel studied the Word of God, his understanding became ever clearer; and as he comprehended its ennobling principles, he purposed in his heart to form a character that God could approve. He could not foresee the result of his determination to be true to God in the courts of Babylon; but he resolved that even at the loss of all things, he would preserve his integrity. And the Lord fulfilled to him the word that he has pledged, ‘Them that honor me I will honor.’

“There is wonderful encouragement in the story of Daniel for the youth who today are striving to gain knowledge. In his Word the Lord has left his children a divine instructor that will never disappoint those who seek its direction with a sincere heart. Its teachings will give a strength of character and mental development that no other book can impart. Let the student make the Word of God the chief book of study, giving all other branches of learning a secondary place. And as the heart is opened to the entrance of the Word, light from the throne of God will shine into the soul. The Word, cherished in the

heart, will yield to the student a treasure of knowledge that is priceless. Its ennobling principles will stamp the character with honesty and truthfulness, temperance and integrity." *Youth Instructor*, December 31, 1907.

Habakkuk's Two Tables #29

PART FOUR: DANIEL

THE VOICE OF GOD ECHOES

“When Nebuchadnezzar’s dream of the great image was revealed to Daniel in a night vision, his first act was to thank God for this revelation. ‘Blessed be the name of God forever and ever,’ he exclaimed; ‘for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter.’

“**In past ages the Lord God of heaven revealed his secrets to his prophets.** The present and the future are equally clear to him. **The voice of God echoes down the ages, telling man what is to take place.** Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word that God has spoken.

“**Paul declares** that the records of God’s dealings with mankind in the past ‘are written for our admonition, upon whom the ends of the world are come.’ **Daniel’s history is given us for our admonition.** ‘The secret of the Lord is with them that fear him.’ Daniel’s God still lives and reigns. He has not closed heaven against his people. As in the Jewish age, so in this age, God reveals his secrets to his servants the prophets.

“The apostle Peter says: ‘We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.’

“The unbelieving and godless do not discern the importance of the signs of the times, foretold in the prophetic word. In ignorance they may refuse to accept the inspired record. But when professed Christians speak sneeringly of the ways and means employed by the great I AM to make his purposes known, they show themselves to be ignorant both of the Scriptures and of the power of God. The Creator knows just what elements he has to deal with in human nature. He knows what means to employ to obtain the desired results.

“Man’s word fails. He who makes the assertions of men his dependence, may well tremble; for he will someday be as **a shipwrecked** vessel. God’s word is infallible, and endures forever. Christ declares, ‘Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’ God’s word will endure throughout the ceaseless ages of eternity.” *Youth Instructor*, December 1, 1903.

DANIEL TWO

And there followed another angel, saying, 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.

“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**. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that ‘Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication.’ **She has not yet made all nations do this**. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But **the work of apostasy has not yet reached its culmination**.

“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**.

“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.

THE LIFE OR DEATH TEST

Daniel 2:1–15

A TARRYING TIME

Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Daniel 2:16.

PRAYER

Daniel 2:17–18

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. **A revival need be expected only in answer to prayer.** While the people are so destitute of God’s Holy spirit, they cannot appreciate the preaching of the Word; but when the Spirit’s power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God’s Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.

“**The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit.** But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? **Are we awake to the work that is going on in the heavenly sanctuary,** or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? **That time will never come.**

“There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.” *Selected Messages*, book 1, 121–122.

THE MIDNIGHT CRY

Then was **the secret revealed unto Daniel in a night vision.** Then Daniel blessed the God of heaven. Daniel 2:19.

HE CHANGETH THE TIMES AND SEASONS

Daniel 2:20–24

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar **what shall be in the latter days**. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee **what shall come to pass**. Daniel 2:28–29.

THE KING WAS CONVINCED

But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Daniel 2:30.

“The king was convinced of the truth of the interpretation, and in humility and awe he ‘fell upon his face, and worshiped,’ saying, ‘Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.’” *Prophets and Kings*, 499.

PHARAOH’S DREAM

“The interpretation was so reasonable and consistent, and the policy which it recommended was so sound and shrewd, that its correctness could not be doubted. But who was to be entrusted with the execution of the plan? Upon the wisdom of this choice depended the nation’s preservation. The king was troubled. For some time the matter of the appointment was under consideration. Through the chief butler the monarch had learned of the wisdom and prudence displayed by Joseph in the management of the prison; it was evident that he possessed administrative ability in a pre-eminent degree. The cupbearer, now filled with self-reproach, endeavored to atone for his former ingratitude, by the warmest praise of his benefactor; and further inquiry by the king proved the correctness of his report. In all the realm Joseph was the only man gifted with wisdom to point out the danger that threatened the kingdom and the preparation necessary to meet it; and the king was convinced that he was the one best qualified to execute the plans which he had proposed. It was evident that a divine power was with him, and that there were none among the king’s officers of state so well qualified to conduct the affairs of the nation at this crisis. The fact that he was a Hebrew and a slave was of little moment when weighed against his evident wisdom and sound judgment. ‘Can we find such a one as this is, a man in whom the Spirit of God is?’ said the king to his counselors.” *Patriarchs and Prophets*, 221.

THE MILLERITES

“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*, 237.

THE MYSTERY OF INIQUITY (A FALLING AWAY FIRST)

And whereas thou sawest iron mixed with miry clay, **they shall mingle themselves with the seed of men**: but they shall not cleave one to another, even as iron is not **mixed** with clay. And **in the days of these kings** shall the God of heaven **set up a kingdom**, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Daniel 2:43–44.

SETTING UP HIS KINGDOM

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

HE WHO NOW LETS

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

IS AT HAND

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

“Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it

shall be no more, **until He come whose right it is**; and I will give it Him.’ Ezekiel 21:26, 27.

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

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

“‘The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.’ While ‘the secret things belong unto the Lord our God,’ ‘those things which are revealed belong unto us and to our children forever.’ Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.

“As the message of Christ’s first advent announced **the kingdom of His grace**, so the message of His second advent announces **the kingdom of His glory**. And the second message, like the first, is based on **the prophecies**. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10. The Saviour Himself has given signs of His coming, and He says, ‘When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ ‘And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:31, 34, 36.

“**We have reached the period foretold in these scriptures.** The time of the end is come, **the visions of the prophets are unsealed**, and their solemn warnings point us to our **Lord’s coming in glory as near at hand**.

“The Jews misinterpreted and misapplied the word of God, and **they knew not the time of their visitation**. The years of the ministry of Christ and His apostles,—**the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord’s messengers**. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So **today** the kingdom of this world absorbs men’s thoughts, and **they take no note of the rapidly fulfilling prophecies** and the tokens of the swift-coming kingdom of God.

“‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.’ While we are not to know the hour of our Lord’s return, we may know when it is near. ‘Therefore let us not sleep, as do others; but let us watch and be sober.’ 1 Thessalonians 5:4-6.’ *The Desire of Ages*, 234–235.

WE HAVE COME TO

“**We have come to a time when** God’s sacred work is represented by **the feet of the image** in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will **mingle** their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. **This investing the church with the power of the state will bring evil results.** Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

THE STONE

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, **broken to pieces** together, and became like **the chaff of the summer threshingfloors**; and **the wind carried them away**, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . .

Forasmuch as thou sawest that **the stone was cut out of the mountain** without hands, and that **it brake in pieces** the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. Then **the king Nebuchadnezzar fell upon his face, and worshipped Daniel**, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth *it is*, that **your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.**

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king. Daniel 2:34–35, 46–49.

A LIVING STONE

To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, **Ye also, as lively stones**, are **built up a spiritual house**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

But ye *are* a chosen generation, a royal priesthood, **an holy nation**, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now **the people of God**: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:4–10.

AN HOLY TEMPLE

All the building fitly framed together groweth unto **an holy temple in the Lord**: in whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2:21–22.

LIFTED UP AS AN ENSIGN

But in **the last days** it shall come to pass, *that the mountain of the house of the Lord shall be established in the top of the mountains*, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to **the house of the God of Jacob**; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. Micah 4:1–2.

STONES CUT OUT OF THE MOUNTAIN

“The Jewish Temple **was built of hewn stones**, and at great expense of time and money and labor **these stones were cut out of the mountain** and fitted for their places in the building before they were collected together, so that when the building was completed there was not the sound of an ax or hammer heard in its upbuilding. The **stones** which are in God’s sacred temple are not collected from the mountains of Judea but **gathered from the nations, kindreds and tongues and people**. They are not lifeless material that must be prepared with hammer and chisel, but **living stones** which emit light. The great cleaver of truth has taken them from the quarry of the world and placed them under the hand of the great Master Builder, the Lord of the temple, and He is polishing them in His workshop, which is this world, that all the rough edges and crookedness may be removed and they hammered and chiseled and squared by the truth of God, polished and refined,

ready to fill their place in God's spiritual temple, that they may grow up a holy temple for God.

“Now we are in the workshop of God, and the process is going on **in these hours of probation to fit us for the glorious temple**. We cannot now be indifferent and negligent and careless, and refuse to depart from sin, but we must be dying to our defects of character and expect to become pure and holy and fashioned in character after the similitude of a palace. When Christ shall come, it is then . . . too late to obtain a holy character. Now is the day of preparation; now is the time when we can have our defects removed; now is the time when our sins must go beforehand to judgment, be confessed and repented of and pardon written off against our names.” *Upward Look*, 373.

“God has called His church in this day, as He called **ancient Israel**, to stand as a light in the earth. By the mighty **cleaver of truth, the messages of the first, second, and third angels**, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them **the great truths of prophecy** for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.” *Testimonies*, volume 5, 455.

Behold, I will make thee **a new sharp threshing instrument** having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff. **Thou shalt fan them, and the wind shall carry them away**, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, *and* shalt glory in the Holy One of Israel. Isaiah 41:15–16.

For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon *is* like **a threshingfloor, it is time to thresh her**: yet a little while, and the time of her harvest shall come. Jeremiah 51:33.

Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. **Arise and thresh**, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and **thou shalt beat in pieces many people**: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah 4:11–13.

The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the Lord of hosts *is* his name.

Thou *art* my battle ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And **I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight**, saith the Lord. Jeremiah 51:19–24.

Habakkuk's Two Tables #30

PART FOUR: DANIEL

THE THIRD ANGEL

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, 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 14:9–13.

HISTORY REPEATS

“The vainglory and oppression seen in the course pursued by the heathen king, Nebuchadnezzar, is being and will continue to be manifested in our day. **History will repeat itself. In this age the test will be on the point of Sabbath observance.** The heavenly universe behold men trampling upon the law of Jehovah, making the memorial of God, the sign between him and his commandment-keeping people, a thing of naught, something to be despised, while a rival sabbath is exalted **as was the great golden image in the plain of Dura.** Men claiming to be Christians will call upon the world to observe this spurious sabbath that they have made. All who refuse will be placed under oppressive laws. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin.” *The Youth Instructor*, July 12, 1904.

SETTING UP THE IDOL

Daniel 3:1–2

“Satan has taken the world captive. He has introduced **an idol sabbath**, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. **As Nebuchadnezzar set up his golden image on the plain of Dura**, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.” *Review and Herald*, March 8, 1898.

“An idol sabbath **has been set up**, as the golden image was **set up** in the plains of Dura. And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation **will be made** that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, ‘Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed’ [Isaiah 10:1]. [Zephaniah 1:14–18; 2:1–3, **quoted.**]” *Manuscript Releases*, volume 14, 91.

GATHER TOGETHER BEFORE THE DECREE

Zephaniah 1:14–2:3

“As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ’s sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, ‘Deny self; ye must step fast.’ Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image **when the decree goes forth**, must **have decision now** to say, Nay, we will not regard the institution of the beast.” *Early Writings*, 68.

“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**. Your position is such a jumble of inconsistencies that but few will be deceived.

“In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

“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” *Manuscript Releases*, volume 15, 15.

“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.

WHEN THE DECREE GOES FORTH

“**When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**” *Testimonies*, volume 5, 216.

“The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**. The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. **When the test comes**, it will be **clearly shown** what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

BEFORE THE DECREE

THE MILLERITES

“It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.” *The Great Controversy*, 400–401.

SIMILAR IN CHARACTER

“On the Day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit He descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit’s power. And, under the influence of the Spirit, words of **penitence** and **confession** were mingled with **songs of praise for sins forgiven**. **Words of thanksgiving** and of **prophecy** were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed: ‘Herein is love.’ 1 John 4:10. They grasped the imparted gift. And what followed? Thousands were converted in a day. The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief.

“The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth testifying: God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church of such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth and the earth be filled with the glory of the Lord.

“By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with Him. They sat together with Him in heavenly places. They realized the greatness of their debt to Him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up.

“Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of His word: ‘Ask, and ye shall receive’? John 16:24. Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is not God saying today to His praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain: ‘Lo, I am with you always, even unto the end of the world’? Matthew 28:20. Why, then, is the church so weak and spiritless?

“As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God’s servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord’s work. He gives us our part to do in co-operation with Him, and He will also move on the hearts of unbelievers to carry forward His work in the regions beyond. Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference.

“Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, **if it is not that from this record the Lord’s people today are to gain an inspiration to work earnestly for Him?** What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. **All that the apostles did, every church member today is to do.** And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.” *Testimonies*, volume 7, 31–33.

THE SUNDAY LAW

Daniel 3:3–7

AN ENSIGN

“**When** the law of God is being made void, when His name is dishonored, **when** it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, **when** wolves in sheep’s clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God’s law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, ‘I love thy commandments above gold; yea above fine gold’ [Psalms 119:127]. This is what will be sure to occur **when** the law of God is made void by **a national act.** **When** Sunday is exalted and sustained by law, **then the principle that actuates the people of God will be made manifest,** as **the principle of the three Hebrews was made manifest** when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.” *Manuscript Releases*, volume 13, 71.

And **he shall set up an ensign for the nations,** and **shall assemble the outcasts of Israel,** and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:12.

For, behold, in those days, and **in that time**, when I shall bring again [reverse] the captivity of Judah and Jerusalem, **I will also gather all nations**, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Proclaim ye this among the Gentiles; **Prepare war**, wake up the mighty men, let **all the men of war draw near**; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. **Assemble yourselves**, and come, all ye heathen, and **gather yourselves together** round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to **the valley of Jehoshaphat**: for there will I sit to judge all the heathen round about. Put ye in the sickle, for **the harvest** is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness *is* great. **Multitudes, multitudes** in the valley of decision: for the day of the Lord *is* near in the valley of decision. Joel 3:1–2, 9–14.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. 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. Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. Micah 4:6–13.

Daniel 3:8–15

“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*, 590.

Daniel 3:15–18

“Those who would not receive the mark of the beast and his image **when the decree goes forth**, must **have decision now** to say, Nay, we will not regard the institution of the beast.” *Early Writings*, 68.

Daniel 3:19–30

“But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and **the world shall be enlightened** concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—‘the mark of the beast.’ And **it is not until the issue is thus plainly set before the people**, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive ‘the mark of the beast.’” *The Great Controversy*, 449.

THE MILLERITES

“After Jesus opened the door of the Most Holy the light of the Sabbath was seen, and the people of God were to be tested and proved, as God proved the children of Israel anciently, to see if they would keep his law. I saw the third angel pointing upward, showing the disappointed ones the way to the Holiest of the heavenly Sanctuary. They followed Jesus by faith into the Most Holy. Again they have found Jesus, and joy and hope spring up anew. I saw them looking back reviewing the past, from the proclamation of the second advent of Jesus, down through their travels to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, present and future, and they know that God has indeed led them by his mysterious providence.

“It was represented to me that the remnant followed Jesus into the Most Holy place, and beheld the ark, and the mercy-seat, and were captivated with their glory. Jesus raised the cover of the ark, and behold! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles; but they start back with trembling when they see the fourth commandment living among the ten holy precepts, while a brighter light shines upon it than upon the other nine, and a halo of glory is all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. It reads as when spoken by the mouth of God in solemn and awful grandeur upon the mount, while the lightnings flashed and the thunders rolled, and when written with his own holy finger in the tables of stone. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by his holiness. They see that they have been trampling upon the fourth commandment of the Decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God, and mourn over their past transgressions.

“I saw the incense in the censer smoke as Jesus offered their confessions and prayers to his Father. And as it ascended, a bright light rested upon Jesus, and upon the mercy-seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blest, and their countenances lighted up with hope and joy. They joined in the work of the third angel, and raised their voices and proclaimed the solemn warning. But few at first received the message, yet they continued with energy to proclaim the warning. Then I saw many embrace the message of the third angel, and unite their voices with those who had first proclaimed the warning, and they exalted God and magnified him by observing his sanctified Rest-day.” *Spiritual Gifts*, volume 1, 163–165.

Habakkuk's Two Tables #31

PART FOUR: DANIEL

REVELATION FIVE

“**The fifth chapter of Revelation needs to be closely studied.** It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived. Unless they make a decided change they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works.” *Testimonies*, volume 9, 267.

THE LION OF THE TRIBE OF JUDAH

Revelation 5:1–7

THE BOOK

“We ask John what **he saw and heard** in the vision at Patmos, and he answers: ‘And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.’

“There in His open hand lay **the book**, the roll of **the history of God's providences, the prophetic history of nations and the church.** Herein was contained **the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations.** In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.

“This roll was written within and without. John says: ‘I wept much, because no man was found worthy to open and to read the book, neither to look thereon.’ The vision as presented to John made its impression upon his mind. **The destiny of every nation was contained in that book.** John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, ‘Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.’

“John continues: ‘I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne.’

“**As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing.** [Revelation 5:8–14; 6:8, quoted.]” *Manuscript Releases*, volume 20, 197.

THE SACRED VOLUMES—THE BOOK OF DIVINE INSTRUCTION

“When **Christ** came to this earth, the **traditions that had been handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. **The truth was buried beneath a mass of tradition.** The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. **Darkness covered the earth, and gross darkness the people.** Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

“But **the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction.** The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place.” *Spalding and Magan, 58.*

THE BIBLE IS THE BOOK OF DIVINE INSTRUCTION

“Let everyone who has been blessed with reasoning faculties take up the **Bible** and search its pages, that he may understand the will of God concerning him. In this **Book divine instruction** is given to all. The **Bible** is addressed to every one—to every class of society, to those of every clime and age.” *Signs of the Times, July 11, 1906.*

COME AND SEE

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, **Come and see.** . . . And when he had opened the second seal, I heard the second beast say, **Come and see.** . . . And when he had opened the third seal, I heard the third beast say, **Come and see.** And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. . . . And when he had opened the fourth seal, I heard the voice of the fourth beast say, **Come and see.** Revelation 6:1, 3, 5, 7.

THE LION UNSEALS THE BOOK

“**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.*

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.

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.

THE LION SEALS

Revelation 10:1–4

“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 books of Daniel and the Revelation are one**. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“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.

SEALED UNTIL THE TIME OF THE END

“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.

JUST BEFORE PROBATION CLOSES

Revelation 22:10–11

STANDING IN HIS LOT

“Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days**.” *Sermons and Talks*, volume 1, 225–226.

JEWELS

MEN AND WOMEN

“**The Lord will call young men from the humble walks of life** into his service, just as he did when living in person on this earth. He passed by the learned rabbis, to choose as his first disciples humble, unlearned fishermen. He has workers whom he will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little worth. But **they will become precious jewels**, to shine brightly for the Lord. ‘They shall be mine, saith the Lord of hosts, **in that day** when I make up my jewels.’” *Review and Herald*, May 5, 1903.

MILLER’S TENTH RULE

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

TRUTHS TO SHARE

“**Mighty truths** have been buried beneath the sophistry of error, but **they will be found** by the diligent searcher. As he finds and opens **the treasure house of the precious jewels of truth**, it is no robbery; for all who appreciate these **jewels** may possess them, and then **they too have a treasure house to open to others**. **He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures.**” *Manuscript Releases*, volume 1, 40.

THE CASKET

“The Bible is a field where are concealed heavenly treasures, and they will remain hidden treasures until, by diligent mining, they are discovered and brought to light. **The Bible is a casket containing jewels of inestimable value**, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these diamonds of truth are not discerned by the natural eye. The lovely things of the material world are not seen until the sun, dispelling the darkness, floods them with its light. And so with the treasures of God’s word; they are not appreciated until they are revealed by the Sun of Righteousness.” *Special Testimonies on Education*, 53.

“The ‘casket’ represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Brother Miller to publish to the world.” James White, *Brother Miller’s Dream*, footnotes.

“**The word of God abounds in precious jewels of truth**, and parents should bring them forth from their **casket** and present them before their children in their true luster.” *Signs of the Times*, September 10, 1894.

“God has given His ministers the message of truth to proclaim. This the churches are to receive and in every possible way to communicate, catching the first rays of light and diffusing them. Here is our great sin. We are years behind. The ministers have been seeking **the hidden treasure** and have been **opening up the casket and letting the jewels of truth shine forth**, but the members of the church have not done a hundredth part of that which God requires of them.” *Testimonies*, volume 6, 425.

A CASKET WITH A KEY ATTACHED

“**Connected with the Word of God there is a key** that unlocks the precious **casket**, to our satisfaction and delight. I feel thankful for every ray of light. In the future, experiences now to us very mysterious will be explained. Some experiences we may never fully comprehend until this mortal shall put on immortality.” *Manuscript Releases*, volume 17, 261.

THE KEY

“Faithful teachers should be placed in charge of the Bible classes, teachers who will strive to make the students understand their lessons, not by explaining everything to them, but by **requiring them to explain clearly every passage they read**. Let these teachers remember that little good will be accomplished by skimming over the surface of the word. Thoughtful investigation and earnest, taxing study are required in order for this word to be understood. **There are truths in the word which, like veins of precious ore, are hidden beneath the surface. The hidden treasure is discovered as it is searched for, as a miner searches for gold and silver. The evidence of the truth of God’s word is in the word itself. Scripture is the key that unlocks scripture.** The deep meaning of the truths of God’s word is unfolded to our minds by His Spirit.

“The Bible is the great lesson book for the students in our schools. It teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us of the character that we must form for the future life. We need not **the dim light of tradition** to make the Scriptures comprehensible. As well might we suppose that the noonday sun needs the glimmering torchlight of earth to increase its glory. **The utterances of priest and minister are not needed to save men from error.** Those who consult the divine Oracle will have light. In the Bible every duty is made plain. Every lesson given is comprehensible. Every lesson reveals to us the Father and the Son. The word is able to make all wise unto salvation. In the word the science of salvation is plainly revealed. Search the Scriptures, for they are the voice of God speaking to the soul.” *Testimonies*, volume 8, 157.

MILLER'S FOURTH & FIFTH RULES

“To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.”

“Scripture must be—its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should, guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible.”

“The ‘key attached’ was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Brother Miller opened the ‘casket,’ or the great truth of the advent to the world.” James White, *Brother Miller's Dream*, footnotes.

MILLER'S FOURTEENTH RULE

“The most important rule of all is, that you must have faith.”

“Salvation depends upon our knowledge of God's will as contained in His Word. Never cease asking and searching for truth. It is God's will that you shall know what He has said to you. But you must exercise faith. As you search the Scriptures, **you must believe that God is**, and that He is a rewarder of those who diligently seek Him.

“Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you.

“‘Search the Scriptures; for in them ye think ye have eternal life.’ To search means to look diligently for something. Search for the hidden treasures in God's Word. You cannot afford to be without them. Study the difficult passages, **comparing verse with verse, and you will find that scripture is the key which unlocks scripture.** Those who prayerfully study the Bible go from each search wiser than they were before.

“That which is worth having is not obtained without earnest, persevering effort. In business life, those only who are willing to put forth determined effort see successful results. Without earnest toil we cannot expect to obtain a knowledge of spiritual things. Those who find **the jewels of truth** must dig for them as the miner digs for the precious ore hidden in the earth.” *Signs of the Times*, September 5, 1906.

“We are to study the Word of God, comparing one portion with another. **Scripture is the key that unlocks scripture.** As we read and study and pray, there is beside us a divine Teacher, the Holy Spirit, enlightening our understanding, that we may comprehend the great truths of God's Word.

“We are also to search our hearts carefully, to see if we really desire to understand the teaching of the Word of God.

“We are to listen attentively to the words of the ministers of God, those chosen of Him and precious, whose opportunities for learning of Him have been larger than our own. We are to respect and appreciate those who have a knowledge of His words, and who understand its application better than we do.” *Pacific Union Recorder*, February 23, 1905.

THE SCATTERED JEWELS

“The apostle says, ‘All scripture is given by inspiration of God, and is 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.’ **The Bible is its own expositor.** One passage will prove to be **a key that will unlock other passages**, and in this way light will be shed upon the hidden meaning of the word. **By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident.**

“Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but **it will take much discernment to discover the truth of God under the mass of the words of men.** How little has been done by the church, as a body professing to believe the Bible, to gather up **the scattered jewels of God’s word** into one perfect chain of truth! **The jewels of truth do not lie upon the surface, as many suppose.** The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and **to bring into full view the opinions of great men.** The enemy is doing all in his power **to obscure heaven’s light through educational processes;** for he does not mean that men shall hear the voice of the Lord, saying, ‘This is the way, walk ye in it.’

“**The jewels of truth lie scattered over the field of revelation;** but they have been **buried** beneath **human traditions**, beneath **the sayings and commandments of men**, and the wisdom from heaven has been practically ignored; for **Satan has succeeded in making the world believe that the words and achievements of men are of great consequence.** The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. **There are veins of truth yet to be discovered;** but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus.” *Review and Herald*, December 1, 1891.

TRADITIONS, CUSTOMS & MAXIMS

A SEALED BOOK

“The scribes and **Pharisees** professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions.** Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to the people as **a sealed book**, closed to their comprehension.” *Signs of the Times*, May 17, 1905.

BURIED JEWELS

“We have an infinite Redeemer, and how precious are **the gems of truth** that testify to this **in God’s word**. But **these precious jewels** have been **buried** beneath a **mass of rubbish, of tradition, of heresies, which Satan himself has originated**. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in him. The enemy of God and man has cast a spell over those who profess to be the followers of Christ, until of many it can be said, **They know not the time of their visitation.**” *Review and Herald*, August 16, 1898.

THE TIME OF THE SAVIOR

“In the time of the Savior, the Jews had so covered over **the precious jewels of truth with the rubbish of tradition and fable**, that it was impossible to distinguish the true from the false. The Savior came to clear away **the rubbish of superstition and long-cherished errors**, and to set **the jewels of God’s word** in the framework of truth. **What would the Savior do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony.** The Jews were greatly disturbed when he did this work. They had lost sight of **the original truth** of God, but Christ brought it again to view. **It is our work to free the precious truths of God from superstition and error.** What a work is committed to us in the gospel!” *Review and Herald*, June 4, 1889.

“When Christ came into the world to exemplify true religion, and to exalt the principles that should govern the hearts and actions of men, **falsehood** had taken so deep a hold upon those who had had so great light, that they no longer comprehended the light, and had no inclination to yield up **tradition** for truth. They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their own **customs and inventions**. **The very same spirit is manifested in the world today.** Men are averse to investigating truth, lest their **traditions** should be disturbed, and **a new order of things should be brought in**. There is with humanity a constant liability to err, and **men are naturally inclined to highly exalt human ideas and knowledge**, while the divine and eternal is not discerned or appreciated.” *Counsels on Sabbath School Work*, 47.

CASTING THE JEWELS INTO THE FRAMEWORK OF TRUTH

“The key of knowledge in Christ’s day had been taken away by those who should have held it to unlock the treasure house of wisdom in the Old Testament Scriptures. The **rabbis and teachers** had virtually shut up the kingdom of heaven from the poor and the afflicted, and left them to perish. In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas.

“**Christ was the originator of all the ancient gems of truth.** Through the work of the enemy these truths had been displaced. They had been disconnected from their true position, and **placed in the framework of error**. Christ’s work was to readjust and establish **the precious gems in the framework of truth**. The principles of truth which had been given by Himself to bless the world had, through Satan’s agency, been buried and had apparently become extinct. Christ rescued them from **the rubbish of error**, gave

them a new, vital force, and commanded them to shine as **precious jewels**, and stand fast forever.

“Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. **He had cast them into the minds and thoughts of each generation**, and when He came to our world He rearranged and vitalized the truths which had become dead, **making them more forcible** for the benefit of future generations. It was Jesus Christ who had the power of rescuing the truths from the **rubbish**, and again giving them to the world with more than their original freshness and power.” *Manuscript Releases*, volume 13, 240–241.

CHRIST IS READY TO SWEEP AWAY

“The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by **the clouds of error**, but **Christ is ready to sweep away the mists of error and superstition**, and to reveal to us the brightness of the Father’s glory, so that we shall say as did the disciples, ‘**Did not our heart burn within us, while he talked with us by the way?**’” *Publishing Ministry*, 68.

TRUTHS WILL BLAZE FORTH

“**The dust and rubbish of error have buried the precious jewels of truth**, but the Lord’s workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, ‘Open thou mine eyes that I may behold wondrous things out of thy law.’ **Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God’s holy word.** The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but ‘**the wise,**’ **those who are honest, will understand.** The book is open, and the words of God reach the hearts of those who desire to know his will. At **the loud cry of the angel** from heaven who joins the third angel, thousands will **awake** from the stupor that has held the world for ages, and will see the beauty and value of the truth.” *Review and Herald*, December 15, 1885.

Habakkuk's Two Tables #32

PART FOUR: DANIEL

WILLIAM MILLER'S DREAM

"I dreamed that God, by an unseen hand, sent me a **curiously** wrought **casket** about **ten** inches long by **six square**, made of ebony and pearls curiously inlaid. To **the casket** there was **a key attached**. I immediately took the **key** and opened the **casket**, when, to my wonder and surprise, I found it filled with all sorts and sizes of **jewels**, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged **in their several places** in the **casket**; and thus arranged they reflected **a light and glory equaled only to the sun**.

CURIOUSLY: With nice care. *Webster's 1828 Dictionary*.

SEVERAL: Separate; distinct. *Webster's 1828 Dictionary*.

"I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of **its contents**. **I therefore placed it on a center table** in my room and gave out word that all who had a desire might **come and see** the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the **casket**, they would wonder and **shout for joy**. [1840 to 1844] But when the spectators increased, everyone would begin to **trouble the jewels**, **taking them out** of the **casket** [1863] and **scattering** [1] them on **the table**. I began to think that the owner would require the **casket** and the **jewels** again at my hand; and if I suffered them to be **scattered** [2], I could never place them in their places in the **casket** again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, **nor to take them out of the casket**; but the more I pleaded, the more they **scattered** [3]; and now they seemed to **scatter** [4] them all over the room, on the floor and on every piece of furniture in the room.

TROUBLE: Agitate or disturb. *Webster's 1828 Dictionary*.

"**I then saw** that among **the genuine jewels and coin** they had **scattered** [5] an innumerable quantity of **spurious jewels and counterfeit coin**. [post 1888] I was highly incensed at their base conduct and ingratitude and reproved and reproached them for it; but the more I reproved, the more they **scattered** [6] **the spurious jewels and false coin** among the genuine.

"I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in **dirt** and **shavings** and **sand** and all manner of **rubbish**, until **they covered every one of the true jewels**, diamonds, and coins, which were all excluded from sight. **They also tore in pieces my casket** [1919] and **scattered** [7] it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and **sat down and wept**.

"**While I was thus weeping** and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and **a man entered the room**, when the people all left it; and he, having **a dirt brush in his hand**, opened the windows, and began to brush the dirt and rubbish from the room.

“I cried to him to forbear, for **there were some precious jewels scattered among the rubbish.**

“He told me to **‘fear not,’** for he would ‘take care of them.’

“Then, while he brushed **the dirt and rubbish, false jewels and counterfeit coin,** all rose and went out of the window like a cloud, and **the wind carried them away.** In the bustle **I closed my eyes for a moment;** when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

“He then placed on the table a **casket, much larger and more beautiful** than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and **cast them into the casket,** till not one was left, although some of the diamonds were not bigger than the point of a pin.

“He then called upon me to **‘come and see.’** [1989]

“I looked into the **casket,** but my eyes were dazzled with the sight. They shone with **ten times their former glory.** I thought they had been scoured in the sand by **the feet of those wicked persons who had scattered and trod them in the dust.** They were arranged in **beautiful order in the casket,** every one in its place, without any visible pains of **the man who cast them in.** I shouted with very joy, and **that shout awoke me.**” *Early Writings*, 81–83.

THE DIRT BRUSH MAN

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.

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.** 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 THIRD ANGEL

“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.

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.

For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee. Proverbs 23:7.

“The truth that as a man ‘thinketh in his heart, so is he’ (Proverbs 23:7), finds another illustration in Israel’s experience. On the borders of Canaan the spies, returned from searching the country, made their report. The beauty and fruitfulness of the land were lost sight of through fear of the difficulties in the way of its occupation. The cities walled up to heaven, the giant warriors, the iron chariots, daunted their faith. Leaving God out of the question, the multitude echoed the decision of the unbelieving spies, ‘We be not able to go up against the people; for they are stronger than we.’ Numbers 13:31. Their words proved true. They were not able to go up, and they wore out their lives in the desert.” *Education*, 149.

IDOLS

“The lessons of Christ could give them precious gems and jewels of truth which had been lost sight of. He gathered up these grand, glorious jewels—originated by Himself and given to patriarchs, prophets, and apostles—and replaced them in the framework of the gospel, giving them their own divine brightness. But the Jews were obstinate. **Their own ideas and customs and practices were their idols. Would they give up their own misinterpretations**, which they had taught the people to regard as sacred **doctrines**? No; never! They formed a confederacy to stand by **the old traditions**. Their **human interpretations** they set in defiance to the lessons and pure truths of practical godliness.” *Manuscript Releases*, volume 9, 182.

Ephraim *is* joined to idols: let him alone. Hosea 4:17.

“Every time you refuse to listen to **the message of mercy**, you strengthen yourself in unbelief. Every time you fail to open the door of your heart to Christ, you become more and more unwilling to listen to the voice of Him that speaketh. You diminish your chance of responding to the last appeal of mercy. Let it not be written of you, as of ancient Israel, ‘**Ephraim is joined to idols; let him alone.**’ Hosea 4:17. Let not Christ weep over you as He wept over Jerusalem, saying, ‘How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.’ Luke 13:34, 35.” *Christ’s Object Lessons*, 237.

THEY KNOW IT NOT

“The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment, and turn their minds to other things: Satan catches away the seeds of truth; the gracious influence of the Spirit of God is effectually resisted. **Thus many are grieving away the Holy Spirit for the last time, and they know it not.**

“The words spoken by Christ of Jerusalem are, ‘**Your house is left unto you desolate.**’ What anguish of soul did Jesus feel when all his appeals, his warnings and reproofs, were resisted! At the time he brought them home to the soul, impressions were made; but self-love, self-sufficiency, love of the world, came in and choked the good seed sown. Pride of heart prevented his hearers from humbling themselves before God, and confessing their sin in resisting his Holy Spirit, and reluctantly it left them. On the crest of Olivet, as he beheld the city, he wept over it, saying, ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!’ Here he paused; he was loth to utter the irrevocable sentence. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, ‘But now they are hid from thine eyes.’ On another occasion he lamented the impenitence of the chosen city: ‘O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate.’ **The Lord forbid that this scene should now be repeated in the experience of God’s professed people! ‘My Spirit,’ he says, ‘shall not always strive with man.’ The time will come when it must be said of the impenitent, ‘Ephraim is joined to his idols; let him alone.’**” *Review and Herald*, December 23, 1890.

A REFINING PROCESS

“Just how soon this **refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor.**” *Testimonies to Ministers*, 373.

CAPERNAUM

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

“With sorrowful heart the Saviour watched the result of His words, and saw that many were departing from Him. His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected; and He felt this keenly. It was such developments as this that made Him a man of sorrows, and acquainted with grief.

“The news quickly spread that Christ Himself had declared that He was not the Messiah. This garbled statement changed the tide of popular feeling, and turned many away from Him. But Christ did not enter into controversy with those who had left Him. He did not seek to remove from their minds the impression which had resulted in their leaving. He did not try to explain away His words. Looking upon the twelve who remained, He asked, ‘Will ye also go away?’ Peter responded by the inquiry, ‘Lord, to

whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God.’ ‘To whom shall we go?’ Separated from Christ, where would they be? Should they leave His lessons of love and mercy for the unbelief and wickedness of the world?

“Those who were reprov'd in love were offended, and turned from Christ in disdain, **uniting with His enemies**. They could not bear **the test sent to save them from fatal deception**.

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

666

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

A SCATTERING AT THE THIRD WAYMARK

THE CROSS

And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends. Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the Lord of hosts: **smite the shepherd, and the sheep shall be scattered**: and I will turn mine hand upon the little ones. Zechariah 13:6–7.

In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. **Then all the disciples forsook him, and fled**. Matthew 25:55–56.

THE SUNDAY LAW

“We are going to be greatly scattered before long, and what we do must be done quickly.” *Fundamentals of Christian Education*, 535.

“The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you?” *Review and Herald*, March 25, 1890.

BEFORE THE SUNDAY LAW

As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and **will gather you out of the countries wherein ye are scattered**, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into **the bond of the covenant**: And **I will purge out from among you the rebels**, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the Lord. Ezekiel 20:33–38.

1844

“From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. **The sheep were scattered in the highways and byways, in cities, in towns, in forests.** The commandments of God and the faith of Jesus was our message.

“My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.” *Testimonies to Ministers*, 24.

THE SCATTERED FLOCK (ALPHA AND OMEGA)

THE LITTLE FLOCK

Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom. Luke 12:32.

1847—THE REMNANT SCATTERED ABROAD

“A Word to the ‘Little Flock.’”

“The following articles were written for *The Day-Dawn*, which has been published at Canandaigua, New York, by O. R. L. Crosier. But as that paper is not now published, and as we do not know as it will be published again, it is thought best by some of us in Maine, to have them given in this form. I wish to call the attention of **the ‘little flock’ to those things which will very soon take place on this earth.** . . .

“The reader will have observed that three communications from the pen of Mrs. E. G. White were included in *A Word to the ‘Little Flock.’* . . .

“The second communication from Mrs. White, found on pages 14–18, is an account of **her first vision** under the title, ***To the Remnant Scattered Abroad***. This was written **December 20, 1845**, as a personal letter to Enoch Jacobs, and was first published by the recipient in *The Day-Star* of January 24, 1846. Then on April 6, 1846, it was reprinted in broadside form by James White and H. S. Gurney. The statement as it appears in *A Word to the ‘Little Flock,’* with

the exception of minor editorial changes and added scripture references, is identical with the full account of the vision as first printed.” James White, *A Word to the ‘Little Flock,’* 1, 25.

MAY, 1850

“DEAR READER—My object in this review has been to expose error by the light of sacred truth. . . .

“**In presenting this little work to the scattered flock**, I have discharged my duty to them, in this respect, and may God add his blessing. Amen.” James White, *The Seventh-day Sabbath not Abolished*, 2.

SEPTEMBER 23, 1850

“September 23d, the Lord showed me that he had stretched out his hand the second time **to recover the remnant of his people**, and that efforts must be redoubled in this gathering time. **In the scattering time Israel was smitten and torn**; but now in the gathering time God will heal and bind up his people. **In the scattering**, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.” *Review and Herald*, November 1, 1850.

“3. The view that the Lord ‘had stretched out His hand the second time to recover the remnant of His people,’ on page 74, refers only to the union and strength once existing among those looking for Christ, and to the fact that He had begun to unite and to raise up His people again.” *Early Writings*, 86.

PROVERBS ONE

APRIL 1, 1850 TO THE ‘LITTLE FLOCK.’

“Dear Brethren.—The Lord gave me a view, January 26, which I will relate. I saw that some of the people of God were stupid and dormant; and were but half awake, and did not realize the time we were now living in; and that **the ‘man’ with the ‘dirt-brush’ had entered**, and that some were 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, and were attached to their possessions, and were not willing to cut loose from them, and sacrifice them 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, and wore the platted crown of thorns, and sweat great drops of blood in the garden; while the burden of the sins of the whole world were upon him. The angel asked, ‘What for?’ O, 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 were waiting, ready to carry them the saving truth **that they might be sealed with the seal of the living God**. It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God’s own money, that he had lent them to be stewards over.

“Then the suffering Jesus, his sacrifice and love so deep, as to give his life for them, was again held up before me; and then the lives of those who professed to be his followers, who had this world’s goods, and considered it so great a thing to help the cause of salvation. The angel said, ‘Can such enter heaven?’ Another angel answered, ‘No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.’

“I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way **to search out the scattered flock**. An angel said, ‘Are all messengers? No, no, God’s messengers have a message.’

“I saw that the cause of God had been hindered, and dishonored **by some travelling who had no message from God**. Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go; for that money might have helped on the cause of God, and for the lack of it, souls have starved and died for the want of spiritual food, that might have been given them by God’s called and chosen messengers if they had had the means.

“**The mighty shaking has commenced**, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, ‘Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field.’—I cried to God to spare his people, some of whom were fainting and dying.

“I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.

“Then I saw that the judgments of Almighty God were speedily coming. 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**.’” *Review and Herald*, April 1, 1850.

Habakkuk's Two Tables #33

PART FOUR: DANIEL

NEBUCHADNEZZAR'S AND MILLER'S DREAM

AN ALLEGORY

"1st. 'Seven times,' in Nebuchadnezzar's dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as **an allegory or sample to the people of God for their pride and arrogancy**, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they, too, like Nebuchadnezzar, must be driven among the beasts of the field, (meaning the kingdoms of the world,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will. That, being a matter of history, and a sample only, was fulfilled in seven years; but this, being a prophecy, will only be fulfilled in seven prophetic times, which will be 7 times 360 years, which will make 2520 years; for one half of 7 times, that is, 3 times and a half, is called, in Revelation 12:6, 1260 days, (fulfilled in so many years.))" *Miller's Works*, volume 2, 261.

ALLEGORY: A figurative sentence or discourse, in which the principal subject is described by another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view, and we are left to collect the intentions of the writer or speaker, by the resemblance of the secondary to the primary subject. *Webster's 1828 Dictionary*.

"Study Nebuchadnezzar's dream as recorded in the fourth chapter of Daniel.

The king saw a lofty tree planted in the earth. . . .

"Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.** Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion." *Testimonies*, volume 8, 126–127.

Daniel 4:1–5

I thought it good to show **the signs and wonders** that the high God hath wrought toward me. Daniel 4:2.

"To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: 'O king, . . . to thee it is spoken; The kingdom is departed from thee.' Daniel 4:31." *Prophets and Kings*, 533.

TYPE: A sign; a symbol; a figure of something to come; as, Abraham's sacrifice and the paschal lamb, were types of Christ. *Webster's 1828 Dictionary*.

Sign: H852—a *portent*:— sign.

ASK THEE A SIGN

VIRGIN BIRTH (TIME OF THE END)

Isaiah 7:10–16; Matthew 1:21–23

THE EASTERN STAR (ISLAM)

Matthew 2; Luke 21:7, 30

THE ABOMINATION OF DESOLATION (THE SUNDAY LAW)

Matthew 24:15

SHEPHERDS (STARS)

Luke 2:12

SIMEON (A REJECTED SIGN)

Luke 2:34

JONAH (THREE DAYS AND FORTY-SIX YEARS)

Matthew 16:1–4; John 2:18–20

THE BREAD OF HEAVEN (REVELATION 10:8–10)

John 6:30

SIXTY-FIVE YEARS (742BC)

Isaiah 7:4–7

For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and **within threescore and five years** shall Ephraim be broken, that it be not a people. And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established. Isaiah 7:8–10.

ISAIAH AND HIS CHILDREN

Behold, I and the children whom the Lord hath given me *are* for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. Isaiah 8:18.

723BC

Moreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Mahershalalhashbaz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. Isaiah 8:1–4.

MAHERSHALALHASHBAZ: H4122—*hasting* (as he (the enemy) to the) *booty, swift* (to the) *prey*.

677BC

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field. Isaiah 7:3.

SHEARJASHUB: H7610—*a remnant will return*.

If ye will not believe, surely ye shall not be established. Isaiah 7:10.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chronicles 20:20.

“Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.”

“Isaiah 8:20. ‘To the law and to the testimony; if they speak not according to this work, it is because there is no light in them.’

“Two texts are here set before God’s people: two conditions for success. The law spoken by Jehovah himself, and the spirit of prophecy, are the two sources of wisdom to guide His people in every experience. Deuteronomy 4:6. ‘This is your wisdom and your understanding in the sight of the nations, who shall say, Surely this great nation is a wise and understanding people.’

“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.

LITERAL AND SPIRITUAL FOOD

I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and **scatter his fruit**: let the beasts get away from under it, and the fowls from his branches. Daniel 4:13–14.

SCATTERED FOUNDATIONAL FRUIT

Fruit: H4—fruit.—From an unused root (meaning to *be tender*); *green*, that is a young *ear* of grain; hence the name of the month *Abib* or Nisan:—Abib, ear, green ears of corn.

This day came ye out in the month **Abib**. Exodus 13:4.

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month **Abib**; for in it thou camest out from Egypt: and none shall appear before me empty:) Exodus 23:15.

BRASS AND IRON

“The Lord made a covenant with Israel that, if they would obey His commandments, **He would give them rain in due season**, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage and the vintage unto the sowing time, and that they should eat their bread to the full and dwell in their land safely. He would make their enemies to perish. He would not abhor them, but would walk with them and would be their God, and they should be His people. But if they disregarded His requirements, He would deal with them **entirely contrary** to all this. **His curse** should rest upon them in place of His blessing. He would break their pride of power and would make the heavens over them as **iron** and the earth as **brass**. ‘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,’ ‘then will I also walk contrary unto you.’” *Testimonies*, volume 2, 661.

EGYPT

“He [Moses] was to present before them the wonderful manifestations of God’s power in bringing them forth from **the iron furnace**, which figure well illustrated their cruel and degrading bondage in Egypt.” *Signs of the Times*, March 10, 1881.

THREE AND A HALF YEARS OF DROUGHT

“Ahab knew that it was by the word of God that the heavens had become as **brass**, yet he sought to cast upon the prophet the blame for **the heavy judgments** resting on the land.” *Prophets and Kings*, 139.

CAPTIVITY IN BABYLON

“God had said that His people should be saved, that the yoke He would lay upon them should be light, if they submitted uncomplainingly to His plan. Their **servitude** was represented by a yoke of wood, which was easily borne; but resistance would be met with corresponding **severity**, represented by **the yoke of iron**.” *Testimonies*, volume 4, 172.

CAPTIVITY IN SPIRITUAL BABYLON

“**God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” *Prophets and Kings*, 714.

BRASS—GREECE; IRON—ROME: THE MYSTERY OF INIQUITY

“It is not wise to send our youth to universities where they devote their time to gaining a **knowledge of Greek and Latin**, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages. They gain a knowledge that is not at all necessary, or in harmony with the lessons of the great Teacher. Generally those educated in this way have much self-esteem. They think they have reached the height of higher education, and carry themselves proudly, as though they were no longer learners. They are spoiled for the service of God. The time, means, and study that many have expended in gaining a comparatively useless education should have been used in gaining an education that would make them all-round men and women, fitted for practical life. Such an education would be of the highest value to them.

“What do students carry with them when they leave our schools? Where are they going? What are they going to do? Have they the knowledge that will enable them to teach others? Have they been educated to be wise fathers and mothers? Can they stand at the head of a family as wise instructors? In their home life can they so instruct their children that theirs will be a family that God can behold with pleasure, because it is a symbol of the family in heaven? Have they received the only education that can truly be called ‘higher education’?”

“What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God. If, during his school life, a young man has failed to gain a **knowledge of Greek and Latin** and **the sentiments contained in the works of infidel authors**, he has not sustained much loss. If Jesus Christ had deemed this kind of education essential, would he not have given it to his disciples, whom he was educating to do the greatest work ever committed to mortals, to represent him in the world? But, instead, he placed sacred truth in their hands, to be given to the world in its simplicity.

“There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, **and not many**, should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off. Neither is a knowledge of the mysteries of that which the men of the world call science necessary for entrance into the kingdom of God. It is Satan who fills the mind with sophistry and tradition, which exclude the true higher education, and which will perish with the learner.

“Those who have received a false education do not look heavenward. They cannot see the One who is the true Light, ‘which lighteth every man that cometh into the world.’ They look upon eternal realities as phantoms, calling an atom a world, and a world an atom. Of many who have received **the so-called higher education, God declares, ‘Thou art weighed in the balances, and art found wanting,’**—wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus.” *Review and Herald*, August 17, 1897.

AT THE END OF THE DAYS

And **at the end of the days** I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation: And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? **At the same time my reason returned** unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and **my counsellors and my lords sought unto me**; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase. Daniel 4:34–37.

But go thou thy way **till the end be**: for **thou shalt rest**, and stand in thy lot at the end of the days. Daniel 12:13.

THE CLOSING PERIOD OF WORLD’S HISTORY

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘**at the end of the days**’—in **the closing period** of this world’s history—he would again be permitted to **stand in his lot and place.**” *Prophets and Kings*, 547.

1798 & 1989

“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.” *Testimonies to Ministers*, 115.

THE DIRT BRUSH MAN

“Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days.**” *Sermons and Talks*, volume 1, 225–226.

Habakkuk's Two Tables #33B

A RECAP AND SUMMARIZATION

ZEDEKIAH

“Within a few short years the king of Babylon was to be used as the instrument of God’s wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of **Nebuchadnezzar**. Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. **Jehoiakim, Jehoiachin, Zedekiah**—all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel.” *Prophets and Kings*, 422.

Jeremiah 1:1–10

FORTY; FORTY DAYS; VERSE FORTY & 1840

“For **forty years** Jeremiah was to stand before the nation as a witness for truth and righteousness. In a time of unparalleled apostasy he was to exemplify in life and character the worship of the only true God. During the terrible sieges of Jerusalem he was to be the mouthpiece of Jehovah. He was to predict the downfall of the house of David and the destruction of the beautiful temple built by Solomon. And when imprisoned because of his fearless utterances, he was still to speak plainly against sin in high places. Despised, hated, rejected of men, he was finally to witness the literal fulfillment of his own prophecies of impending doom, and share in the sorrow and woe that should follow the destruction of the fated city.” *Prophets and Kings*, 408.

THE PLAIN OF DURA

“The unrest caused by the representations of the false prophets brought Zedekiah under suspicion of treason, and only by quick and decisive action on his part was he permitted to continue reigning as a vassal. Opportunity for such action was taken advantage of shortly after the return of the ambassadors from Jerusalem to the surrounding nations, when the king of Judah accompanied Seraiah, ‘a quiet prince,’ on an important mission to Babylon. Jeremiah 51:59. During this visit to the Chaldean court, **Zedekiah renewed his oath of allegiance to Nebuchadnezzar.**” *Prophets and Kings*, 447.

“. . . and in his 4th regnal year he [Zedekiah] went to Babylon himself, probably for the same purpose [to reassure Nebuchadnezzar of his loyalty]. It is possible, though purely conjectural, that this visit may have been connected with the **dedication of the great image** erected in the plain of Dura (Daniel 3).” *The Seventh-day Adventist Bible Dictionary*, volume 8, 1206.

THE 2520

Jeremiah 34:8–22

THE YEAR OF RELEASE

Deuteronomy 15:9–12

“To the poor, **the seventh year was a year of release** from debt. The Hebrews were enjoined at all times to assist their needy brethren by lending them money without interest. To take usury from a poor man was expressly forbidden: ‘If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.’ Leviticus 25:35–37. . . .

“After ‘seven sabbaths of years,’ ‘seven times seven years,’ came that great year of release—the jubilee. ‘Then shalt thou cause the trumpet of the jubilee to sound . . . throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.’ Leviticus 25:9, 10.” *Patriarchs and Prophets*, 533.

HEZEKIAH’S FIRST SIGN—THE 2520

“The land of Judah had been laid waste by the army of occupation, but God had promised to provide miraculously for the needs of the people. To Hezekiah came the message: ‘This shall be **a sign unto thee**, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.” *Prophets and Kings*, 360.

2 Kings 19:29

Leviticus 25:20–22

HEZEKIAH’S SECOND SIGN—THE SUN

2 Kings 20:8–11

Habakkuk's Two Tables #34

PART FOUR: DANIEL

THE SOLEMN EVENTS

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

WHICH WE MUST KNOW

“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.

THE CLOSING OF PROBATION

“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.** Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind.” *Prophets and Kings*, 715–716.

THE OPENING OF THE JUDGMENT

“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.

THE JUDGMENT OF 70AD

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matthew 3:7.

THE CLOSE OF PROBATION

“At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.’ Daniel 12:1.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. Every case has been decided for life or death.” *The Great Controversy*, 613.

THE EVENTS

Daniel 11:40–12:1

VERSE FORTY

1798 & 1989

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

FORTY DAYS

“While they were relating their experience, the Saviour himself stood in the midst of them, and said, ‘Peace be unto you.’ But the disciples were ‘terrified and affrighted.’ ‘And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself.’ Then he began to teach them of all that was written in the Old Testament Scriptures concerning himself; and for **forty days he instructed them in the way of life.**” *Review and Herald*, October 9, 1888.

1840

“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.” *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

9/11

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

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

“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.

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.” *The Great Controversy*, 594–595.

THE SEVEN THUNDERS

“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 Seventh-day Adventists Bible Commentary*, volume 7, 971.

THE SEVEN THUNDERS UNSEALED

Revelation 22:10–11

THE OLD PATHS

Jeremiah 6:16–17

THE FOUNDATIONS

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive 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. ‘Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. ‘Other **foundation** can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296–297.

THE OLD PATHS OF RIGHTEOUSNESS

“**In the history of Nebuchadnezzar and Belshazzar**, God speaks to **nations** of today. We are to take to heart the lessons he sought to teach these rebellious kings; for if Belshazzar had pursued **a course in harmony with the instruction given to his grandfather**, he would have retained not only his kingdom but his life. **He disregarded the lessons**, and went on in rebellion against God, committing the very sins for which his grandfather had been reprov'd and punished. He, too, **lifted himself up in pride and exaltation**, and the final judgment of God fell upon him and his house. His great sin was that, notwithstanding God had given him light, **he refused to walk in the paths of righteousness**.” *Signs of the Times*, July 20, 1891.

THE WATCHMEN IN THE PALACE

“There was in the palace **a woman who was wiser than them all**,—the queen of Belshazzar’s grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness. ‘**O king, live forever**,’ she said; ‘**let not thy thoughts trouble thee**, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in **the days of thy father** light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, **made master of the magicians, astrologers, Chaldeans, and soothsayers**: . . . now **let Daniel be called, and he will show the interpretation**.’ . . .

“Daniel did not swerve from his duty. He held the king’s sin before him, showing him **the lessons he might have learned, but did not**. **Belshazzar had not heeded the events so significant to him**. He **had not read his grandfather’s history correctly**. The

responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result.

“**This was the last feast** of boasting held by the Chaldean king; for he who bears long with man’s perversity had passed **the irrevocable sentence**. Belshazzar had greatly dishonored the One who had exalted him as king, and **his probation was taken from him.**” *Youth Instructor*, May 26, 1898.

AS VIVIDLY AS THE HANDWRITING ON THE WALL

“Belshazzar had been given many opportunities for knowing and doing the will of God. **He had seen his grandfather Nebuchadnezzar banished from the society of men.** He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. **He had seen** the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar’s love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought **signal judgments on Nebuchadnezzar**. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. ‘What must I do to be saved?’ was a question that the great but **foolish king** passed by indifferently.

“This is the danger of heedless, reckless youth today. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.

“The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, ‘Why doest thou this?’ But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength and humbled as a child. He realized that he was at the mercy of One greater than Belshazzar. He had been making sport of sacred things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. **The history of his grandfather stood out as vividly before him as the writing on the wall.**” *Bible Echo*, April 25, 1898.

SIGNAL: noun—A sign that gives or is intended to give notice; or the notice given. Adjective—Eminent; remarkable; **memorable**; distinguished from what is ordinary. *Webster’s 1828 Dictionary*.

THE BEGINNING AND THE ENDING OF ADVENTISM

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

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

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

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

“Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah’s king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom he turned for help to the ancient enemy of Israel’s prosperity, ‘sending his ambassadors into Egypt, that they might give him horses and much people.’

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

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

THE BEGINNING

“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. .

..

“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: Ezekiel 12:21–25, 27, 28 quoted.” *The Great Controversy*, 393.

THE ENDING

“Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. ‘For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.’ **The Lord will work to purify His church.** I tell you in truth, the Lord is about to **turn and overturn** in the institutions called by His name.

“Just how soon this **refining process** will begin I cannot say, but it will not be long deferred. **He whose fan is in His hand will cleanse His temple of its moral defilement.** He will thoroughly purge His floor. God has a controversy with all who practice the least injustice; for in so doing they reject the authority of God and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?” *Testimonies to Ministers*, 372–373.

THE LAST DECEPTION OF SATAN

“As an interpreter of the meaning of the judgments beginning to fall upon Judah, Jeremiah stood nobly in defense of the justice of God and of His merciful designs even in the severest chastisements. Untiringly the prophet labored. Desirous of reaching all classes, he extended the sphere of his influence beyond Jerusalem to the surrounding districts by frequent visits to various parts of the kingdom.

“**In his testimonies to the church**, Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah’s reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah’s words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation.” *Prophets and Kings*, 428.

“**The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.** ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.” *Selected Messages*, volume 2, 78.

9/11—JERUSALEM DESTROYED

And it came to pass in **the ninth year** of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto **the eleventh year** of king Zedekiah. Jeremiah 52:4–5.

Habakkuk's Two Tables #35

PART FOUR: DANIEL

DANIEL SIX

REVELATION EIGHTEEN AND THE FIRST TEMPLE CLEANSING

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

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 FIRST 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.

“I saw that **the truth should be made plain upon tables**, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it **plain**. I saw that **the old chart** was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding and Magan*, 1.

“I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . .

“I saw that **the charts [the 1843 and the 1850] ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But **the other charts** that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven.” *Manuscript Releases*, volume 13, 359.

“**Those who rejected and opposed the light of the first angel’s message, lost the light of the second**, and could not be benefited by the power and glory which attended the message, ‘Behold, the Bridegroom cometh.’” *Early Writings*, 249.

THE SECOND TEST

THE DIVINE PRONOUNCEMENT—THE 2520 ON THE SACRED TABLES (VISUAL)

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

THE MYSTERY OF INIQUITY & THE FALLING AWAY

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.

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 THIRD TEST

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

“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.

PARALLEL

“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.

LIFTING UP AN ENSIGN

Daniel 6:1–3; Isaiah 5:26; 18:3; Zechariah 9:16

THE LAW OF GOD

Daniel 6:4–5

THE EVENT IS SEEN TO BE APPROACHING

“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.**

“**In every generation God has sent His servants to rebuke sin, both in the world and in the church.** But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible— doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

“**As the controversy extends into new fields** and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. **As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers.** They will be threatened with fines and **imprisonment**, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” *The Great Controversy*, 605–606.

THE SUNDAY LAW DECREE

Daniel 6:6–9

“An idol sabbath **has been set up**, as the golden image was **set up** in the plains of Dura. And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation **will be made** that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, ‘Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed’ [Isaiah 10:1]. [Zephaniah 1:14–18; 2:1–3, **quoted.**]” *Manuscript Releases*, volume 14, 91.

“The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God’s people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath.” *Prophets and Kings*, 605.

AS HE DID AFORETIME

Daniel 6:10

“When the decree goes forth and the stamp is impressed, **their character will remain** pure and spotless for eternity.” *Testimonies*, volume 5, 216.

NOMINAL ADVENTISTS, LIKE JUDAS

Daniel 6:11–14

“I saw that the two-horned beast had a dragon’s mouth, and that his power was in his head, and that **the decree would go out of his mouth**. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.

“I saw **the nominal church and nominal Adventists, like Judas, would betray us** to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and **report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday**.

“Then **the Catholics bid the Protestants to go forward, and issue a decree** that all who will not observe the first day of the week, instead of the seventh day, shall be **slain**. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God.” *Spalding and Magan*, 1–2.

THE SEALING IS AT THE LAW OF THE MEDES AND PERSIANS

Daniel 6:15–17

THE FINAL DELIVERANCE

Daniel 6:18–23

THE SEVEN LAST PLAGUES

Daniel 6:24

“As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for ‘the munitions of rocks.’ Isaiah 33:16. But many of all nations and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

“Will the Lord forget His people in this trying hour? Did He forget faithful Noah when judgments were visited upon the antediluvian world? Did He forget Lot when the fire came down from heaven to consume the cities of the plain? Did He forget Joseph surrounded by idolaters in Egypt? Did He forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did He forget Jeremiah in the dark and dismal pit of his prison house? Did He forget the three worthies in the fiery furnace? or **Daniel in the den of lions?**” *The Great Controversy*, 626.

Habakkuk's Two Tables #36

PART FIVE: 1863

ISAIAH SIX

THE EARTH WAS LIGHTENED WITH HIS GLORY

Isaiah 6:1–3

“As they [**the angels**] see the future, **when the whole earth shall be filled with His glory**, the triumphant song of praise is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of Hosts.**’ They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshiping Him, their highest ambition is fully reached.” *Review and Herald*, December 22, 1896.

THE YEAR UZZIAH DIED

A KING IS A KINGDOM

Daniel 2:37–39

UZZIAH AND JOTHAM

TWO NATIONS

Genesis 25:23; Ezekiel 37:21–22; Daniel 8:20–21; Revelation 11:8; Daniel 7:24; 13:11

DAVID & SOLOMON

“The principles taught in the schools of the prophets were the same that molded David’s character and shaped his life. The word of God was his instructor. . . .

“In the early life of Solomon also are seen the results of God’s method of education. Solomon in his youth made David’s choice his own. Above every earthly good he asked of God a wise and understanding heart. And the Lord gave him not only that which he sought, but that also for which he had not sought—both riches and honor. The power of his understanding, the extent of his knowledge, **the glory of his reign, became the wonder of the world.**

“In **the reigns of David and Solomon**, Israel reached the height of her greatness.” *Education*, 48.

“**The greatest and most favored nation upon the earth is the United States.** A gracious Providence has shielded this country, and poured upon her **the choicest of Heaven’s blessings.** Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.” *Spirit of Prophecy* volume 4, 398.

“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**. 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 marvellously helped, till he was strong.’ 2 Chronicles 26:15.

“This outward prosperity, however, was **not accompanied by a corresponding revival of spiritual power**. The temple services were continued as in former years, and multitudes assembled to worship the living God; but **pride and formality gradually took the place of humility and sincerity**. Of Uzziah himself it is written: ‘When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God.’ Verse 16.

“The sin that resulted so disastrously to Uzziah was one of **presumption**. In violation of a **plain command** of Jehovah, that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary ‘to burn incense upon the altar.’ **Azariah the high priest** and his associates remonstrated, and pleaded with him to turn from his purpose. ‘Thou hast trespassed,’ they urged; ‘neither shall it be for thine honor.’ Verses 16, 18.

“Uzziah was filled with wrath that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. **Leprosy appeared on his forehead**. In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a leper—a living example of the folly of departing from a plain ‘Thus saith the Lord.’ **Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven**.

“God is no respecter of persons. ‘The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.’ Numbers 15:30.” *Prophets and Kings*, 303–304.

ALSO KNOWN AS AZARIAH

And Azariah the priest went in after him, and with him fourscore priests of the Lord, *that were* valiant men. 2 Chronicles 26:17.

“The case of Uzziah the king reveals how God will punish the sin of presumption. . . .

“Through successive generations iniquity has increased, until we are nearing the time when God shall say, **The cup of their iniquity is full.** In David’s day the contempt placed upon the law of God led him to exclaim, ‘It is time for thee, Lord, to work: for they have made void thy law.’ The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: ‘Therefore I love thy commandments above gold; yea, above fine gold.’ In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God’s law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, ‘It is time for thee, Lord, to work: for they have made void thy law.’ **The boundary line will soon be reached.** The crisis will soon come, and then God will interfere. When mercy’s limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth.” *Review and Herald*, August 14, 1900.

Isaiah 6:4–5

LAODICEA

“Isaiah had denounced the sin of others; but now he sees himself exposed to **the same condemnation he had pronounced upon them.** He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle **Paul**, ‘O wretched man that I am! who shall deliver me from the body of this death?’

“But relief was sent to Isaiah in his distress. [Isaiah 6:6, 7 quoted.] . . .

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

9/11—A CHANGE OF DISPENSATION

Isaiah 6:3–4

Exodus 40:34–35; 1 Kings 8:10–11; Ezekiel 10:1–4; Revelation 15:5–8

THE SHEKINAH GLORY

“Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that glory once visible in the holy of holies over the mercy seat, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. **This was the Shekinah, the visible pavilion of Jehovah.**

“It was this glory that was revealed to Isaiah, when he says, ‘In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple’ [Isaiah 6:1–8 quoted].” *The Seventh-day Adventist Bible Commentary*, volume 4, 1139.

“**In the vision that came to Isaiah in the temple court**, he was given a clear view of the character of the God of Israel.” *Prophets and Kings*, 314.

“Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls. We are to cleanse ourselves from all defilement. We must ‘cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’ Satan will come and tempt you and you will give way to his temptations. What then? Why, come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—hands that have been bruised and wounded in our behalf—and He will make an atonement for all who will come with confession. What if you cannot understand about this matter? He says, ‘He that lacketh these things is **blind**, and cannot see afar off, and hath forgotten that **he was purged from his old sins**’ (2 Peter 1:19).” *The 1888 Materials*, 127.

THE MANIFESTATION OF GOD’S POWER

“Isaiah had a wonderful view of God’s glory. He saw **the manifestation of God’s power**, and after beholding His majesty, **a message came to him to go and do a certain work**. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; **he imagined himself in a righteous state before God**; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ **This is the work that as individuals we need to have done for us.** We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, ‘Thine iniquity is taken away, and thy sin purged.’” *Review and Herald*, June 4, 1889.

THE GLORIOUS MANIFESTATIONS OF THE POWER OF GOD

“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 **work** will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest.” *The Great Controversy*, 611.

“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. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

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*.

Isaiah 6:6–7

PURGE: H3722—A primitive root; to *cover* (specifically with bitumen); figuratively to *expiate* or *condone*, to *placate* or *cancel*: - appease, **make (an) atonement**, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation).

1 Samuel 3:12–14; Psalm 65:3; Isaiah 22:12–14; Isaiah 27:8–9

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.

PURIFICATION

“The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord.” *Review and Herald*, October 16, 1888.

Isaiah 6:8–10

SEND ME

“Not one of the angels could have become surety for the human race: their life is God’s; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man’s freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, ‘**Whom shall I send?**’ he could reply, ‘**Here am I; send me.**’ He could pledge himself to become man’s surety; for he could say that which the highest angel could not say,—I have power over my own life, ‘power to lay it down, and . . . power to take it again.’”
Youth Instructor, June 21, 1900.

Isaiah 6:9–10

THE COMMISSION

Jeremiah 15:16–21; Ezekiel 2:1–3:9

Isaiah 6:11–13

HOW LONG?

Psalms 74:1–10; 79:5–10; Zechariah 1:12; Daniel 8:13; Revelation 6:9–11

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, **How long**, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled’ [Revelation 6:9–11]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.

“**Revelation 8:1–4** quoted.” *Manuscript Releases*, volume 20, 197.

TYP0

“When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [**Revelation 18:1–5, quoted.**]” *Manuscript Releases*, volume 20, 14.

A TENTH, A SUBSTANCE AND A HOLY SEED

Isaiah 6:11–13

TENTH: H6224—From H6235; *tenth*. **H6235**—From H6237; *ten*. **H6237**—A primitive root; to *accumulate*; to *tithe*, that is, take or give a tenth.

THE LORD'S PORTION

“He who gives men power to get wealth has with the gift bound up an obligation. Of all that we acquire He claims **a specified portion**. The tithe is the Lord's. ‘All the tithe of the land, whether of the seed of the land, or of the fruit of the tree,’ ‘the tithe of the herd, or of the flock, . . . shall be holy unto the Lord.’ Leviticus 27:30, 32. The pledge made by Jacob at Bethel shows the extent of the obligation. ‘Of all that Thou shalt give me,’ he said, ‘I will surely give the tenth unto Thee.’ Genesis 28:22.” *Education*, 138.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For **the Lord's portion is his people**; Jacob *is the lot of his inheritance*. Deuteronomy 32:8–9.

RETURN: H7725—to turn back.

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

TEIL TREE: H424—Feminine of H352; an *oak* or other strong tree. **H352**—properly *strength*; hence anything *strong*; specifically **a chief (politically)**; also a *ram* (from his strength); a *pilaster* (as a strong support); an *oak* or other strong tree:—**mighty (man)**, lintel, oak, post, ram, tree.

SUBSTANCE: H4678—something *stationary*, that is, **a monumental stone**; also **the stock of a tree**:—pillar, substance.

CAST: H7995—a *felling* (of trees).

HOLY: H6944—a *sacred* place or thing; sanctuary.

SEED: H2233—*seed*.

“This same covenant was renewed to Abraham in the promise, ‘In thy seed shall all the nations of the earth be blessed.’ Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness.” *Patriarchs and Prophets*, 370.

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. Revelation 12:17.

Habakkuk's Two Tables #37

PART FIVE: 1863

ISAIAH 7

742BC

Isaiah 7:3–9

THE NORTHERN 2520 (THREE YEARS)

2 Kings 17:20–22

THE BEGINNING—723BC

“About two years later, ‘in **the seventh year of Hoshea**,’ ‘Shalmaneser king of Assyria came up against Samaria, and besieged it. And at **the end of three years** they took it: even in the sixth year of Hezekiah, that is **the ninth year of Hoshea** king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded.’ 2 Kings 18:9–12.

“**The destruction that came upon the northern kingdom was directly from God himself.** The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the ‘rod of mine anger.’ ‘The staff in their hand,’ he said, ‘**is mine indignation.**’ Isaiah 10:5.” *Review and Herald*, February 12, 1914.

THE END—1798

“In 1796 Napoleon invaded Italy, defeated the papal troops and occupied Ancona and Loreto. Pius sued for peace, which was granted at Tolentino on **the 19th of February 1797**; but on the 28th of December of that year, in a riot created by some Italian and French revolutionists, General Duphot of the French embassy was killed and a new pretext furnished for invasion. General Berthier marched to Rome, entered it unopposed on the **13th of February 1798**, and, proclaiming a republic, demanded of the pope the renunciation of his temporal authority. Upon refusal he was taken prisoner, and on the 20th of February was escorted from the Vatican to Siena, and thence to the Certisa near Florence. The French declaration of war against Tuscany led to his removal by way of Prama, Piacenza, Turin and Grenoble to the citadel of Valance, where he died six weeks later, on the 29th of August 1799.” *Encyclopedia Britannica*, 1913 Edition.

1799

“Thus ‘those days’ are the twelve hundred and sixty years of papal supremacy, which began in A.D. 538, at the rooting up of the last of the ‘three’ kingdoms mentioned in Daniel 7:8, 20, 24, and ended in A.D. 1798, when the papal government was abolished in Rome, when a Roman republic was again declared there, and ‘the old foundations of the capital were made again to resound with the cries, if not the spirit, of freedom; and the venerable ensign, S.P.Q.R., after the lapse of fourteen hundred years, again floated in the winds,’ and when the pope was made a prisoner and was carried into captivity in France, where he died at Valence, August 29, **1799.**” A. T. Jones, *Signs of the Times*, October 24, 1900.

THE FIRST: MANASSEH—677BC

2 Chronicles 33:11

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. **As an earnest of what would befall the people** should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital. This affliction brought the king to his senses; ‘he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.’ 2 Chronicles 33:11–13. **But this repentance, remarkable though it was, came too late to save the kingdom** from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.” *Prophets and Kings*, 382.

EARNEST: First fruits; that which is in advance, and gives promise of something to come. Hence earnest or earnest-money is a first payment or deposit giving promise or assurance of full payment. Hence the practice of giving an earnest to ratify a bargain. **This sense of the word is primary, denoting that which goes before, or in advance.** *Webster’s 1828 Dictionary*.

THE LAST: UNITED STATES—1844

“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.

MANASSEH: H4519—*causing to forget*.

“And **let it be remembered**, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” *The Great Controversy*, 581.

AHAZ—742BC (THE BEGINNING)

Isaiah 7:1–2

JAMES WHITE—1863 (THE END)

“I will here copy from another testimony written **June 6, 1863**: ‘I was shown that our testimony was still needed in the church, and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband tax his less. Much time is spent by him upon various matters which **confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining** in the *Review* as it should.

“I saw that my husband’s mind should not be crowded and overtaxed. **His mind must have rest**, and he be left free to write and attend to matters which others cannot do. Those engaged in the Office can lift from him **a great weight of care** if they would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember.

“My husband **has had much care, and he has done many things which others ought to have done**, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. **This has been a great perplexity to his mind**. Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty.

“I was shown that my husband should take time to do those things which his judgment tells him would preserve his health. He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, **or his mind would become a wreck**. I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But **he has borne too many burdens**, and those laboring with him at the Office, and his ministering brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved.”
Pamphlets 159, 14–15.

PEER PRESSURE

REHOBOAM—THE FIRST KING OF JUDAH (REJECTING THE OLD PATHS)

“Solomon slept with his fathers, and was buried in the City of David his father: and Rehoboam his son reigned in his stead.’ 1 Kings 11:43.

“Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition from all the tribes. ‘To Shechem were all Israel come to make him king.’ 2 Chronicles 10:1.

“Among those present was Jeroboam the son of Nebat—the same Jeroboam who during Solomon’s reign had been known as ‘a mighty man of valor,’ and to whom the prophet Ahijah the Shilonite had delivered the startling message, ‘Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.’ 1 Kings 11:28, 31.

“The Lord through His messenger had spoken plainly to Jeroboam regarding the necessity of dividing the kingdom. This division must take place, He had declared, ‘because that they have forsaken Me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David.’ Verse 33.

“Jeroboam had been further instructed that the kingdom was not to be divided before the close of Solomon’s reign. ‘I will not take the whole kingdom out of his hand,’ the Lord had declared; ‘but I will make him prince all the days of his life for David My servant’s sake, whom I chose, because he kept My commandments and My statutes: but I will take the kingdom out of his son’s hand, and will give it unto thee, even ten tribes.’ Verses 34, 35.

“Although Solomon had longed to prepare the mind of Rehoboam, his chosen successor, to meet with wisdom the crisis foretold by the prophet of God, he had never been able to exert a strong molding influence for good over **the mind of his son**, whose early training had been so grossly neglected. Rehoboam had received from his mother, an Ammonitess, the stamp of **a vacillating character**. At times he endeavored to serve God and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. In the mistakes of Rehoboam’s life and in his final apostasy is revealed the fearful result of Solomon’s union with idolatrous women.

“The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler. The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily and to require of them much menial service. Before going forward with the coronation of a new ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. ‘So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.’

“Desirous of taking counsel with his advisers before outlining his policy, Rehoboam answered, ‘Come again unto me after three days. And the people departed.

“‘And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever.’ 2 Chronicles 10:3–7.

“Dissatisfied, Rehoboam turned to the younger men with whom he had associated during his youth and early manhood, and inquired of them, ‘What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?’ 1 Kings 12:9. The young men suggested that he deal sternly with the subjects of his kingdom and make plain to them that from the very beginning he would brook no interference with his personal wishes.

“**Flattered** by the prospect of exercising supreme authority, **Rehoboam determined to disregard the counsel of the older men** of his realm, and to make the younger men his advisers. Thus it came to pass that on the day appointed, when ‘Jeroboam and all the people came to Rehoboam’ for a statement concerning the policy he intended to pursue, Rehoboam ‘answered the people roughly, . . . saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.’ Verses 12–14.

“Had Rehoboam and his inexperienced counselors understood the divine will concerning Israel, they would have listened to the request of the people for decided reforms in the administration of the government. But in the hour of opportunity that came to them during the meeting in Shechem, they **failed to reason from cause to effect**, and thus forever weakened their influence over a large number of the people. Their expressed determination to perpetuate and add to the oppression introduced during Solomon's reign was in direct conflict with God's plan for Israel, and gave the people ample occasion to doubt the sincerity of their motives. In this unwise and unfeeling attempt to exercise power, the king and his chosen counselors revealed the pride of position and authority.

“The Lord did not allow Rehoboam to carry out the policy he had outlined. Among the tribes were many thousands who had become thoroughly aroused over the oppressive measures of Solomon's reign, and these now felt that they could not do otherwise than rebel against the house of David. ‘When all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.’ Verse 16.

“The breach created by the rash speech of Rehoboam proved irreparable. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin composing the lower or southern kingdom of Judah, under the rulership of Rehoboam; while the ten northern tribes formed and maintained a separate government, known as the kingdom of Israel, with Jeroboam as their ruler. **Thus was fulfilled the prediction of the prophet concerning the rending of the kingdom. ‘The cause was from the Lord.’ Verse 15.**” *Prophets and Kings*, 87–91.

AARON—THE FIRST HIGH PRIEST (ONLY A FEW DAYS)

Exodus 32:1

“In the absence of Moses, the judicial authority had been delegated to Aaron, and a vast crowd gathered about his tent, with the **demand**, ‘Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.’ The cloud, they said, that had heretofore led them, now rested permanently upon the mount; it would no longer direct their travels. They must have an image in its place; and if, as had been suggested, they should decide to return to Egypt, they would find favor with the Egyptians by bearing this image before them and acknowledging it as their god.

“Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself. But **the present leader of Israel was not of this character**. Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God, but the greater part of the people joined in the apostasy. A few who ventured to denounce the proposed image making as idolatry, were set upon and roughly treated, and in the confusion and excitement they finally lost their lives.

“**Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude.** His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in imitation of the gods of Egypt. The people proclaimed, ‘These be thy gods, O Israel, which brought thee up out of the land of Egypt.’ And Aaron basely permitted this insult to Jehovah. He did more. Seeing with what satisfaction the golden god was received, he built an altar before it, and made proclamation, ‘Tomorrow is a feast to the Lord.’ The announcement was heralded by trumpeters from company to company throughout the camp. ‘And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.’ Under the pretense of holding ‘a feast to the Lord,’ they gave themselves up to gluttony and licentious reveling.

“How often, in our own day, is the love of pleasure disguised by a ‘form of godliness’! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of

authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin.

“Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice. They had stood trembling with terror before the mount, listening to the words of the Lord, ‘Thou shalt have no other gods before Me.’ The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. ‘They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox.’ Psalm 106:19, 20. How could greater ingratitude have been shown, or more daring insult offered, to Him who had revealed Himself to them as a tender father and an all-powerful king!” *Patriarchs and Prophets*, 316–317.

JEROBOAM—THE FIRST KING OF EPHRAIM

1 Kings 12:25–33

“Placed on the throne by the ten tribes of Israel who had rebelled against the house of David, Jeroboam, the former servant of Solomon, was in a position to bring about wise reforms in both civil and religious affairs. Under the rulership of Solomon he had shown aptitude and sound judgment; and the knowledge he had gained during years of faithful service fitted him to rule with discretion. But **Jeroboam failed to make God his trust.**

“Jeroboam’s greatest fear was that at some future time the hearts of his subjects might be won over by the ruler occupying the throne of David. He reasoned that if the ten tribes should be permitted to visit often the ancient seat of the Jewish monarchy, where the services of the temple were still conducted as in the years of Solomon’s reign, many might feel inclined to renew their allegiance to the government centering at Jerusalem. Taking counsel with His advisers, Jeroboam determined by one bold stroke to lessen, so far as possible, the probability of a revolt from his rule. He would bring this about by creating within the borders of his newly formed kingdom two centers of worship, one at Bethel and the other at Dan. In these places the ten tribes should be invited to assemble, instead of at Jerusalem, to worship God.

“In arranging this transfer, Jeroboam thought to appeal to the imagination of the Israelites by setting before them some visible representation to symbolize the presence of the invisible God. Accordingly he caused to be made two calves of gold, and these were placed within shrines at the appointed centers of worship. In this effort to represent the Deity, Jeroboam violated the plain command of Jehovah: ‘Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them.’ Exodus 20:4, 5.

“So strong was Jeroboam’s desire to keep the ten tribes away from Jerusalem that he lost sight of the fundamental weakness of his plan. **He failed to take into consideration** the great peril to which he was exposing the Israelites by setting before them the idolatrous symbol of the deity with which their ancestors had been so familiar during the centuries of Egyptian bondage. **Jeroboam’s recent residence in Egypt** should have taught him the folly of placing before the people such heathen representations. But his set purpose of inducing the northern tribes to discontinue their annual visits to the Holy City led him to adopt the most imprudent of measures. ‘It is too much for you to go up to Jerusalem,’ he urged; ‘behold thy gods, O Israel, which brought thee up out of the

land of Egypt.’ 1 Kings 12:28. Thus they were invited to bow down before the golden images and adopt strange forms of worship.

“**The king tried to persuade the Levites**, some of whom were living within his realm, to serve as priests in the newly erected shrines at Bethel and Dan; but in this effort he met with failure. He was therefore compelled to elevate to the priesthood men from ‘the lowest of the people.’ Verse 31. Alarmed over the prospect, many of the faithful, including a great number of the Levites, fled to Jerusalem, where they might worship in harmony with the divine requirements.” *Prophets and Kings*, 99–101.

SAUL—THE FIRST KING

1 Samuel 13:1–14

And he tarried **seven days**, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and **the people were scattered** from him. 1 Samuel 13:8.

“After Saul had been anointed king of Israel, Samuel the prophet gave him minute directions as to what course he should pursue. He prophesied that the Lord would work a change in his heart to prepare him for the solemn responsibilities of his new office. He declared to the king, ‘Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy; and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. . . . And **thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings. Seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.**’ As Saul journeyed on his way, the change of which the prophet had spoken was wrought in him, and God gave him another heart; and all that Samuel had said came to pass. The heart of Saul was turned to the Lord, his mind was enlarged, and he had the blessing of spiritual understanding. He felt that the strength of Israel was the Lord God, even Jehovah, and in him he could have courage, fortitude, and resolution to govern wisely. It now depended upon Saul to work out the salvation that God had wrought within him.

“It was not until the second year of his reign that the presence of Saul was required at Gilgal. At that time the Philistines were encamped against the Israelites. Saul and his followers could see the vast host that were arrayed against them, and the Israelites were appalled at the sight of the mighty forces they would have to encounter in battle. They were not prepared to meet the enemy, for they were undisciplined and poorly armed.” *Signs of the Times*, May 11, 1888.

“Day after day Saul tarried, but **without making decided efforts toward encouraging the people and inspiring confidence in God**. Before the time appointed by the prophet had fully expired, **he became impatient at the delay** and allowed himself to be discouraged by the trying circumstances that surrounded him. Instead of faithfully seeking to prepare the people for the service that Samuel was coming to perform, he indulged in unbelief and foreboding. The work of seeking God by sacrifice was a most solemn and important work; and God required that His people should search their hearts

and repent of their sins, that the offering might be made with acceptance before Him, and that His blessing might attend their efforts to conquer the enemy. But Saul had grown restless; and the people, instead of trusting in God for help, were looking to the king whom they had chosen, to lead and direct them.

“Yet the Lord still cared for them and did not give them up to the disasters that would have come upon them if the frail arm of flesh had become their only support. He brought them into close places, that they might be convicted of the folly of depending on man, and that they might turn to Him as their only help. **The time for the proving of Saul had come.** He was now to show whether or not he would depend on God and patiently wait according to His command, thus revealing himself as one whom God could trust in trying places as the ruler of His people, or whether he would be vacillating and unworthy of the sacred responsibility that had devolved upon him. Would the king whom Israel had chosen, listen to the Ruler of all kings? Would he turn the attention of his fainthearted soldiers to the One in whom is everlasting strength and deliverance?

“With growing impatience he awaited the arrival of Samuel and attributed the confusion and distress and desertion of his army to the absence of the prophet. The appointed time came, but the man of God did not immediately appear. God’s providence had detained His servant. But Saul’s restless, impulsive spirit would no longer be restrained. Feeling that something must be done to calm the fears of the people, he determined to summon an assembly for religious service, and by sacrifice entreat the divine aid. **God had directed that only those consecrated to the office should present sacrifices before Him.** But Saul commanded, ‘Bring hither a burnt offering;’ and, equipped as he was with armor and weapons of war, he approached the altar and offered sacrifice before God.

“And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.’ Samuel saw at once that **Saul had gone contrary to the express directions that had been given him.** The Lord had spoken by His prophet that at this time He would reveal what Israel must do in this crisis. If Saul had fulfilled the conditions upon which divine help was promised, the Lord would have wrought a marvelous deliverance for Israel, with the few who were loyal to the king. But Saul was so well satisfied with himself and his work that he went out to meet the prophet as one who should be commended rather than disapproved.

“Samuel’s countenance was full of anxiety and trouble; but to his inquiry, ‘What hast thou done?’ Saul offered excuses for **his presumptuous act.** He said: ‘I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.’

“And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people. . . . And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.’

“Either Israel must cease to be the people of God, or the principle upon which the monarchy was founded must be maintained, and **the nation must be governed by a divine power**. If Israel would be wholly the Lord’s, if **the will of the human and earthly were held in subjection to the will of God**, He would continue to be the Ruler of Israel. So long as the king and the people would conduct themselves as subordinate to God, so long He could be their defense. But in Israel no monarchy could prosper that did not **in all things** acknowledge the supreme authority of God.

“If Saul had shown a regard for the requirements of God in this time of trial, God could have worked His will through him. His failure now proved him unfit to be the vicegerent of God to His people. He would mislead Israel. His will, rather than the will of God, would be the controlling power. If Saul had been faithful, his kingdom would have been established forever; but since he had failed, the purpose of God must be accomplished by another. The government of Israel must be committed to one who would rule the people according to the will of Heaven.” *Patriarchs and Prophets*, 617–621.

MENTAL PRESSURE

THE BEGINNING AND THE END

AHAZ (742BC—A CIVIL WAR BETWEEN NORTH AND SOUTH)

NINETEEN YEARS **BEFORE**

JAMES WHITE (1863—A CIVIL WAR BETWEEN NORTH AND SOUTH)

NINETEEN YEARS **AFTER**

FIRST RULERS

AARON (IMAGE OF THE BEAST)

JEROBOAM (CHURCH AND STATE)

SAUL (CHURCH AND STATE)

1863 ADVENTIST CHURCH LEGALLY ESTABLISHED

REHOBOAM (REJECTS THE OLD PATHS)

JAMES WHITE (REJECTS THE OLD PATHS)

SAUL (A SCATTERING OF SEVEN DAYS)

JAMES WHITE (MILLER’S SCATTERING BEGINS)

Habakkuk's Two Tables #38

PART FIVE: 1863

PROOF TEXTING (LINE UPON LINE)

THE FOURTH GENERATION

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. Exodus 34:7; 20:5–6; Numbers 14:17–18; Deuteronomy 5:9–10.

PROBATIONARY TIME

Genesis 15:12–16

“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.” *Testimonies*, volume 5, 207–210.

EZEKIEL EIGHT

THE IMAGE OF JEALOUSY—EZEKIEL 8:1, 3–4

“Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with envy and **jealousy** upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. But the image of jealousy was long ago set up, and has provoked to jealousy, which has grieved the Spirit of God.” *Pamphlets 150*, 21.

“Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred.” *Story of Redemption*, 14.

THE SECRET CHAMBER—EZEKIEL 8:10–12

“As one of the signs of **Jerusalem’s destruction**, Christ had said, ‘Many false prophets shall rise, and shall deceive many.’ False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But **this prophecy was spoken also for the last days**. This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, ‘Behold, He is in the desert’? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where **men profess to hold communion with departed spirits** is not the call now heard, ‘Behold, **He is in the secret chambers**’? This is the very claim that spiritism puts forth. But what says Christ? ‘Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.’” *The Desire of Ages*, 631.

WEeping FOR TAMMUZ—EZEKIEL 8:14

SUNDAY WORSHIP—EZEKIEL 8:16

SELF-EXALTATION; SPIRITUALISM, A FALSE CHRIST AND SUNDAY WORSHIP
THE DAILY; PANTHEISM; *THE DOCTRINE OF CHRIST* AND THE SUNDAY LAW

JOEL

Joel 1:1–4; 2:25

JOB

JOB: **H347**—From **H340**; *hated* (that is, *persecuted*); *Job*, the patriarch famous for his patience. **H340**—to *hate* (as one of an opposite tribe or party); hence to be *hostile*:—be an enemy.

THE UPRIGHT MAN

Job 1:1–2; Job 42:10–17

JEHU

NO SO UPRIGHT

2 Kings 10:28–30

“There are men at the heart of the work who do not realize their responsibilities. They do not realize how many there are who are in positions of trust who have not a correct knowledge of God, whom to know aright is life eternal. They know not what it means to sanctify the Lord God in their hearts. They do not know what it means to make God their fear and their dread. Had they known this, they would now be humble men, fearing God, the living God. But **like Jehu**, they have been driving furiously forward, to assume burdens which they cannot carry. It is because men know so little of true godliness, because they have so little genuine experience in the building up, little by little, of the work and cause of God, that they make long strides without God to lead the way.” *The 1888 Materials*, 1630.

“Morning after morning I awake at 2 a.m., and often at 12 p.m. [midnight]. During the night season has been presented before me the unfaithfulness of men who have occupied positions of responsibility at the great heart of the work. The councils at this great center, if kept pure and uncorrupted, would have been as the voice of God; but men have worked upon principles that are condemned by the word of God, and they have not heard nor obeyed the voice of God. **Like Jehu**, they have driven furiously in a course to uproot the confidence of God’s people in men who are true to the Master’s cause. They have sought to establish their own authority, while betraying the cause of God. While making decisions, and devising and planning, they have tried to make their oppressive human orders as the voice of God to His people.” *Manuscript Releases*, volume 17, 209.

“There are many whose religion consists in activities. They want to be engaged in, and have the credit of doing, some great work while the little graces that go to make up a lovely Christian character are entirely overlooked. The busy, bustling service, which gives the impression that one is doing some wonderful work, is not acceptable to God. It is **a Jehu spirit**, which says, ‘Come, see my zeal for the Lord.’ It is gratifying to self; it feeds a self-complacent feeling; but all the while the soul may be defiled with the plague-spot of unsubdued, uncontrolled selfishness.” *Signs of the Times*, November 20, 1884.

2 Kings 15:11–12

THE DAYS OF UZZIAH, JOTHAM AND AHAZ

THREE ANGELS

Isaiah 7:1

(UZZIAH) THE FIRST ANGEL ARRIVES

2 Chronicles 26:3

(UZZIAH) THE FIRST ANGEL IS EMPOWERED

Isaiah 6:1

“As they [**the angels**] see the future, **when the whole earth shall be filled with His glory**, the triumphant song of praise is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of Hosts.**’ They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshiping Him, their highest ambition is fully reached.” *Review and Herald*, December 22, 1896.

(JOTHAM) THE SECOND ANGEL

2 Chronicles 27:1

JOTHAM AND THE IMAGE OF THE BEAST TEST

Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? **In those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.** 2 Kings 25:36–37.

(AHAZ) THE THIRD ANGEL—DOOR CLOSES; WORSHIP THE KING OF THE NORTH

“The Lord brought Judah low’ because of continued transgression. In this time of chastisement Ahaz, instead of repenting, trespassed ‘yet more against the Lord: . . . for he sacrificed unto the gods of Damascus.’ ‘Because the gods of the kings of Syria help them,’ he said, ‘**therefore will I sacrifice to them, that they may help me.**’ 2 Chronicles 28:19, 22, 23.

“As the apostate king neared the end of his reign, **he caused the doors of the temple to be closed.** The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, **the inhabitants of the godless city boldly set up altars for the worship of heathen deities on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed.**

“But in Judah there dwelt some who maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isaiah and Micah and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: ‘God is with us.’ ‘Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary.’ Isaiah 8:10, 13, 14.” *Prophets and Kings*, 330.

A NEW CHURCH (34AD)

A PROPHECY SEALED UP—DANIEL 9:24

SEAL: H2856—A primitive root; to *close* up; especially to *seal*. Same as Daniel 12:4.

A SCATTERING BEGINS

“The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally **sealed their rejection of the gospel; the disciples who were scattered**

abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles.” *The Desire of Ages*, 233.

“Closely following the death of Stephen, and **the consequent scattering** of the believers throughout Palestine, Samaria was greatly stirred.” *Spirit of Prophecy*, volume 3, 301.

MAY 1863, THE SEVENTH-DAY ADVENTIST CHURCH WAS LEGALLY ORGANIZED

ANCIENT ISRAEL BEGINS THE SCATTERING OF LEVITICUS 26 & MODERN ISRAEL BEGINS THE
SCATTERING OF MILLER’S DREAM

Habakkuk's Two Tables #39

PART FIVE: 1863

A CIVIL WAR BETWEEN NORTH & SOUTH

Isaiah 7:1–7

“God does not design that men shall appropriate all that the earth produces for their own selfish purposes. He calls upon them to bring their tithes and offerings into His storehouse, that there may be meat in His house.

“In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and **will result in a civil war**. There will be a time of trouble such as never was since there was a nation. ‘And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.’” *Manuscript Releases*, volume 5, 305.

742 & 1863 WAS THE TURNING POINT IN CIVIL WAR

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

“There are periods which are **turning points in the history of nations and of the church**. In the providence of God, when **these different crises arrive, the light for that time is given**. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement.**” *Bible Echo*, August 26, 1895.

AHAZ'S SIGN OF REBELLION

Isaiah 7:10–12

AHAZ'S REJECTED LIGHT (THE WATERS OF SHILOAH)

Isaiah 8:5–6; John 9:1–14

SILOAM

SHILOAH: H7975—*rill*; a fountain of Jerusalem:—**Shiloah**, Siloah. From **H7971**. **H7971**—a missile of attack, that is, spear; also (figuratively) a **shoot of growth**, that is, **branch**:—dart, plant, X put off, sword, weapon. **SILOAM: G4611**— Of Hebrew origin [**H7975**].

SENT

And said unto him, Go, wash in the pool of Siloam, (**which is by interpretation, Sent.**) He went his way therefore, and washed, and came seeing. John 9:7.

THE SENT OF GOD

“From the day when she heard the angel’s announcement in the home at Nazareth Mary had treasured every evidence that Jesus was the Messiah. His sweet, unselfish life assured her that He could be no other than **the Sent of God.**” *The Desire of Ages*, 145.

“The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise **He had sent the Holy Spirit from heaven** to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” *Acts of the Apostles*, 38.

A SHOOT OF GROWTH

“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 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. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and **came seeing**. John 9:7.

BLINDNESS & THE LAODICEAN MESSAGE—REVELATION 3:18

As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and **he anointed the eyes of the blind man** with the clay. John 9:5–6.

“We need, O so greatly, keen discernment, clear spiritual eyesight. Our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly.” *Review and Herald*, October 26, 1905.

THE HEALTH MESSAGE

“In the Saviour’s manner of healing there were lessons for His disciples. On one occasion **He anointed the eyes of a blind man with clay**, and bade him, ‘Go, wash in the pool of Siloam. . . . He went his way therefore, and washed, and came seeing.’ John 9:7. The cure could be wrought only by the power of the Great Healer, yet **Christ made use of the simple agencies of nature**. While **He did not give countenance to drug medication**, He sanctioned the use of **simple and natural remedies**.

“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 did men but live in harmony with the Creator’s plan.” *The Desire of Ages*, 824.

ENOCH, METHUSELAH & NOAH

“The power of Christ, the crucified Saviour, to give eternal life, should be presented to the people. We should show them that the Old Testament is as verily the gospel in types and shadows as the New Testament is in its unfolding power. The New Testament does not present a new religion; the Old Testament does not present a religion to be superseded by the New. The New Testament is only the advancement and **unfolding of the Old**. Abel was a believer in Christ, and was as verily saved by His power as was Peter or Paul. Enoch was a representative of Christ as surely as was the beloved disciple John. Enoch walked with God, and he was not, for God took him. **To him was committed the message of the second coming of Christ**. ‘And Enoch also, **the seventh from Adam**, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute **judgment** upon all.’ Jude 14, 15. The message preached by Enoch and his translation to heaven were a convincing argument to all who lived in his time. These things were an argument that **Methuselah and Noah** could use with power to show that the righteous could be translated.” *Testimonies*, volume 6, 392.

METHUSELAH: Man of the dart/spear, or alternatively “**his death shall bring**”^[1] *Wikipedia*.
[1] Cornwall and Stelman Smith, *The Exhaustive Dictionary of Bible Names*.

METHUSELAH: H4968—From **H4962** and **H7973**; *man of a dart*. **H4962**—From the same as **H4970**; properly an *adult* (as of full length). **H4970**—From an unused root meaning to *extend*; properly *extent* (of time); but used only adverbially (especially with other particles prefixed), *when* (either relative or interrogitive):—long, when. **H7973**—From **H7971**; a *missile of attack*, that is, *spear*; also (figuratively) a *shoot of growth*, that is, *branch*—dart, plant, X put off, sword, weapon.

HIS DEATH SHALL BRING JUDGMENT

Genesis 5:21–27

65—904—JUDGMENT (DOOR CLOSES)

65 (742)—2520 (677–1844)—JUDGMENT (DOOR CLOSES)

AFTER SEVEN DAYS

Genesis 7:1–4, 10

AFTER MILLER’S SCATTERING IT RAINS FOR FORTY DAYS

A REMNANT SHALL RETURN

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub thy son**, at the end of the conduit of the upper pool in the highway of the fuller’s field. Isaiah 7:3.

AHAZ’S SHIPWRECK (THE KING OF THE NORTH)

Isaiah 8:7–8

ADVENTISM’S REJECTED SIGN—THE 2520

ADVENTISM’S REJECTED LIGHT (HEALTH REFORM)

“Seventh-day Adventists are handling momentous truths. More than forty years ago [in 1863] the Lord gave **us special light on health reform**, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please.” *Testimonies*, volume 9, 158.

ADVENTISM’S SHIPWRECK (THE ALPHA AND OMEGA APOSTASY)

“What is the message that we are to give?—‘Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. . . .’

“To my ministering brethren I would say, Prosecute this work with tact and ability. Set to work the young men and the young women in our churches. Combine the medical missionary work with the proclamation of the third angel’s message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. Send into the churches workers who will set the principles of health reform in their connection with the third angel’s message, before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches. . . .

“The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us.” *Special Testimonies for Ministers and Workers*, 18–19.

THE LORD'S PHYSICIAN

“The answer came in a very forceful way. Friday evening, February 15, as Ellen White met with her family in the sitting room for worship, she was deeply burdened with a decision about Dr. Kellogg’s invitation. She began to pray about it. In reporting the experience, she says, ‘I was asking the Lord where I should go and what I should do. I was for backing out. . . . Well, while I was praying and was sending up my petition, there was, as has been a hundred times or more, a soft light circling around in the room, and a fragrance like the fragrance of flowers, of a beautiful scent of flowers.’—MS 43a, 1901. And a voice said, ‘Respect the courtesy of My servant, John Kellogg, **the physician by My appointment**. He needs encouragement that you can give him. Let him put his trust in Me. My arm is strong to uphold and sustain. He may safely lean upon My strength. I have a work for him to do. He must not fail nor be discouraged.’”
Arthur White, *EGW Biography*, volume 5, 53.

Habakkuk's Two Tables #40

PART FIVE: 1863

A REMNANT SHALL RETURN

Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub thy son**, at the end of **the conduit of the upper pool in the highway of the fuller's field**. Isaiah 7:3.

THE CONDUIT

GIHON: H1521—From **H1518**; *stream*; a river of Paradise; also a valley (or pool) near Jerusalem:—Gihon. **H1518** A primitive root; **to gush forth** (as water), generally to *issue*.

The name (**Hebrew** *Gihôn*) may be interpreted as “Bursting Forth, Gushing.” Gihon is also the name of the only natural spring of water in the vicinity of Jerusalem (the place where King Solomon was anointed by the priest Zadok and Nathan (prophet)). It feeds the Pool of Siloam. *Wikipedia*.

A WELL OF WATER SPRINGING UP

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:13–14.

SPRINGING UP: G242—Middle voice of apparently a primary verb; to *jump*; figuratively to *gush*: - leap, spring up.

CONDUIT: H8585—From **H5927**; a *channel* (into which water is *raised* for irrigation); also a *bandage* or *plaster* (as placed *upon* a wound): - conduit, cured, healing, little river, trench, watercourse. **H5927**—A primitive root; to *ascend*.

CONSTANT COMMUNICATION

“Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. **He is in constant communication with His people.**” *Acts of the Apostles*, 586.

HEAVENLY ANGELS

“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.” *Christian Education*, 155.

THE CROSS

“The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling the attention to a holier world than this. It is the **medium of a constant communication** with the world of light; the mind is constantly drawn away from the earthly to the heavenly, surveying the attractions of Him who ever liveth to make intercession for us; and those who thus keep the heavenly world in view will be uplifted above this in their affections and pursuits.” *The Medical Missionary*, May 1, 1891.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, 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, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God’s Spirit, the agencies of evil would have entire control over men.

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

THE HIGHWAY

Isaiah 35; 40:1–5; 62:6–12; Jeremiah 31:21–23

THE FULLER’S FIELD

Isaiah 7:3; Isaiah 36:1–2; Malachi 3:1–4

MALACHI AND THE TWO TEMPLE CLEANSINGS

“In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But **the Jews had not understood the significance of the building they regarded with so much pride**. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at

Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.

“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.

THREE HISTORIES

“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.

THE FIELD

NEW FIELDS

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

“As the controversy extends into new fields and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As **the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers.** They will be threatened with fines and **imprisonment**, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” *The Great Controversy*, 605–606.

2 KINGS 18 & 19 AND ISAIAH 36 & 37

And the king of Assyria sent Tartan and Rabsaris and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, **they came and stood by the conduit of the upper pool, which is in the highway of the fuller’s field.** 2 Kings 18:17.

Then said Hezekiah unto Isaiah, Good *is* the word of the Lord which thou hast spoken. And he said, *Is it not good*, if peace and truth be in my days? And the rest of the acts of Hezekiah, and all his might, and how **he made a pool, and a conduit, and brought water into the city**, *are* they not written in the book of the chronicles of the kings of Judah? And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead. 2 Kings 20:19–21.

ISAIAH 22

THE VALLEY OF VISION

Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he. Proverbs 29:18.

Isaiah 6:9–10; Revelation 3:17

What **aieth** thee now, that thou art wholly gone up to the **housetops**? Isaiah 22:1.

And **them that worship the host of heaven upon the housetops**; and them that worship *and* that swear by the Lord, and that swear by Malcham; [**the king: Molek**] And **them that are turned back from the Lord**; and *those* that have not sought the Lord, nor inquired for him.

Hold thy peace at the presence of the Lord God: for the day of the Lord *is* at hand: for **the Lord hath prepared a sacrifice**, he hath bid his guests. And it shall come to pass in **the day of the Lord’s sacrifice**, that I will punish the princes, and the king’s children, and **all such as are clothed with strange apparel.** In the same day

also will I punish all those that **leap on the threshold**, which fill their masters' houses with violence and deceit. Zephaniah 1:5–9.

And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again.

And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands *were* cut off upon **the threshold**; only *the stump of* Dagon was left to him.

Therefore neither the priests of Dagon, nor any that come into Dagon's house, **tread on the threshold** of Dagon in Ashdod unto this day. 1 Samuel 5:1–5.

Thou that art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle. All thy rulers are fled together, they are **bound by the archers**: all that are found in thee are **bound together**, *which* have fled from far. Isaiah 22:2–3.

BOUND INTO BUNDLES

“The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest ye shall ‘return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.’ Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny.

“The Saviour does not point forward to a time when all the tares become wheat. The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles to be burned, and the wheat is gathered into the garner of God. ‘Then shall the righteous shine forth as the sun in the kingdom of their Father.’ Then ‘the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.’” *Christ's Object Lessons*, 75.

BOUND BY ARCHERS

And the residue of the number of **archers**, the mighty men of **the children of Kedar**, shall be diminished: for the Lord God of Israel hath spoken *it*. Isaiah 21:17.

KEDAR

And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, Genesis 25:13.

THE MEN OF THE EAST

Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to **Kedar, and spoil the men of the east**. Jeremiah 49:28.

Therefore said I, Look away from me: I will weep bitterly, labour not to comfort me, because of **the spoiling of the daughter of my people**. For *it is a day of trouble*, and of **treading down**, and of perplexity by the Lord God of hosts in **the valley of vision**, breaking down **the walls**, and of **crying to the mountains**. Isaiah 22:4–5.

THE SUNDAY LAW

“The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God’s law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.” *Prophets and Kings*, 677.

THE HIDDEN ONES

And Elam [**hidden**] bare [**lifted**] the quiver [**the covering**] with chariots [**rider**] of men [**bloody men**] *and* horsemen [**rider**], and Kir [**the wall**] uncovered [**bared**] the shield [**the defense**]. Isaiah 22:6.

Psalm 83:2–3

And **it shall come to pass**, *that* thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest. Ye have seen also the breaches of the city of David, that they are many: and **ye gathered together the waters of the lower pool**. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. Ye made also **a ditch between the two walls for the water of the old pool**: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. Isaiah 22:7–11.

And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And **behold** joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die.

And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be **purged** [shall find no atonement] from you till ye die, saith the Lord God of hosts. Isaiah 22:12–14.

LAODICEANS

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto Shebna [**to grow**], **which is over the house**, *and say*,

What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock? Behold, the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and **toss thee like a ball** into a large country: there shalt thou die, and there the chariots of thy glory *shall*

be the shame of thy lord's house. And **I will drive thee from thy station**, and from thy state shall he pull thee down. Isaiah 22:15–19.

And it shall come to pass **in that day**, that **I will call** my servant Eliakim [**God of raising**] the son of Hilkiyah: [**the Lord's portion**] And I will clothe him with **thy robe**, and strengthen him with **thy girdle**, and **I will commit thy government into his hand**: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

And **the key of the house of David** will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

And **I will fasten him as a nail in a sure place**; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

In **that day**, saith the Lord of hosts, shall **the nail that is fastened in the sure place** be **removed**, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the Lord hath spoken it. Isaiah 22:20–25.

THE SURE PLACE

And now for a little space grace hath been *showed* from the Lord our God, to leave us a remnant to escape, and to give us **a nail in his holy place**, that our God may lighten our eyes, and give us a little reviving in our bondage. Ezra 9:8.

FASTEN: H8628—A primitive root; to *clatter*, that is, *slap* (the hands together), *clang* (an instrument); by analogy to *drive* (a nail or tent pin, a dart, etc.); by implication to *become bondsman* (by handclasping): - blow ([a trumpet]), cast, clap, fasten, pitch [tent], smite, sound, strike, X **suretiship**, thrust.

BURDEN: H4853—From H5375; a *burden*; specifically *tribute*, or (abstractly) *portage*; figuratively an *utterance*, chiefly a *doom*, especially *singing*; mental, *desire*: - burden, carry away, prophecy, X they set, song, tribute. **H5375**—A primitive root; **to lift**, in a great variety of applications, literally and figuratively, absolutely and relatively: - accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, **forgive**, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, **pardon**, raise (up), receive, regard, respect, set (up), **spare**, stir up, + swear, **take (away, up)**, X utterly, wear, yield.

REMOVED: H4185—A primitive root (perhaps rather the same as H4184 through the idea of receding by *contact*); to *withdraw* (both literally and figuratively, whether intransitively or transitively): - cease, depart, go back, remove, take away. **H4184**—A primitive root; to *touch*:—feel, handle.

Revelation 3:7–22

THE ORNAMENTS OF THE SANCTUARY

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.” *Testimonies*, volume 5, 81.

THE JUDGMENT OF THE LIVING

“Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: ‘These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.’ Revelation 3:7, 8.

“It is **those who by faith follow Jesus** in the great work of the atonement who receive the benefits of His mediation in their behalf, while **those who reject the light which brings to view this work of ministration** are not benefited thereby. The Jews who rejected the light given at Christ’s first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

“The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.” *The Great Controversy*, 430–431.

Habakkuk's Two Tables #40B

RECAP #2

PART ONE: THE SPIRIT OF PROPHECY (LESSONS 1 # 5)

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

THE LORD'S LEADING

“**They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble.**

“If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**” *Christian Experience and Teachings of Ellen G. White*, 57.

THE LORD'S TEACHING

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

EARLY WRITINGS:

“His hand was over and hid a mistake in some of the figures,” “His hand covered a mistake in the reckoning of the prophetic periods.” 74, 236.

THE MISTAKE EXPLAINED

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment.** The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. **The passing of the time was well calculated to reveal such hearts. . . .**

“Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that **the prophetic periods reached to 1844, and**

that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.” *Early Writings*, 235–237.

THE CHARTS

1843

“I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain. I saw that **the old chart was directed by the Lord**, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding and Magan*, 2.

1850

“I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Manuscript Releases*, volume 13, 359.

NO NEW MESSAGE

“God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches.” *Review and Herald*, January 19, 1905.

“**All the messages given from 1840–1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches.” *Manuscript Releases*, volume 21, 437.

“**The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed.**” *Manuscript Releases*, volume 15, 371.

“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.

PART TWO: LINE UPON LINE (LESSONS 6 # 20)

PARALLEL MOVEMENTS

“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.

A SPECIFIC ORDER

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen and voice** we are to sound the proclamation, **showing their order, and the application of the prophecies that bring us to the third angel’s message.** There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be.**” *Selected Messages*, book 2, 104–105.

HISTORY WILL REPEAT

“Again and again I have been shown that the past experiences of God’s people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year’s almanac. **The record is to be kept in mind, for history will repeat itself.**” *Publishing Ministry*, 175.

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.

THE SEVEN THUNDERS

“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.

...

“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.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

LINE UPON LINE

“**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.” *Selected Messages*, book 2, 114.

THE REFRESHING

Isaiah 28:9–13

THE LATTER RAIN

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are again to be fulfilled** in the latter rain at its close. Here are ‘**the times of refreshing**’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus.’ Acts 3:19–20.” *The Great Controversy*, 611–612.

A TWO STEP MESSAGE

“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.

THE FIRST AND SECOND ANGEL’S MESSAGES

“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*, 803–804.

TWO CALLS

“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.’ And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘**Come out of her, my people**.’” *Review and Herald*, December 6, 1892.

Genesis 2:7; Ezekiel 37:1–14

TWO TEMPLE CLEANSINGS

THE YEAR DAY PRINCIPLE

TABLES OF THE COVENANT

PART THREE: THE MYSTERY OF INIQUITY (LESSONS 21 # 23)

JUDAS’ LAST SUPPER

PART FOUR: DANIEL (LESSONS 24 # 35 + 33B)

BABYLON’S FALL

NEBUCHADNEZZAR’S DREAM

PART FIVE: 1863 (LESSONS 36 # 40 + 40B)

FIRST LEADERS

SHILOAH AND METHUSELAH

Habakkuk's Two Tables #41

PART SIX: 1989

REPEAT AND ENLARGE

Daniel 8:1–2

FIRST: H8462—in the sense of *opening; a commencement*; relatively *original* (adverbially *originally*):—begin (-ning), first (time).

Daniel 7:1–2

TWO VISIONS

THE CHAZON

Daniel **8:15**, 16–19, 26–27; 1–2

THE MAREH

Daniel 8:26, 14, **16**

THE TIME APPOINTED & THE TIME OF THE END

1798

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for **at the time of the end shall be** the [**chazon**] vision. Daniel 8:17.

1844

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the **time appointed** the end *shall be*. Daniel 8:19.

Isaiah 26:20–21; 30:27–33; Zephaniah 3:8; Revelation 14:**9–11**

Deuteronomy 29:25–29; Isaiah 10:5–6; Lamentations 2:1–9; Ezekiel 22:23–31; Daniel 11:36; Zechariah 1:12

He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a **time**. Daniel 11:24.

TIME: H6256—From **H5703**; *time*. **H5703**—From **H5710**; properly a (peremptory) *terminus*, that is, (by implication) *duration*, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition).

GOD'S HELPING HAND

“The Lord calls for workers to enter the canvassing field that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. *Daniel and Revelation*, *The Great Controversy*, *Patriarchs and Prophets*, and *The Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. **It is God's helping hand.**

“Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world.” *Manuscript Releases*, volume 21, 444.

“The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers; namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of large provinces in this manner.

“And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power.

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.

“‘VERSE 25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.’

“By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, B.C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was **the battle of Actium**. . . .

“The battle was fought September 2, **B.C.31**, at the mouth of the gulf of Ambracia, near the city of Actium. The world was the stake for which these stern warriors, **Antony and Caesar**, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

“This battle doubtless marks the commencement of the ‘**time**’ mentioned in verse 24. And as during this ‘time’ devices were to be forcast from the stronghold, or Rome, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that the city would no longer be considered the seat of government. From **B.C.31, a prophetic time, or 360 years, would bring us to A.D.330**. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. (See *Encyclopedia Americana*, art. Constantinople.) . . .

“‘VERSE 29. At the **time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter.’

“The **time appointed** is probably **the prophetic time of verse 24**, which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. **The removal of the seat of empire to Constantinople was the signal for the downfall of the empire**. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476.

“This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273, 275, 279–280.

THE TIME APPOINTED

And both these kings’ hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the **end shall be at the time appointed**. Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. At **the time appointed** he shall return, and come toward the south; but it shall not be as the former, or as the latter. Daniel 11:27–29.

END: H7093—Contracted from **H7112**; an **extremity**; adverbially (with prepositional prefix) *after*:— + after, **(utmost) border**, end, [in-] finite, X process.

APPOINTED: H4150—properly an *appointment*, that is, a fixed *time* or season.

THE TIME OF THE END

TIME: H6256—From **H5703**; *time*. **H5703**—From **H5710**; properly a (peremptory) *terminus*, that is, (by implication).

END: H7093—Contracted from **H7112**; an **extremity**; adverbially (with prepositional prefix) *after*:— + after, **(utmost) border**, end, [in-] finite, X process.

DANIEL 11:31

“Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year [538] when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 289.

DANIEL 11:35

And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the **time of the end**: because *it is* yet for a **time appointed**.

1260 YEARS

Daniel 7:25; (11:33); 12:7, (11); Revelation 11:2, 3; 12:6, 14: 13:5

DANIEL 11:40

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

THE TIME OF THE END

“But **at the time of the end**, says the prophet, ‘Many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. . . . **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.

Daniel 8:17; 11:35, 40; 12:4, 9

WOUNDED TO DEATH?

And I saw **one of his heads as it were wounded to death**; and his deadly wound was healed: and all the world wondered after the beast. Revelation 13:3.

DANIEL 11:40

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

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

“Before His crucifixion the Saviour 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.

“At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.’ Daniel 12:1.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘the refreshing from the presence of the Lord,’ and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, ‘It is done;’ and all the angelic host lay off their crowns as He makes the solemn announcement: ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ Revelation 22:11. Every case has been decided for life or death.” *The Great Controversy*, 613.

WARNINGS

“When God sends to men **warnings** so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. **That time has fully come.** The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.” *The Great Controversy*, 594–595.

MILLER & JOHN

“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*, 229–230.

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.

JOHN

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, **who hath warned you to flee from the wrath to come?** Matthew 3:7.

“Christ saw in Jerusalem **a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God.** The woes of a fallen race, pressing upon His soul, forced from His lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; His heart was moved with infinite pity for the afflicted and suffering ones of earth; He yearned to relieve them all. But even His hand might not turn back the tide of human woe; few would seek their only Source of help. He was willing to pour out His soul unto death, to bring salvation within their reach; but few would come to Him that they might have life.

“The Majesty of heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for Infinite Power, to save the guilty from the consequences of transgressing the law of God. **Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem.** The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!” *The Great Controversy*, 22.

THE JUDGMENT MESSAGE OF DANIEL

“Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ **based on the prophecy of Daniel 9**, while **they failed to perceive** that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on **Daniel 8:14 and Revelation 14:7**, and **failed to see** that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to **the kingdom to be set up** at the end of the seventy weeks, so Adventists were mistaken **in regard to the event** to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.” *The Great Controversy*, 353.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God

of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

“Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 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 12:1–4.” *Manuscript Releases*, number 13, 394.

Habakkuk's Two Tables #42

PART SIX: 1989

THE SEVEN CHURCHES

THE GOSPEL OF REVELATION

“As we near the close of this world's history, **the prophecies relating to the last days especially demand our study.** The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.

“The book of Revelation, in connection with the book of Daniel, **demands** close study. Let every God-fearing teacher consider how most clearly to comprehend and present **the Gospel that our Saviour came in person to make known to His servant John,—**‘The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.’ None should become discouraged in their study of Revelation because of its apparently mystical symbols. ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.’ ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.’ We are to proclaim to the world **the great and solemn truths contained in the book of Revelation.** Into the very designs and principles of the church of God **these truths are to enter.** There should be **a closer and more diligent study of this book,** a more **earnest presentation of the truths it contains,** truths which concern all who are living in these last days. **All who are preparing to meet their Lord should make this book the subject of earnest study and prayer.** It is just what its name signifies,—**a revelation of the most important events that are to take place in the last days of this earth's history.** John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

“**This instruction is of the greatest importance to us;** for we are living in the last days of this earth's history. Soon we shall enter upon the fulfilment of **the events** which Christ showed John were to take place. As **the messengers of the Lord present these solemn truths,** they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

“**The book of Revelation must be opened to the people.** Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. **The truths that it contains must be proclaimed,** that people may have **an opportunity to prepare for the events which are so soon to take place.** The Third Angel's Message must be presented as the only hope for the salvation of a perishing world.

“The perils of the last days are upon us, and in our work **we are to warn the people of the danger they are in.** Let not **the solemn scenes that prophecy has revealed are soon to take place be left untouched.** We are God's messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive

to make plain the wonderful things that Christ came from heaven to reveal.” *Signs of the Times*, July 4, 1906.

THE SOLEMN EVENTS

“That time is at hand. **Today the signs of the times declare that we are standing on the threshold of great and solemn events.**” *Education*, 179.

WHICH WE MUST KNOW

“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.**” *Selected Messages*, book 2, 109.

THE CLOSING OF PROBATION

“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.** Soon every man is to be judged for the deeds done in the body. The hour of God’s judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin.” *Prophets and Kings*, 715–716.

NOTHING ELSE

“The **solemn messages** that have been given in their order in the Revelation are to occupy **the first place in the minds of God’s people. Nothing else is to be allowed to engross our attention.**” *Testimonies*, volume 8, 301–302.

SEVEN CHURCHES

“The names of the seven churches are symbolic of the church in **different periods** of the Christian Era. The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods **in the history of the world.**

“Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized **His relation to the churches.** He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth.” *Acts of the Apostles*, 585–586.

1856

“Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner as before, and will be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God.” *Testimonies*, volume 1, 144.

MILLER'S RULES

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted.” *Review and Herald*, November 25, 1884.

“Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. **God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.**” *Early Writings*, 231.

“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.** The seven trumpets are a history of **seven peculiar and heavy judgments sent upon the earth, or Roman kingdom.** And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity.

“This, to me, is the plan of John’s prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy, are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part.” William Miller, *Miller’s Lectures*, volume 2, lecture 12, 178.

INTERNAL AND EXTERNAL

“The seals are introduced to our notice in the 4th, 5th, and 6th chapters of Revelation. The scenes presented under these seals are brought to view in Revelation 6, and the first verse of Revelation 8. They evidently cover events with which the church is connected from the opening of this dispensation to the coming of Christ.

“**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.

PERGAMOS & THYATIRA REVELATION 2:12–29

THE MYSTERY OF INIQUITY

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. 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. 2 Thessalonians 2:5–8.

POWER (496) SEAT (330) & AUTHORITY (533)

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Revelation 13:2.

A HOST WAS GIVEN HIM—31, 508, 330, 496, 538–1260

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. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:11–12.

THE DAILY TAKEN AWAY (508) (538)

And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Daniel 12:11.

THEY PLACE THE ABOMINATION THAT MAKETH DESOLATE—496, 395–538, 508, 538

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. Daniel 11:30–31.

DANIEL 11:40–45

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.

“In the thirtieth verse a power is spoken of that ‘verses 30 through thirty-six quoted.’

“Scenes similar to those described in these words will take place.” *Manuscript Releases*, number 13, 394.

THE THIRD & FOURTH SEAL

Revelation 6:6–8

“The same spirit is seen today that is represented in Revelation 6:6–8. History is to be repeated. That which has been will be again.” *Manuscript Releases*, volume 9, 7.

EPHESUS & SMYRNA

Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Timothy 3:12.

“Many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.” *Selected Messages*, book 3, 397.

EPHESUS, PHILADELPHIA & LAODICEA

Early Writings, 258–260; *The Great Controversy*, 611; Joel

EPHESUS AND LAODICEA

“Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.’ Isaiah 59:14, 15. This was fulfilled in the life of Christ on earth. He was loyal to God’s commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. **This history is repeated.**” *Christ’s Object Lessons*, 170.

“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.

“Satan is working that **the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth.**” *Selected Messages*, book 2, 111.

SARDIS, PHILADELPHIA & LAODICEA

“Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently **the third chapter of Revelation**, for in it is portrayed **the condition of things existing in the last days**. Study carefully every verse in this chapter, for through these words Jesus is speaking to you.” *Manuscript Releases*, volume 18, 193.

PIONEER UNDERSTANDING

“In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.’ First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!* eternal DEATH!!! is on their track. Remember Lot’s wife.” Joseph Bates, *Review and Herald*, volume 1, November 1850.

SARDIS:

“Sardis not only represents ‘those escaping’ or ‘that which remains’ after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means ‘remnant’ of ‘an escaped few,’ and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a ‘remnant’ who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be ‘a few names,’ or ‘a few souls’ (*Moffatt*), in Sardis who had ‘not defiled their garments.’” Taylor Bunch, *The Seven Epistles of Christ*, 186.

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

HASKELL

“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.

“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.

“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.

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

Habakkuk's Two Tables #43

PART SIX: 1989

THE SEVEN SEALS

ANCIENT ISRAEL

“The trials of the children of Israel, and their attitude just before the first coming of Christ, **illustrate the position of the people of God** in their experience before the second coming of Christ.

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. **We are repeating the history of that people.**

“**Their history should be a solemn warning to us.** We need never expect that when the Lord has light for his people, Satan will stand calmly by and make no effort to prevent them from receiving it. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. . . . If there are any who do not see and accept the light themselves, let them not stand in the way of others.

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.’

“**This song was not historical but prophetic.** While it recounted the wonderful dealings of God with his people in the past, **it also foreshadowed the great events of the future**, the final victory of the faithful when Christ shall come the second time in power and glory.

“The apostle Paul plainly states that **the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come.** We do not consider that our dangers are any less than those of the Hebrews, but greater.” *Healthful Living*, 280–281.

ALL THE GREAT EVENTS

“**The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.**” *Selected Messages*, book 3, 338–339.

THYATIRA

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of**

Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

PARALLEL LINES: REPEAT AND ENLARGE

“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 FIRST FIVE SEALS

Revelation 6:1–11

“**And when he had opened the fifth seal . . .** [Revelation 6:9–11]. Here were scenes presented to John that were **not in reality but that which would be in a period of time in the future.**” *Manuscript Releases*, volume 20, 197.

“**When the fifth seal was opened**, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. **After this came the scenes described in the eighteenth of Revelation, when** those who are faithful and true are called out from Babylon. Revelation 18:1–5 quoted.” *Manuscript Releases*, volume 20, 14.

“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. . . . 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.

WALKING TO AND FRO

Zechariah 1:7–11; Zechariah 6:1–8

HOW LONG?

Zechariah 1:12–17

HOW LONG?

Isaiah 6:11–13; Psalm 74:1–10; 79:5–10; Daniel 8:13; Revelation 6:9–11

THE LORD WILL CHOOSE ISRAEL

Zechariah 1:17; Isaiah 14:1–7

THE FOUR SCATTERING HORNS

Zechariah 1:19–20; Jeremiah 50:17–18

THE LORD RESTORING HIS PEOPLE

“Zechariah then saw the powers that had ‘scattered Judah, Israel, and Jerusalem,’ symbolized by four horns. Immediately afterward he saw four carpenters, representing **the agencies used by the Lord in restoring His people and the house of His worship.** See verses 18–21.

“‘I lifted up mine eyes again,’ Zechariah said, ‘and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.’ Zechariah 2:1–5.

“God had commanded that Jerusalem be rebuilt; the vision of **the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones**, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like ‘a wall of fire round about;’ and **through them His glory would be revealed to all the sons of men**. That which He was accomplishing for His people was to be known in all the earth. ‘Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.’ Isaiah 12:6.” *Prophets and Kings*, 580–581.

FOUR CARPENTERS

Zechariah 1:20–21

THREE 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.

MEASURING JERUSALEM

Zechariah 2:1–13; Revelation 11:1–2

ALL WILL BE TESTED

“**All who occupy positions in our institutions will be tested.** If they will make Christ their pattern, He will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ’s way; their characters will be molded after His similitude. If they fail of keeping the way of the Lord, another spirit will control the mind

and judgment, and they will plan without the Lord and will take their own course and leave the positions they have occupied. The light has been given them; if they depart from it, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. Every case is coming in review before God; **He is measuring the temple and the worshipers therein.**" *Testimonies*, volume 7, 219.

THE PLUMMET OF THE HOUSE OF AHAB

2 Kings 21:10

Isaiah 28:14–18

Zechariah 4

Habakkuk's Two Tables #44

PART SIX: 1989

THE KINGS OF THE NORTH AND SOUTH

“VERSE 5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.’

“The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When **Alexander's empire** was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander's kingdom with respect to Palestine were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Seleucus had Syria and Babylon, which lay principally to the east; and Ptolemy had Egypt and the neighboring countries, which lay to the south.

“During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. But whatever changes might occur, these first divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy: that is, **whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south.** We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alexander's empire finally resolved itself into these two divisions.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 249.

BEFORE AND AFTER THE TIME PERIOD OF THE CROSS

Isaiah 43:9–12; 46:5–10; 44:1–8; 41:4; Galatians 4:22–26; 3:6–9, 26–29; Romans 2:28–29; 1 Corinthians 15:42–47

THE NORTH IS BABYLON

Jeremiah 25:9; Ezekiel 26:7 (a king of kings); Joel 2:15–20 (between the seas); Ezekiel 38:14–39:7 (falls upon the mountains)

“The woman (**Babylon**) of Revelation 17 is described as ‘arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness: . . . and upon her forehead was a name written, Mystery, **Babylon the Great**, the mother of harlots.’ Says the prophet: ‘I saw the **woman** drunk with the blood of the saints, and with the blood of the martyrs of Jesus.’ Babylon is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4–6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is **Rome**.” *The Great Controversy*, 382.

THE SOUTH IS EGYPT

SOUTH: 5045—from an unused root mean. to be parched; the south (from its drought); spec. the Negeb or southern district of Judah, occasionally, **Egypt** (as south to Pal.).

KING OF THE SOUTH

Daniel 11:5–8; Isaiah 30:1–7; Revelation 11:8

“This is **atheism**, and **the nation represented by Egypt** would **give voice** to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance.” *The Great Controversy*, 269.

“**The speaking of the nation** is the action of its **legislative** and **judicial** authorities.” *The Great Controversy*, 443.

“The worldwide dissemination of **the same teachings** that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.” *Education*, 228.

PUSH

PUSH: 5055—to butt with horns; fig. **to war against**: gore, push.

Daniel 8:4

COME AGAINST LIKE A WHIRLWIND

COME: 8175—a prim. root; **to storm**; by impl. to shiver, i.e. fear-:be (horribly) afraid, fear, hurl as a storm, be tempestuous, **come like (take away as with) a whirlwind**.

AGAINST: 5921—same as **5920**. **5920**—from **5927**. **5927**—**to ascend**, intrans. (be high) or act. (mount)—**arise** (up). (**cause to**) **ascend up**.

WHIRLWIND: 8175—same as ‘come’ above.

CHARIOTS & HORSES

Exodus 14:9; 1 Kings 1:5; 20:1

“Everything in God’s world—men and doctrines, and nature itself—is fulfilling God’s sure word of prophecy, and accomplishing his grand and closing work in this world’s history. We are to be ready, and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God’s only standard of righteousness as the only sure test of character. **And all who will not bow to the decree of national councils, and obey the national laws to exalt the sabbath instituted by the man of sin to disregard God’s holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast.**” *Review and Herald*, March 9, 1911.

“As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. The same argument many centuries ago was brought against Christ by the ‘rulers of the people.’ ‘It is expedient for us,’ said the wily Caiaphas, ‘that one man should die for the people, and that the whole nation perish not.’ John 11:50. This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, **after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.**

“The people of God will **then** be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble. ‘Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.’ Jeremiah 30:5–7.” *The Great Controversy*, 615–616.

Acts 7:54–60

SHIPS

Psalms 107:23; Proverbs 31:14; Revelation 18:17–19; 2 Chronicles 9:21–22

COUNTRIES

Daniel 11:40, 41, 42

OVERFLOW AND PASS OVER

OVERFLOW: 7857—a prim. root; **to gush**; by impl. to **inundate**, cleanse; by anal. to gallop, **conquer**;- drown, (over-) flow (-whelm), rinse. run. rush. (**thoroughly**) **wash (away)**.

PASS: 5674—a prim. root; **to cross over**.

PROPHECY DEFINED

“Historical events, showing the direct fulfillment of prophecy, were set before the people, and prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history. **The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history.**” *Selected Messages*, book 2, 102.

“**From the rise and fall of nations as made plain in the pages of Holy Writ,** they need to learn how worthless is mere outward and worldly glory.” *Education*, 184.

PUSH

THE ONGOING WAR

“Until recently, the battalions of Marxism seemed to have the upper hand over the soldiers of the Cross. In the wake of the Bolshevik Revolution of 1917, Lenin had pledged toleration but delivered terror. ‘**Russia turned crimson with the blood of martyrs,**’ says Father Gleb Yakunin, Russian Orthodoxy’s bravest agitator for religious freedom. In the Bolsheviks’ first five years in power, 28 bishops and 1,200 priests were cut down by the red sickle. Stalin greatly accelerated the terror, and by the end of Khrushchev’s rule, liquidation of the clergy reached an estimated 50,000. After World War II, fierce but generally less bloody persecution spread into the Ukraine and the new Soviet bloc, affecting millions of Roman Catholics and Protestants as well as Orthodox.” *Time*, December 4, 1989.

“In 1935 Josef Stalin, absolute ruler of the Soviet Union, was given some unsolicited advice. Make a propitiatory gesture to the Vatican, he was told. **Pushed** too far, his country’s Catholics might become counterrevolutionary. Stalin’s great mustache amplified his sneer. ‘The pope. And how many divisions has he?’ ‘The answer then was that he has none. The answer now is that he needs none. The structures of Communism are crumbling to the touch.’” *Life*, December 1989.

A WHIRLWIND

“Days of the Whirlwind” Title in *Newsweek*, December 25, 1989.

“Of all the events that have shaken the Soviet bloc in 1989, none is more fraught with history—or more implausible—than the polite encounter to take place this week in Vatican City. There, in the spacious ceremonial library of the 16th century Apostolic Palace, the czar of world atheism, Mikhail Gorbachev, will visit the Vicar of Christ, Pope John Paul II.

“The moment will be electric, not only because John Paul helped inflame the fervor for freedom in his Polish homeland that **swept like brush fire across Eastern Europe**. Beyond that, the meeting of the two men **symbolizes the end of the 20th century’s most dramatic spiritual war**, a conflict in which the seemingly irresistible force of Communism battered against the immovable object of Christianity.” *Time*, December 4, 1989.

“While Gorbachev’s hands-off policy was the immediate cause of the chain reaction of liberty that has **swept through Eastern Europe** in the past few months, John Paul deserves much of the longer-range credit.” *Time*, December 4, 1989.

“With the Pope’s support, Solidarity (Polish Labor Union) was formed, and John Paul II sent word to Moscow that if Soviet forces crushed Solidarity, he would go to Poland and stand with the people. The Soviets were so alarmed that they hatched a plot to kill him. . . . The Pope cautioned Solidarity leaders, particularly his friend Lech Walesa, to proceed slowly. They did. In 1988 General Wojciech Jaruzelski, the Polish communist leader, went to them offering a deal. Solidarity insisted on an election, which it carried with some 80 percent of the vote. When the Communist government fell, the impact on Eastern Europe was electrifying.” *Reader’s Digest*, March 1990.

“When the Holy Roman Emperor Henry IV decided to seek pardon of Pope Gregory VII in 1077, he stood barefoot for three days in the snow outside the papal quarters in Canossa, Italy. Though Gorbachev’s concordat with the church was less arduous, it was no less significant in its way.” *Time*, December 11, 1989.

“**GORBY’S BOW TO THE ROMAN LEGIONS**” Title in the *US News & World Report*.

“The Soviet president’s session Friday with Pope John Paul II is the latest development of a revolution in the Communist world that the pope helped spark and Gorbachev has allowed to happen.” *USA Today*, cover story.

“In private meetings with heads of state, back room consultations with dissident groups and persistent propagandizing for his crusade against tyranny, he [John Paul II] has helped bring about the greatest policy change since the Russian Revolution.” *Life*, December 1989.

“In Poland the freedom movement was born almost three decades ago when the bishop of Krakow sought approval to build a new church. When Communist authorities denied his application, the bishop had a giant cross erected and celebrated open-air masses. The Communist tore it down. The church members replaced it over and over until finally the Communists gave up.” *Jubilee*, April 1990.

“His [Pope John Paul II] triumphant tour of Poland in 1979, says Polish bishop, altered the ‘mentality of fear, the fear of police and tanks, of losing your job, of not getting promoted, of being thrown out of school, of failing to get a passport. People learned that if they ceased to fear the system, the system was helpless.’ Thus was born Solidarity, backed by the church and led by such friends of the pope as Lech Walesa and Tadeusz Mazowiecki, who subsequently became the Soviet bloc’s first Christian Prime Minister.” *Time*, December 4, 1989.

“In May, 1981, before a vast audience in St. Peter’s Square, Pope John Paul was shot and severely wounded by Mehmet Ali Agca. There was immediate speculation that the gunman had been sent by East bloc plotters from Bulgaria, sponsored by the Soviet secret police. Their aim: to silence **the one man capable of shaking the foundations of international Communism.**” *Life*, December 1989.

“A COMMON BRUSH WITH DEATH—At their first meeting, Reagan and John Paul II discussed something else they had in common: both had survived assassination attempts that occurred only six weeks apart in 1981, and both believed God had saved them for a special mission. And both referred to the ‘miraculous fact that they had survived.’” *Time* magazine, February 24, 1992.

CHARIOTS AND HORSEMEN

HOLY ALLIANCE, *Time* magazine, February 24, 1992, Cover Title.

“Only President Ronald Reagan and Pope John Paul II were present in the Vatican Library on Monday, June 7, 1982. It was the first time the two had met, and they talked for 50 minutes. . . .

“In that meeting, Reagan and the pope agreed to undertake a clandestine campaign to hasten the dissolution of the Communist empire. Declares Richard Allen, Reagan’s first National Security Advisor: ‘**This was one of the great secret alliances of all time.**’ . . .

“Reagan came with very simple and strongly held views,’ says Admiral Bobby Inman, former deputy director of the CIA. ‘It is a valid point that he saw the collapse (of Communism) coming and he pushed it hard.’ During the first part of 1982, **a five-part strategy** emerged that was aimed at bringing about the collapse of the Soviet economy. . . .

1. The **U.S. defense buildup**, already under way, aimed at making it too costly for the Soviets to compete militarily with the U.S. Reagan’s Strategic Defense Initiative-Star Wars became a centerpiece of the strategy.

2. **Covert operations** aimed at encouraging reform movements in Hungary, Czechoslovakia, and Poland.

3. **Financial aid** to Warsaw-Pact nations calibrated to their willingness to protect human rights and undertake political and free-market reforms.

4. **Economic isolation** of the Soviet Union and the withholding of Western and Japanese technology from Moscow. The administration focused on denying the USSR what it had hoped would be its principal source of hard currency in the twenty-first century: profits from a transcontinental pipeline to supply natural gas to Western Europe. . . .

5. Increased use of Radio Liberty, **Voice of America** and Radio Free Europe to transmit Administration’s messages to the people of Eastern Europe. . . .

“‘Like all great and lucky leaders, **the pope and President exploited the forces of history to their own ends.**’ ” *Time*, February 4, 1992, 29–30.

CHARIOTS

“In 1981, the Communist bloc got another shock. A new American President, Ronald Reagan, began fulfilling his promise to challenge the Soviets, not to placate them. Over the next few years, he accelerated the *military buildup* and announced the Strategic Defense Initiative (SDI), a space-based system for protecting against missile attack. He backed anti-communist rebels in Nicaragua, Angola, Cambodia, and Afghanistan. And with American troops, he liberated the island of Grenada from Communist thugs.

“The Soviets’ confidence was shaken. . . .

“The Western Europeans also pressured the Soviets. NATO forged ahead with military modernization. German voters spurned Soviet ‘peace overtures’ and elected a government that voted to deploy new intermediate-range missiles. . . .

“**Military pressure** from America and its Western allies had caused the Soviets to flinch.” *Reader’s Digest*, March 1990.

SHIPS

“Gorbachev has also grasped the fact that political and **economic survival** depends upon the goodwill of the Soviet people, among whom Christians have always outnumbered Communists. Gorbachev, moreover, needs the cooperation of the West, observes Father Mark, a reform-minded Orthodox priest in Moscow, who considers Gorbachev’s program within the USSR ‘a result of foreign policy necessity.’ ” *Time*, December 4, 1989.

“In the 1980s, **Communist economies, always inefficient, went belly up.** Before, they had lacked consumer and luxury goods. Now perennial shortages of staples worsened as well. When Soviet miners went on strike in 1989, their demands included soap, toilet paper, and sugar.” *Reader’s Digest*, March 1990.

“For Gorbachev, the ferment in the Baltics is shaking not just a small corner of the empire built by Lenin and Stalin, but the foundations of the empire itself. The nationalities question is a potent distillation of many other signs, from **a crumbling economy** to violent ethnic clashes, that the breathtaking disintegration of the Soviet empire in Eastern Europe may not stop at the Soviet border. As **the economy deteriorates** and shortages grow, public disillusionment with Communism and with Gorbachev himself is rising, and hostile republics, nationalities and interests groups are competing more fiercely for political power and for shares in **the shrinking economy**. Corruption and crime are rampant; minors and railway workers threaten to cut off fuel supplies during the bitter winter; Azerbaijanis cut the rail line to an Armenian enclave in their midst; farmers hoard food, leaving city shelves bare.” *US News and World Report*, January 15, 1990.

OVERFLOW

“The **rush** to freedom in Eastern Europe is a sweet victory for John Paul II.” *Life*, December 1989.

“THE TRIUMPH OF JOHN PAUL II—The tide of freedom **washing over** Eastern Europe answers his most fervent prayer.” *Life*, December, 1989.

HE SHALL PASS OVER

“When Tadeusz Mazowiecki took over in August 1989 as Poland’s first non-Communist prime minister in 45 years, he was asked if he was a socialist. ‘I am a Catholic,’ he answered tersely.” *US News and World Report*, May 21, 1990.

“Last year Lithuania’s two leading bishops were returned to head dioceses after a combined 53 years of internal exile, and the cathedral in Vilnius, previously used as an art museum, was restored for worship. This year the Belorussian republic got its first bishop in 63 years. That paved the way for Archbishop Angelo Sodano, who oversees the Vatican’s foreign relations, to make the arraignments for Gorbachev’s historic visit to the Holy See.

“These concessions to Catholicism are only part of Gorbachev’s religious liberalization.” *Time*, December 4, 1989.

“Three new Catholic bishops have recently been named in Czechoslovakia. And this month Gorbachev meets Pope John Paul II during a visit to Italy—the first face-to-face encounter between leaders of the Kremlin and the Vatican. The sessions may lead to legalization of the long-banned Ukrainian Catholic Church in the USSR.” *Life*, December, 1989.

“The revival of religious freedom is expected to include lifting of an official ban on the five-million-member Ukraine Catholic Church, which has survived underground since 1946 when Stalin ordered it absorbed into the Russian Orthodox Church. Winning legalization for the Ukrainian Church has been a primary aim of the pope’s. Officials in the Soviet Union say they will clear the way for legalization by permitting Ukrainian Catholics to register, as other religious groups are now required to do under Soviet law.” *US News and World Report*, December 11, 1989.

Habakkuk's Two Tables #45

PART SIX: 1989

THE RISE OF THE GREAT CONTROVERSY

“The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God’s original purpose for the world, of **the rise of the great controversy**, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should **learn to trace their working through the records of history and prophecy, to the great consummation**. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the **one or the other of the two antagonistic motives**; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.” *Education*, 191.

MICHAEL: “WHO IS LIKE GOD?”

Revelation 12:7–9

“In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them.

“The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. ‘And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.’

“Cast out of heaven, **Satan set up his kingdom in this world**, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—**the influence of mind on mind**. Men become tempters of their fellow men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies.” *The Seventh-day Adventist Bible Commentary*, volume 7, 973.

MICHAEL THE ARCHANGEL

Jude 1:5–9

“Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, **Moses came under the dominion of death**. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give to God the glory of bringing water from the rock, he would have entered the Promised Land, and would have been translated to Heaven without seeing death. **Michael, or Christ**, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven.

“As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels, to fall back. **Satan claimed the body of Moses**, because of his one transgression; but Christ meekly referred him to his Father, saying, ‘**The Lord rebuke thee.**’ Christ told Satan that he knew Moses had humbly repented of this one wrong, that no stain rested upon his character, and that his name in the heavenly book of records stood untarnished. Then Christ resurrected the body of Moses, which Satan had claimed.” *The Spirit of Prophecy*, volume 1, 342–343.

DANIEL’S LAST VISION

SAR: H8269—a *head* person (of any rank or class):—captain (that had rule), chief (captain), general, governor, keeper, lord, ([-task-]) master, **prince** (-ipal), ruler, steward.

Occurs 420 times in the Old Testament. It refers especially to military commanders.

And the captain [**sar**] of the Lord’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so. Joshua 5:15.

“[Daniel 10:12–13 quoted.] By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. **The king of Persia was controlled by the highest of all evil angels.** He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But **Michael** came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God’s purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God’s purpose. Only by humbling themselves before God can God’s servants advance His work. Never are they to depend on their own efforts or on outward display for success.

“We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. No human eloquence, in strongly set forth human opinions, can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1173.

THE SIDES OF THE NORTH

Isaiah 14:12–17; Psalm 48

“The determination of **antichrist** to carry out **the rebellion he began in heaven** will continue to work in the children of disobedience.” *Testimonies*, volume 9, 230.

“To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to **the representative of Satan—the bishop of Rome.**” *The Great Controversy*, 50.

“**Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven** before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!” *Signs of the Times*, November 19, 1894.

“This compromise between paganism and Christianity resulted in the development of ‘the man of sin’ foretold in prophecy as opposing and exalting himself above God. **That gigantic system of false religion** is a masterpiece of Satan’s power—a **monument of his efforts to seat himself upon the throne to rule the earth according to his will.**” *The Great Controversy*, 50.

Habakkuk's Two Tables #46

PART SIX: 1989

THE SIDES OF THE NORTH

Isaiah 14:12–17; Psalm 48

“The determination of **antichrist** to carry out **the rebellion he began in heaven** will continue to work in the children of disobedience.” *Testimonies*, volume 9, 230.

“To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to **the representative of Satan—the bishop of Rome.**” *The Great Controversy*, 50.

“**Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven** before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!” *Signs of the Times*, November 19, 1894.

“This compromise between paganism and Christianity resulted in the development of ‘the man of sin’ foretold in prophecy as opposing and exalting himself above God. **That gigantic system of false religion** is a masterpiece of Satan’s power—a **monument of his efforts to seat himself upon the throne to rule the earth according to his will.**” *The Great Controversy*, 50.

UNITES WITH THE DRAGON

“Satan will work the miracles to deceive those who dwell upon the earth. Spiritualism will do its work by causing the dead to be personated. Those religious bodies who refuse to hear God’s messages of warning will be under strong deception, and will unite with the civil power to persecute the saints. The Protestant churches will unite with the papal power in persecuting the commandment-keeping people of God. This is that power which constitutes the great system of persecution which will exercise spiritual tyranny over the consciences of men.

“‘He had two horns like a lamb, and he spake as a dragon.’ Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the opposite of what they profess to be. This lamb-like power **unites with the dragon** in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And **Satan unites with Protestants and papists, acting in consort with them as the god of this world,**

dictating to men **as if they were the subjects of his kingdom**, to be **handled** and **governed** and **controlled** as he pleases.

“If men will not agree to trample underfoot the commandments of God, the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined. ‘He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads’ [Revelation 13:16]. ‘He had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed’ [verse 15]. Thus **Satan** usurps the prerogatives of Jehovah. **The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God.**” *Manuscript Releases*, volume 14, 162.

“Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world’s Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

“**As the crowning act in the great drama of deception, Satan himself will personate Christ.** The church has long professed to look to the Saviour’s advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13–15. **The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld.** The shout of triumph rings out upon the air: ‘Christ has come! Christ has come!’ The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, **he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed.** He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is ‘the great power of God.’ Acts 8:10.

“But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshipers of the beast and his image, the very class upon whom the Bible declares that God’s unmingled wrath shall be poured out.” *The Great Controversy*, 624–625.

“As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but **he will personate Jesus Christ**; and the world that has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold!” *The Seventh-day Adventist Bible Commentary*, volume 5, 1105.

PERSONATE: To represent by a fictitious or assumed character so as to pass for the person represented. *Webster’s 1828 Dictionary*.

REVELATION 13:11–13

“Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

“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**. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by ‘the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.’ 2 Thessalonians 2:9,10. And 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 foretold. Men are deceived by the miracles which **Satan’s agents have power to do**, not which they pretend to do.” *The Great Controversy*, 553.

PENTECOST

“The work will be similar to that of the Day of Pentecost. . . .

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when

the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. **Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13.** Thus **the inhabitants of the earth** will be brought to take their stand.” *The Great Controversy*, 611–612.

WHEN

“**By the decree** enforcing the institution of the Papacy in violation of the law of God, **our nation will disconnect herself fully from righteousness.** **When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, **when** she shall reach over the abyss to clasp hands with Spiritualism, **when**, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that **the time has come for the marvelous working of Satan and that the end is near.**” *Testimonies*, volume 5, 451.

“**The time is coming when Satan will work miracles right in your sight, claiming that he is Christ;** and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father and say, Enlighten me; teach me what is truth. . . . You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God.

“None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. ‘If they speak not according to this word, it is because there is no light in them.’ Now, shall the case be decided according to the Word of God, or shall man’s pretensions be credited?

“Says Christ, ‘By their fruits ye shall know them.’ If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. **And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness.**

“Satan will work his miracles to deceive; he will set up his power as supreme. **The church may appear as about to fall, but it does not fall.** It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. . . . The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy.” *The Seventh-day Adventist Bible Commentary*, volume 7, 911.

NEVER AGAIN

“‘God’s people are rising,’ said the angel, ‘never to fall again.’ ‘Be careful,’ said the angel, ‘lest the branches be cut off and others are raised up in their stead.’” *Manuscript Releases*, volume 18, 11.

THE BATTLE OF ZION AND BABYLON (FIRST AND LAST)

Revelation 1:8; Daniel 1:1–2; Daniel 11:44–12:1

THE DAUGHTER OF ZION

Jeremiah 6:22–23; Micah 4 (verse 11); Psalm 48:1–8; 83:1–5

BETWEEN THE SEAS

Joel: 2:20

HE REMAINS AT NOB

Isaiah 10:24–27, 32–34

NOB: Mount Scopus, the northernmost summit of the Mount of Olives, about two miles northeast of Jerusalem.

THE ENTRY OF THE EAST GATE

Jeremiah 19

TOPHET: “to burn”, “fireplace”. Where Israel burned their children to Molech.

TOPHET IS ORDAINED OF OLD

Isaiah 30:31–33

ROUND ABOUT JERUSALEM

Joel 2:28–3:21

JEHOSHAPHAT: “Yaweh judges”. The Kidron valley, between Jerusalem and the mount of Olives.

MOUNT PERAZIM (1 CHRONICLES 14:9–17; 2 SAMUEL 5:17–20)

Isaiah 28:21–22

GIBEON: six miles northwest of Jerusalem.

Habakkuk's Two Tables #47

PART SIX: 1989

ARMAGEDDON

THREE PARTS

Revelation 16:12–19

ARMAGEDDON: *Har*: “mountain”. *Megeddon*: “assembly”, possibly “congregation”, “slaughter”. **Megiddo:** The plain of Esdralon at the foot of the Carmel ridge on the northeastern side.

A COMPANY WHO HAVE BEEN DECEIVED

“God has warned His people of the perils before them. John beholds the things which will be in the last days, and he sees a people working counter to God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13.** John sees the company who have been deceived. He says, ‘I saw three unclean spirits like frogs come out of the mouth of **the dragon**, and out of the mouth of **the beast**, and out of the mouth of **the false prophet**. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.’” *Manuscript Release*, number 17, 18.

THE DRAGON, THE BEAST AND THE FALSE PROPHET

“Under the symbols of a **great red dragon**, a **leopard-like beast**, and a **beast with lamblike horns**, the **earthly governments** which would especially engage in trampling upon God’s law and persecuting His people, were presented to John. **The war is carried on till the close of time.** The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they ‘which keep the commandments of God, and have the testimony of Jesus Christ.’

“**Through paganism, and then through the Papacy**, Satan exerted his power for many centuries in an effort to blot from the earth God’s faithful witnesses. **Pagans and papists** were actuated by the same dragon spirit. They differed only in that **the Papacy**, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon’s ire. And **when the Papacy, robbed of its strength, was forced to desist from persecution**, John beheld a **new power** coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, was symbolized by a beast with lamblike horns.

“But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and ‘exerciseth all the power of the first beast before him.’ Prophecy declares that he will **say to them that dwell on the earth that they should make an image to the beast**, and that “he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Thus **Protestantism follows in the steps of the Papacy.**” *Signs of the Times*, November 1, 1899.

CHARIOTS, HORSEMAN AND SHIPS

THE FALSE PROPHET—REVELATION 13:11–18

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

DECLARATION OF INDEPENDENCE—1776; THE CONSTITUTION—1787; THE BILL OF RIGHTS—1791; NATIONAL SOVEREIGNTY RECOGNIZED BY THE NATIONS OF THE WORLD—1798

“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. Again and again the thought, almost the exact words, of the sacred writer has been unconsciously employed by the orator and the historian in describing **the rise and growth of this nation**. The beast was seen ‘coming up out of the earth;’ and, according to the translators, the word here rendered ‘coming up’ literally signifies ‘to grow or spring up as a plant.’ And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of ‘the mystery of her coming forth from vacancy,’ and says: ‘Like a silent seed we grew into empire.’—G. A. Townsend, *The New World Compared With the Old*, page 462. A European journal in 1850 spoke of the United States as a wonderful empire, which was ‘emerging,’ and ‘amid the silence of the earth daily adding to its power and pride.’—*The Dublin Nation*. Edward Everett, in an oration on the Pilgrim founders of this nation, said: ‘Did they look for a retired spot, inoffensive for its obscurity, and safe in its remoteness, where the little church of Leyden might enjoy the freedom of conscience? Behold the mighty regions over which, in peaceful conquest, . . . they have borne the banners of the cross!’—Speech delivered at Plymouth, Massachusetts, December 22, 1824, page 11.

“‘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. Their views found place in the Declaration of Independence, which sets forth the great truth that ‘all men are created equal’ and endowed with the inalienable right to ‘life, liberty, and the pursuit of happiness.’ And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism** and **Protestantism** became the fundamental principles of the nation. These principles are **the secret of its power and prosperity**. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

“‘But the beast with lamblike horns ‘spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.’ Revelation 13:11–14.

“‘The lamblike horns and dragon voice of the symbol point to **a striking contradiction** between the professions and the practice of the nation thus represented. **The ‘speaking’ of the nation is the action of its legislative and judicial authorities**. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.” *The Great Controversy*, 440–442.

“‘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 ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

“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.

ALL THE WORLD

“History will be repeated. False religion will be exalted. **The first day of the week**, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan’s plan to make of no account the day instituted by God, and given to the world as a memorial of creation.

“**The decree enforcing the worship of this day** is to go forth to all the world. In a limited degree, it has already gone forth. In several places **the civil power is speaking with the voice of a dragon**, just as the heathen king spoke to the Hebrew captives.” *Signs of the Times*, May 6, 1897.

FIRST THE UNITED STATES

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” *Testimonies*, volume 6, 18.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” *Testimonies*, volume 6, 395.

THE KING OF THE SOUTH

EGYPT IS THE DRAGON

Ezekiel 29:2–3

“Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome.**” *The Great Controversy*, 439.

“**Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—

with those who keep the commandments of God and who have the faith of Jesus.”
Testimonies to Ministers, 38.

HEAVEN—EZEKIEL 28; EDEN—GENESIS 3; SHINAR—GENESIS 11; BABYLON; PERGAMOS—REVELATION 2:13; ROME—DANIEL 8:11; FRANCE—REVELATION 11:8; THE SOVIET UNION—DANIEL 11:40; THE UNITED NATIONS—DANIEL 11:42; THE UNITED NATIONS REVELATION 20:7–10

EGYPT IS GIVEN TO BABYLON (THE DRAGON IS GIVEN TO THE BEAST)

Jeremiah 46:1–2, 13, 20; Ezekiel 29:18–21; Daniel 11:42; Revelation 17:17

THE LONG WAR

THE BATTLE OF CARCHEMISH (EGYPT & ASSYRIA/BABYLON: SOUTH/NORTH)

JOSIAH’S DEATH

2 Kings 23:29–30 (1798)

THE FOURTH YEAR OF JEHOIAKIM (THE FIRST ANGEL)

Jeremiah 46:1–2, 13, 20 (1989)

2 CHRONICLES 35:19–25

“Those who will not take God’s Word as assurance, need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind, and tossed. The word of Christ is, ‘He shall guide you into all truth.’ Reject not the light given.

“Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was reopened and the sacrificial offerings re-established. His work was done well.

“But at the last he died in battle. Why?—Because he did not heed the warnings given. . . . [2 Chronicles 34:26–33; 35:20–24 quoted.]

“Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. **When the Lord gave the king of Egypt orders** that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, **a battle that he should not have had anything to do with.** The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word of God, choosing to follow his own way, and God could not shield him from the consequences of his act.

“In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness?” *The Seventh-day Adventist Bible Commentary*, volume 2, 1039.

Habakkuk's Two Tables #48

PART SIX: 1989

THE BATTLE OF CONSTANTINOPLE: 1798 & NINEVEH: 1989 (ROME AND PERSIA: A TWO-HORNED POWER)

Revelation 9:1

“‘VERSE 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.’

“For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: ‘There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.

“‘The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which **a false religion became the scourge of an apostate church**; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.

“‘**Constantinople** was besieged, **for the first time after the extinction of the Western empire, by Chosroes, the king of Persia.**’

“‘A star fell from heaven unto the earth; and to him was given the key of the bottomless pit.’

“‘While the Persian monarch contemplated the wonders of his art and power, he received an epistle from **an obscure citizen of Mecca**, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. “It is thus,” exclaimed the Arabian prophet, “that God will tear the kingdom, and reject the supplication of Chosroes.” **Placed on the verge of these two empires** of the East, Mohammed observed with secret joy **the progress of mutual destruction**; and in the midst of the Persian triumphs he ventured to foretell, that, before many years should elapse, victory would again return to the banners of the Romans. “At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment (!) since the first twelve years of Heraclius announced the approaching dissolution of the empire.”

“‘It was not, like that designative of Attila, on a single spot that the star fell, but **UPON THE EARTH.**

“‘Chosroes subjugated the Roman possession in Asia and Africa. And “the Roman empire,” at that period, “was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the annual tribute of the ransom of the Roman empire,—a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. **Heraclius subscribed to these ignominious terms.** But the time and space which he obtained to collect those treasures from the poverty of the East were industriously employed in the preparation of **a bold and desperate attack.**”

“The king of Persia despised the obscure Saracen, and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman empire would not have opened a door for Mohammedanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and chagan of the Avars (the successor of Attila) had divided between them the remains of the kingdoms of the Caesars. Chosroes himself fell. **The Persian and Roman monarchies exhausted each other’s strength.** And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career and crushed his power.

““Since the days of Scipio and Hannibal, **no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire.** He explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the great king to the defense of their bleeding country.”

“In **the battle of Nineveh**, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans.’

“**The Roman emperor was not strengthened by the conquests** which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, **like locusts from the same region**, who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and the Roman empire.

“More complete illustration of this fact could not be desired than is supplied in the concluding words of the chapter from Gibbon, from which the preceding extracts are taken.’ ‘Although a victorious army had been formed under the standard of Heraclius, the unnatural effort seems to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief,—an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their frantic valor had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.’

““The spirit of fraud and enthusiasm, whose abode is not in the heavens,” was let loose on earth. **The bottomless pit needed but a key to open it, and that key was the fall of Chosroes.** He had contemptuously torn the letter of an obscure citizen of Mecca. But when from his “blaze of glory” he sunk into **the “tower of darkness”** which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mohammed; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year 628; and the year 629 is marked by “the conquest of Arabia,” and “the first war of the Mohammedans against the Roman empire.” “And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit.” He fell unto the earth. When **the strength of the Roman empire was exhausted, and the great king of the East lay dead in his tower of darkness**, the pillage of an obscure town on the borders of Syria was “the prelude of a mighty revolution.” “The robbers were the apostles of Mohammed, and their frantic valor emerged from the desert.”

“The Bottomless Pit.—The meaning of this term may be learned from the Greek , which is defined “deep, bottomless, profound,” and may refer to any waste, desolate, and uncultivated place. It is applied to the earth in its original state of chaos. Genesis 1:2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts. And **the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit**, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 495–497.

A REVIVAL

“A **revival** of true godliness among us is the greatest and most urgent of all our needs. To seek this should be **our first work**.” *Selected Messages*, book 1, 121.

“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 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.” *Selected Messages*, book 1, 128.

“**When we** as a people **understand** what this book means to us, there will be seen among us **a great revival**.” *Testimonies to Ministers*, 113.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. . . One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.” *The Faith I Live By*, 345.

THE ELIJAH MESSAGE

THE JUDGMENT OF 70AD

Matthew 3:7

THE VOICE

Matthew 3:1–3; Isaiah 40:1–5

“Among the mountains of Gilead, east of the Jordan, there dwelt in the days of Ahab a man of faith and prayer whose fearless ministry was destined to check the rapid spread of apostasy in Israel. Far removed from any city of renown, and occupying no high station in life, **Elijah the Tishbite** nevertheless entered upon his mission confident in God’s purpose to prepare the way before him and to give him abundant success. The word of faith and power was upon his lips, and his whole life was devoted to the work of reform. His was **the voice of one crying in the wilderness** to rebuke sin and press back the tide of evil. And while he came to the people as a reprover of sin, his message offered the balm of Gilead to the sin-sick souls of all who desired to be healed.” *Prophets and Kings*, 119.

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. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 233.

THE OPENING OF THE JUDGMENT

“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.

THE CLOSE OF PROBATION

“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.

“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.

PARABLES

“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.

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.” *Review and Herald*, August 19, 1890.

“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.

THE SHUT-DOOR DOCTRINE

“It is claimed that these expressions prove the shut-door doctrine, and that this is the reason of their omission in later editions. But in fact they teach only that which has been and is still held by us as a people, as I shall show.

“For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position.

“**I am still a believer in the shut-door theory**, but not in the sense in which we at first employed the term or in which it is employed by my opponents.

“There was **a shut door in Noah’s day**. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave **the shut-door message** to Noah: ‘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).

“There was **a shut door in the days of Abraham**. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

“There was **a shut door in Christ’s day**. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate’ (Matthew 23:38).

“Looking down the stream of time to the last days, the same infinite power proclaimed through John: ‘These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth’ (Revelation 3:7).

“I was shown in vision, and I still believe, that there was **a shut door in 1844**. All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and **who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.**

“Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, **having received it, afterward renounced their faith.** These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—**those who declared the light which they had followed a delusion,** and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.” *Selected Messages*, book 1, 62–63.

A SHUT DOOR MESSAGE

“It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. The Jews who rejected the light given at Christ’s first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, **the Jews were left in total darkness** to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That **door** by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. **To them the door was shut.** They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

“The condition of the unbelieving Jews **illustrates** the condition of the careless and unbelieving among professed Christians, who are **willingly ignorant of the work of our merciful High Priest.** In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.

“Men cannot with impunity reject **the warning** which God in mercy sends them. **A message** was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: ‘Your house is left unto you desolate.’ Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who ‘received not the love of the truth, that they might be saved’: ‘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 2:10-12. As **they reject the teachings of His word**, God withdraws His Spirit and leaves them to the deceptions which they love.” *The Great Controversy*, 430–431.

Habakkuk's Two Tables #49

PART SIX: 1989

EZEKIEL THIRTY-SEVEN

ADVENTISM

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

“The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**.” *Bible Training School*, December 1, 1903.

Ezekiel 37:7–8

NOISE: H6963—From an unused root meaning **to call aloud; a voice or sound**:— + aloud, bleating, crackling, cry (+ out), fame, lightness, lowing, noise, + hold peace, [pro-] claim, proclamation, + sing, sound, + spark, **thunder (-ing)**, voice, + yell.

SHAKING: H7494—From **H7493**; *vibration, bounding, uproar*:—commotion, confused noise, earthquake, fierceness, quaking, rattling, rushing, shaking. **H7493**—A primitive root; to *undulate* (as the earth, the sky, etc.; also a field of grain), particularly **through fear**; specifically to *spring (as a locust)*:—**make afraid**, (re-) move, quake, (make to) shake, (make to) tremble.

Acts 2:13–21; Joel 1:5

“Now when this was **noised** abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?”

“The priests and rulers were greatly enraged at **this wonderful manifestation**, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but here were His servants, unlettered men of Galilee, telling in all the languages then spoken, the story of His life and ministry. The priests, determined to account for the miraculous power of the disciples in some natural way, **declared that they were drunken from partaking largely of the new wine prepared for the feast**. Some of the most ignorant of the people present seized upon this suggestion as the truth, but the more intelligent knew it to be false; and those who understood the different languages testified to the accuracy with which these languages were used by the disciples.

“In answer to the accusation of the priests Peter showed that this demonstration was in **direct fulfillment of the prophecy of Joel**, wherein he foretold that such power would come upon men to fit them for a special work. ‘Ye men of Judea, and all ye that dwell at Jerusalem,’ he said, ‘be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.’

“With clearness and power Peter bore witness of the death and resurrection of Christ: ‘Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.’

“Peter did not refer to the teachings of Christ to prove his position, because he knew that the prejudice of his hearers was so great that his words on this subject would be of no effect. Instead, **he spoke to them of David**, who was regarded by the Jews as **one of the patriarchs** of their nation. ‘David speaketh concerning Him,’ he declared: ‘I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. . . .

“‘Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.’ ‘He . . . spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.’

“The scene is one full of interest. Behold the people coming from all directions to hear the disciples witness to the truth as it is in Jesus. They press in, crowding the temple. Priests and rulers are there, the dark scowl of malignity still on their faces, their hearts still filled with abiding hatred against Christ, their hands uncleansed from the blood shed when they crucified the world’s Redeemer. They had thought to find the apostles cowed with fear under the strong hand of oppression and murder, but they find them lifted above all fear and filled with the Spirit, proclaiming with power the divinity of Jesus of Nazareth. They hear them declaring with boldness that the One so recently humiliated, derided, smitten by cruel hands, and crucified, is the Prince of life, now exalted to the right hand of God.

“Some of those who listened to the apostles had taken an active part in the condemnation and death of Christ. Their voices had mingled with the rabble in calling for His crucifixion. When Jesus and Barabbas stood before them in the judgment hall and Pilate asked, ‘Whom will ye that I release unto you?’ they had shouted, ‘Not this Man, but Barabbas!’ Matthew 27:17; John 18:40. When Pilate delivered Christ to them, saying, ‘Take ye Him, and crucify Him: for I find no fault in Him;’ ‘I am innocent of the blood of this just Person,’ they had cried, ‘His blood be on us, and on our children.’ John 19:6; Matthew 27:24, 25.

“Now they heard the disciples declaring that it was the Son of God who had been crucified. Priests and rulers trembled. Conviction and anguish seized the people. ‘They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?’ **Among those who listened to the disciples were devout Jews, who were sincere in their belief.** The power that accompanied the words of the speaker **convinced them** that Jesus was indeed the Messiah.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.’

“Peter urged home upon the convicted people the fact that they had rejected Christ **because they had been deceived by priests and rulers; and that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him.** These powerful men, though making a profession of godliness, were ambitious for earthly riches and glory. **They were not willing to come to Christ to receive light.**

“Under the influence of **this heavenly illumination** the scriptures that Christ had explained to the disciples stood out before them with the luster of perfect truth. **The veil that had prevented them from seeing to the end of that which had been abolished, was now removed,** and they comprehended with perfect clearness the object of Christ’s mission and the nature of His kingdom. They could speak with power of the Saviour; and as they unfolded to their hearers the plan of salvation, many were convicted and convinced. **The traditions and superstitions inculcated by the priests were swept away from their minds,** and the teachings of the Saviour were accepted.” *Acts of the Apostles*, 40–43.

“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 **cleans 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.

Revelation 10:8–10; Jeremiah 15:16–21; Ezekiel 2:1–3:11; Isaiah 6:5–10; Isaiah 27:1–9

THE SHAKING

“I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them.

“Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

“As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.

“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.

“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. Evil angels still pressed around them, but could have no power over them.

“I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, ‘It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.’

“Great power was with these chosen ones. Said the angel, ‘Look ye!’ My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against the company who had the light and power of God. Darkness thickened around them; yet they stood firm, approved of God, and trusting in Him. I saw them perplexed; next I heard them crying unto God earnestly. Day and night their cry ceased not: ‘Thy will, O God, be done! If it can glorify Thy name, make a way of escape for Thy people! Deliver us from the heathen around about us. They have appointed us unto death; but Thine arm can bring salvation.’ These are all the words which I can bring to mind. All seemed to have a deep sense of their unworthiness and manifested entire submission to the will of God; yet, like Jacob, every one, without an exception, was earnestly pleading and wrestling for deliverance.

“Soon after they had commenced their earnest cry, the angels, in sympathy, desired to go to their deliverance. But a tall, commanding angel suffered them not. He said, ‘The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism.’” *Early Writings*, 269–272.

NOT THE PRESENT TRUTH

“Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured, and tells but little on the Lord’s side. Let every minister make earnest efforts to ascertain what is the mind of Christ. There are those who pick out from the Word of God, and also from the *Testimonies*, detached paragraphs or sentences that may be interpreted to suit their own ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy.

“We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension. There are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the understanding the wonderful plan of salvation. There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. **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.**

“The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out, and a people will arise to go forward and upward to the victory. Satan’s object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hands, **as when** they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling-blocks.

“Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get something startling, wonderful, entrancing, before the people, something that they think others do not comprehend; but often they do not themselves know what they are talking about. They speculate upon God’s word, advancing ideas that are not a whit of help to themselves or to the churches. For the time being they may excite the imagination; but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in the wrong direction. Let the plain, simple statements of the word of God be food for the mind; this speculating upon ideas that are not clearly presented there is dangerous business.

“Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for their particular ideas; but they should lay this aside, for it is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily His meekness and lowliness. In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren, and to speak the same things. This talking about divisions because all do not have the same ideas as present themselves to your mind, is not the work of God but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden.” *Manuscript Releases*, volume 3, 33–35.

THEY ARE TO BE MET AND OPPOSED

“God speaks through his appointed agencies, and let no man, or confederacy of men, insult the Spirit of God by refusing to hear the message of God’s word from the lips of his chosen messengers. By refusing to hear the message of God, men close themselves in a chamber of darkness. They shut their own souls away from vast blessings, and rob

Christ of the glory that should come to him, by showing disrespect to his appointed agencies.

“God is not the author of confusion, but of peace. But Satan is a vigilant, unsleeping foe, ever at work upon human minds, seeking a soil in which he can sow his tares. If he finds any whom he can press into his service, he will suggest ideas and false theories, and make them zealous in advocating error. The truth not only converts, but works the purification of its receiver. Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. But if those who claim to believe the truth, would **go to those who have had experience**, would **go to the word of God** in a **teachable, humble spirit**, and **examine their theories in the light of truth**, and **with the aid of the brethren who have been diligent Bible students**, and **at the same time make supplication unto God**, asking, Is this the way of the Lord, or is it a false path in which Satan would lead me? they would receive light, and would escape out of the net of the Fowler.

“Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill his word in regard to his coming, or in regard to any other promise he has made of special significance. ‘It is not for you to know the times or the seasons, which the Father hath put in his own power.’ 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.

Habakkuk's Two Tables #50

PART SIX: 1989

OVERFLOW

“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. . . .

“**The mighty shaking has commenced**, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, ‘Think ye that any will be compelled to sacrifice. No. no. It must be a free-will 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 Almighty God were speedily coming. 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.**’” *Review and Herald*, April 1, 1850.

ENTER ALSO

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

SHALL OVERFLOW AND PASS OVER

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

OVERFLOW

OVERFLOW: 7857—to gush; by impl. to **inundate**, cleanse; by anal. to gallop, **conquer**;-drown, (over-) flow (-whelm), **rinse**. run. rush. **(thoroughly) wash (away)**.

Isaiah 28:14–19; 8:5–8

THE SCOURGE

Isaiah 10

THE GLORIOUS LAND

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

GLORIOUS

GLORIOUS: 6643—in the sense of **prominence**; splendor (as **conspicuous**), beautiful, goodly.

LAND: H776—From an unused root probably meaning to *be firm*; the *earth* (at large, or partitively a *land*): - X common, country, earth, field, ground, land, X nations, way, + wilderness, world.

THE GLORY OF ALL LANDS

In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* **the glory of all lands**. . . . Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* **the glory of all lands**. Ezekiel 20:6, 15.

Daniel 11:16

URIAH SMITH:

“After putting an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. For the first time Jerusalem was by conquest placed in the hands of Rome, that power was to hold **the ‘glorious land’ in its iron grasp till it had utterly consumed it.**” *Thoughts on Daniel and the Revelation*, 247.

“LAND” AND “MOUNTAIN”

. . . enter also into the glorious **land** . . . verse forty-one

. . . between the seas in the glorious holy **mountain** . . . verse forty-five

J. N. ANDREWS

“We have found that the **earth** is not the sanctuary, but simply the territory where it will finally be located; that the **church** is not the sanctuary, but simply the worshipers connected with the sanctuary; and that the **land** of Canaan is not the **sanctuary**, but that it is the place where the typical sanctuary was located.” J. N. Andrews, *The Sanctuary and the 2300 Days*, 45.

DESIGNED BY GOD

“**The Lord has done more for the United States than any other country upon which the sun shines.** Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been freely taught. God *designed* that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He *designed* that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges.” *Maranatha*, 193.

A PROMISED LAND

Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven,

and all **this land that I have spoken of** will I give unto your seed, and they shall inherit *it* forever. Exodus 32:13.

THIS LAND THAT I HAVE SPOKEN OF

ANCIENT ISRAEL

“God brought His chosen people out of the land of Egypt. . . . that He might bring them to a **good land, a land which in His providence He had prepared** for them as a refuge from their enemies. He would bring them to Himself and encircle them in His everlasting arms; and in return for His goodness and mercy **they were to exalt His name and make it glorious in the earth.**” *Prophets and Kings*, 16.

MODERN ISRAEL

“Is it in vain that the declaration of eternal truth has been given **to this nation** to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that **must illuminate the world**. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were?” *Selected Messages*, book 1, 92.

THE PROPHETIC ROLE

THE MAN OF SIN

“**When** the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when** that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law,—it is **then** that **the final work of the man of sin will be revealed.**” *Signs of the Times*, June 12, 1893.

THE MARVELOUS WORKING OF SATAN

“**By the decree** enforcing the institution of the Papacy in violation of the law of God, **our nation will disconnect herself fully from righteousness**. **When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, **when** she shall reach over the abyss to clasp hands with Spiritualism, **when**, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that **the time has come for the marvelous working of Satan and that the end is near.**” *Testimonies*, volume 5, 451.

NATIONAL RUIN

“The people of the United States have been a favored people; but **when** they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be **national ruin.**” *Review and Herald*, May 2, 1893.

TYRANNY

“Our land is in jeopardy. The time is drawing on **when** its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus **arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period.**” *The Spirit of Prophecy*, volume 4, 410.

THE GREATEST PERIL AND DARKNESS

“America, . . . where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light.” *Selected Messages*, book 3, 387.

THE GLORY OF THE WHOLE EARTH

“The unrivaled mercies and blessings of God have been showered upon our nation, it has been a land of liberty, and **the glory of the whole earth**. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. . . .

“The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord’s arm is not shortened that it cannot save, and his ear is not heavy that it cannot hear. **The people of the United States have been a favored people**; but **when** they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be national ruin.

“The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, **are still saying**, ‘It is time for thee, O Lord, to work: for they have made void thy law.’” *Review and Herald*, May 2, 1893.

THE GLORY DEFINED

“In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God’s own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America and here laid **the foundations of civil and religious**

liberty which have been the bulwark and glory of this country.” *The Great Controversy*, 252.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. Malachi 3:12.

Habakkuk’s Two Tables #51

PART SIX: 1989

THE MAN OF SIN

“**When** the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, the land which God has favored by making it the depository of the pure religion of Christ,—**when** that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law,—it is **then** that **the final work of the man of sin will be revealed.**” *Signs of the Times*, June 12, 1893.

THE MARVELOUS WORKING OF SATAN

“**By the decree** enforcing the institution of the Papacy in violation of the law of God, **our nation will disconnect herself fully from righteousness.** **When** Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, **when** she shall reach over the abyss to clasp hands with Spiritualism, **when**, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, **then** we may know that **the time has come for the marvelous working of Satan and that the end is near.**” *Testimonies*, volume 5, 451.

NATIONAL RUIN

“The people of the United States have been a favored people; but **when** they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be **national ruin.**” *Review and Herald*, May 2, 1893.

TYRANNY

“Our land is in jeopardy. The time is drawing on **when** its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus **arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period.**” *The Spirit of Prophecy*, volume 4, 410.

THE GREATEST PERIL AND DARKNESS

“America, . . . where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light.” *Selected Messages*, book 3, 387.

THE FALSE PROPHET

Revelation 13:11–18, 2; Daniel 8:12; 11:30–31; 7:8, 20

TARSHISH

Chronicles 9:21–31; 20:35–37 (Psalm 107:23; Proverbs 31:14)

PUNISHMENT

Isaiah 2

“‘He had two horns like a lamb, and he spake as a dragon.’ Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the opposite of what they profess to be. This lamb-like power **unites with the dragon** in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And **Satan unites with Protestants and papists, acting in consort with them as the god of this world**, dictating to men **as if they were the subjects of his kingdom**, to be **handled and governed and controlled** as he pleases.” *Manuscript Releases*, volume 14, 162.

Revelation 19:19–20

ELIJAH

THE DRAGON

THE DRAGON MOVES

Revelation 12; The Garden of Eden; the Tower of Babel; Job 1:6–12; 2:1–7
Babylon; Revelation 2:12–13; Daniel 7:7–8, 19–21; Luke 10:18; John 12:12–33; 16:7–
14; Zechariah 3; Daniel 11:40–42; Revelation 17:10–14, 17; Psalm 83:1–8; 48:1–8

1798 UNTIL THE SUNDAY LAW—DANIEL 11:40 & REVELATION 13:11

“And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, was symbolized by a beast with lamblike horns.” *Signs of the Times*, November 1, 1899.

ISAIAH 23

Fornication—Revelation 17:1–2

What City?—Isaiah 23 (Revelation 17–18)

The Latter Rain—James 5

Ezekiel 27, 28

Isaiah 27:1–9, (10–13)

Habakkuk's Two Tables #52

PART SIX: 1989

Daniel 11:14

“Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B. C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B. C. nearly all these kingdoms became Roman provinces. From Daniel 11:5, 13, inclusive, we have a prophecy of the two principal kingdoms out of these four—Egypt and Syria; and anyone who may have the curiosity to see the exact agreement between the prophecy and history, can read *Rollin's Ancient History*, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text, Daniel 11:14, ‘And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.’ The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, ‘also the robbers of thy people,’ etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this ‘establish the vision,’ as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. Again, ‘to establish the vision,’ must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the least kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, ‘He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself,’ etc., the same as exalt himself, Daniel 7:7, 23; 8:10–12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident too that when this kingdom falls, the vision will be completed, fulfilled, established: ‘but they shall fall,’ says the angel in the verse under our present examination; ‘they shall fall;’ that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder.” William Miller, *William Miller's Works*, volume 2, 89.

Daniel 10:14

“The **time appointed** is probably **the prophetic time of verse 24**, which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. **The removal of the seat of empire to Constantinople was the signal for the downfall of the empire.** Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476.

“This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

“**VERSE 12.** And the fourth angel wounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.’

“We understand that this trumpet symbolizes the career of Odoacer, the barbarian monarch who was so intimately connected with the downfall of Western Rome. The symbols sun, moon, and stars—for they are undoubtedly here used as symbols—evidently denote the great luminaries of the Roman government,—its emperors, senators, and consuls. Bishop Newton remarks that the last emperor of Western Rome was Romulus, who in derision was called Augustulus, or the ‘diminutive Augustus.’ Western Rome fell A.D. 476. Still, however, though the Roman sun was extinguished, its subordinate luminaries shone faintly while the senate and consuls continued. But after many civil reverses and changes of political fortune, at length, A.D. 566, the whole form of the ancient government was subverted, and Rome itself was reduced form being the empress of the world to a poor dukedom tributary to the Exarch of Ravenna.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 487.

“**God has warned His people of the perils before them.** John beholds the things which will be in the last days, and he sees a people working counter to God. **Read Revelation 12:17; 14:10–13, and chapters 17 and 13.** John sees the company who have been deceived. He says, ‘I saw three unclean spirits like frogs come out of the mouth of **the dragon**, and out of the mouth of **the beast**, and out of the mouth of **the false prophet**. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. **Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**’” *Manuscript Release*, number 17, 18.

“The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A Confederacy; . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’

“I am instructed to say to those who know the truth, ‘Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’

“‘And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,’—without the robe of Christ’s righteousness—‘and they see his shame.’

“‘Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God. The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.’

“These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. **They will realize that prophecy is even now fulfilling.** If the minds of the people of God were not occupied with things of minor consequence, **they would see** that the signs of the times are fast fulfilling, and that **events** of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, ‘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.’

“Let us cease the conversation that is so unprofitable, and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self.” *Bible Training School*, December 1, 1902.

REVELATION 16:12–13

JUDGES 6:3; 7:12

Midian: *strife*. Descendant of **Abraham** from Keturah. Amal: *trouble*. Descendant of Esau. The children of the east, (plural). Descendant of Ishmael associated with Balaam.

NEHEMIAH 2:19

Sanballat the Horonite: A **Moabite**. Tobiah the **Ammonite**. Geshem the Arabian: *born in the rainy season*. Descendant of Ishmael. Arabians are a family of tribes, (plural).

NUMBERS 22:4–5

Moab, Midian, Balaam of Pethor which is in the land of the children of his people, (plural).

JOHN 19:19–20

Hebrew: *one from the other side*, a descendant of **Shem**, (**Abraham's lineage**)

Latin: *Roman: I have exalted*, Babylon was founded by Nimrod, a descendant of **Ham**.

Greek: *sons of the Ionians*, a descendant of **Japheth** (plural).

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

ESCAPE: 4422—to be smooth, i.e. (by impl.) to escape (as if by slipperiness); **to release** or **rescue**; to bring forth young, emit sparks: –deliver (self), escape, lay, leap out, let alone, let go, preserve, save.

“The law of God cannot be made void by the law of a nation. **When** the law is **trampled** in the dust, the sacredness of the commandments of God will be vindicated by those who are loyal to Him. We are to make no railing accusation against the nations, for this would close our way so that we could not set the light before the people. Every objection raised against the commandments of God will make a way for the advancement of truth and enable its advocates to present its value before men. **There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution. When this is revealed, many will be converted** to the truth.” *Manuscript Releases*, volume 12, 141–142.

“The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**. The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

Ezekiel 20:33–42; 28:25–26; 36:22–28; 38:14–23; Isaiah 4:1–4; 44:21–23; 45:25; 46:8–13

Habakkuk's Two Tables #53

PART SIX: 1989

AMOS 3:7

THE CLOSED DOOR

“More and more, as the days go by, it is becoming apparent that God’s judgments are in the world. In fire and flood and earthquake He is warning the inhabitants of this earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. **In quick succession** the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed.

“**Oh, that the people might know the time of their visitation!** There are many who have not yet heard the testing truth for this time. 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 have had 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.**

“The mercy of God is shown in His long forbearance. **He is holding back His judgments, waiting for the message of warning to be sounded to all.** Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!” *Testimonies*, volume 9, 97.

INTO THE FOLD

“**Probationary time** will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. **The time of these judgments is a time of mercy for those who have not yet had 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. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.**” *Review and Herald*, November 22, 1906.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John 10:16.

OTHERS GATHERED—ISAIAH 56:8

THE OUTCASTS OF ISRAEL—ISAIAH 11:2

VACANCY

“There are **diligent students of the word of prophecy** in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of **all nations, of all tribes, and all peoples.** These will come from the grossest error, and **will take the places of those who have had opportunities and privileges and have not prized them.** These have worked out their own salvation with fear and trembling lest they become deficient in doing the ways and will of God, while **those who have great light,** have, through perversity of their own natural hearts, turned away from Christ because displeased with the requirements.

“But God will not be left without witness. The **one-hour labourers** will be brought in at **the eleventh hour**, and will consecrate ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void His law, **others will come in to fill their place, and take their crown. . . .**

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

WE KNOW

“We know that unconsecrated Seventh-day Adventists, who have a knowledge of the truth, but who have linked themselves with worldlings **will depart entirely from the faith, giving heed to seducing spirits**. The enemy will gladly hold out inducements to them, to lead them to carry on a warfare against the people of God. But those who are true and steadfast will have a strong and powerful defense in God.” *Manuscript Releases*, volume 7, 186.

THE SABBATH

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

THE LITTLE TIME OF TROUBLE

“1. On page 33 is given the following: ‘I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.’

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The commencement of that time of trouble,’ here mentioned **does not refer to the time when the plagues shall begin to be poured out**, but to **a short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check** so as not to prevent the work of the third angel. **At that time the ‘latter rain,’ or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

WHEN/THEN

“**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.” *Maranatha*, 173.

LOTS DESCENDANTS IN SYMBOL

But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. **Even thus shall it be in the day when the Son of man is revealed**. Luke 17:29–30.

MOAB AND AMMON

“Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through **the religious bodies** answered to the call, and the precious were hurried out of **the doomed churches**, as **Lot was hurried out** of Sodom before her destruction.” *Early Writings*, 278–279.

2 CHRONICLES 20:20–23; ISAIAH 11:10–16; DANIEL 11:41

HANDS

“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands** with popery.” *Testimonies*, volume 5, 712.

“How the Roman Church can clear herself from the charge of idolatry we cannot see. . . . And this is the religion which Protestants are beginning to look upon with so much favor, and will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for **Rome never changes**. She claims infallibility. It is Protestantism that will change. The adoption of liberal ideas on its part will bring it where it can **clasp the hand** of Catholicism.” *Review and Herald*, June 1, 1886.

“By the decree enforcing the institution of the Papacy in violation of the law of God, **our nation** will disconnect herself fully from righteousness. When **Protestantism shall stretch her hand** across the gulf to **grasp the hand of the Roman power**, when **she shall reach over the abyss to clasp hands with Spiritualism**, when, under the influence of this **threefold union**, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” *Testimonies*, volume 5, 451.

STEPS

“The Protestants of the United States will be foremost in **stretching their hands** across the gulf **to grasp the hand** of Spiritualism; they will reach over the abyss **to clasp hands** with the Roman power; and under the influence of this **threefold union**, **this country will follow in the steps** of Rome **in trampling** on the rights of conscience.” *The Great Controversy*, 588.

“In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following **in the steps** of papists. Nay, more, they are opening the door for the Papacy to regain in Protestant America the supremacy which she has lost in the Old World.” *The Great Controversy*, 573.

Can two walk together, except they be agreed? Amos 3:3.

THE CHRISTIAN THEATRE

“In the great conflict between faith and unbelief, **the whole Christian world** will be involved.” *Review and Herald*, February 7, 1893.

“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 the world has supplanted love for God and His Word. Many, both 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. . . . Under a religious guise, Satan will seek to extend his influence over **the Christian world**.” *The Great Controversy*, 464.

“The **so-called Christian world** is to be the theater of great and decisive actions.” *Selected Messages*, book 3, 392.

“**All Christendom** will be divided into two great classes.” *The Great Controversy*, 450.

“As the Sabbath has become the special point of controversy **throughout Christendom**, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration.” *The Great Controversy*, 615.

Habakkuk's Two Tables #54

PART SIX: 1989

OVERTHROWN

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

“Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of the church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman church has not relinquished her claim to infallibility; and when the world and the Protestant churches accept a spurious Sabbath of her creating, while they reject the Sabbath of Jehovah, they virtually acknowledge this claim. They may cite the authority for this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, **willingly closing their eyes** to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

“The change of the Sabbath is the sign or mark of the authority of the Roman church. **Those who, understanding the claims of the fourth commandment**, choose to observe the false Sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal Sabbath, which has been accepted by the world in the place of the day of God's appointment.

“But **the time to receive the mark of the beast**, as designated in prophecy, has not yet come. **The testing time** has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned **until they have had the light and have seen the obligation of the fourth commandment**. But **when** the decree shall go forth enforcing the counterfeit Sabbath, and **when** the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands.

“With rapid steps we are approaching this period. **When** Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, **then** will the papal Sabbath be enforced by the combined authority of church and state. **There will be a national apostasy, which will end only in national ruin.**” *Bible Training School*, February 2, 1913.

LIFTING THE ENSIGN

THE STORM APPROACHES

“Heretofore those who presented 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. . . . 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*, 605–606.

THE STORM APPROACHES

“As the storm approaches, **a large class** who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.” *The Great Controversy*, 608.

A SOUND APPEARANCE

“In the absence of the persecution there have drifted into our ranks men who appear sound and their Christianity unquestionable, but who, if persecution should arise, would go out from us.” *Evangelism*, 360.

THE SHAKING

“I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. **In every religious crisis** some fall under temptation. **The shaking of God blows away multitudes like dry leaves.** Prosperity multiplies a mass of professors. **Adversity purges them out of the church.** As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises because of the word, many are offended.” *Testimonies*, volume 4, 89.

A LARGER PORTION

“When the law of God is made void the church will be sifted by fiery trials, and **a larger portion than we now anticipate**, will give heed to seducing spirits and doctrines of devils.” *Selected Messages*, book 2, 368.

THE WORLD CAN ONLY BE WARNED

“The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet.** The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. **When the test comes**, it will be **clearly shown** what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *Bible Training School*, December 1, 1903.

A SANCTIFIED MINISTRY

“The great issue near at hand will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.” *Selected Messages*, book 3, 385.

A GREAT CRISIS

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

THE LAST GREAT CRISIS

“The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and **the final movements will be rapid ones.**” *Testimonies*, volume 9, 11.

THE FINAL CRISIS

“As God’s people approach **the final crisis**, they must with increasing power proclaim the message He has given them. The warning must be given to the churches. God’s requirements must be laid before those who are transgressing His law. They must be made to understand that this is a life and death question. God’s remnant people are to fill the earth with the cry of the third angel.” *Review and Herald*, July 16, 1901.

THE SOON-COMING CRISIS

“God would have his people prepared for the soon-coming crisis. Prepared or unprepared, we must all meet it. Only those whose characters are thoroughly disciplined to meet the divine standard will be able to stand firm in that testing time. But **when** enemies shall be on every side, watching them for evil, the God of Heaven will be watching his precious jewels for good. **When** secular rulers unite with the ministers of religion to come between God and our conscience, **then** those who cherish the fear of God will be revealed. **When** the darkness is deepest, then the light of a noble, Godlike character will shine the brightest. **When** every other trust fails, **then** it will be seen who have an abiding trust in God.” *Sketches from the Life of Paul*, 252.

WHEN THE DECREE GOES FORTH

“None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when the decree shall go forth enforcing the counterfeit sabbath**, and **the loud cry of ‘the third angel’** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast.” *Signs of the Times*, November 8, 1899.

“When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.” *Testimonies*, volume 5, 216.

“When the law of God is being made void, when His name is dishonored, when it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, when wolves in sheep’s clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God’s law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, ‘I love thy commandments above gold; yea above fine gold’ [Psalm 119:127]. This is what will be sure to occur when the law of God is made void by a national act. **When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest**, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.” *Manuscript Releases*, volume 13, 71.

THE PRINCIPLE THAT ACTUATES

“Character is revealed by a crisis. When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ the sleeping virgins **roused** from their slumbers, and 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. **Character is revealed by circumstances.** Emergencies bring out the true metal of character. **Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest** whether or not there is any real faith in the promises of the word of God. **It will be made manifest** whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

“Testing times come to **all**. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals.” *Review and Herald*, October 17, 1895.

IS IT SAFE TO WAIT?

“We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. **Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late** to seek for the righteousness of Christ when the guests are called in and examined. **Now is the time** to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of **those who have not prepared themselves by developing a character to stand in a time of crisis.** It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character **through the hours of probation;** but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility. It is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity.

“But the day is coming, and it is close upon us, **when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation,** and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model.” *The Youth’s Instructor*, January 16, 1896.

“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.

Habakkuk's Two Tables #55

PART SIX: 1989

TAKING THE WORLD

EGYPT

He shall stretch forth his hand also upon the countries: and **the land of Egypt** shall not escape. Daniel 11:42.

“Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to **the world**. It is easy living after we are dead. But many are longing for the leeks and onions of **Egypt**. They have a disposition to act and dress as much like **the world** as possible and yet go to heaven. Such climb up some other way. They do not enter through the strait gate and narrow way.” *Testimonies*, volume 1, 131.

“I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of **the world** have lived in the heart without fear of banishment or condemnation. . . . The church has turned back from following Christ her leader and is steadily retreating toward **Egypt**. . . . Have we not been seeking the friendship and applause of **the world** rather than the presence of Christ and a deeper knowledge of His will?” *Testimonies*, volume 5, 217–218.

“The plagues of **Egypt** when God was about to deliver Israel were similar in character to those more terrible and extensive judgments which are to fall upon **the world** just before the final deliverance of God's people.” *The Great Controversy*, 628.

“Many are not growing strong, because they do not take God at his Word. They are conforming to **the world**. Every day they pitch their tents nearer to **Egypt**, when they should encamp a day's march nearer the heavenly Canaan.” *Signs of the Times*, March 6, 1884.

“The Lord God of Israel is to execute judgment upon **the gods of this world**, as upon **the gods of Egypt**.” *Manuscript Releases*, volume 10, 240.

ESCAPE: 6413—deliverance, (that is) escape (-d), remnant. 6412: a refugee: -(that have) escape (-d, -th), fugitive.

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, **the people of every country on the globe will be led to follow** her example.” *Testimonies*, volume 6, 18.

“Foreign nations will **follow the example of the United States**. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” *Testimonies*, volume 6, 395.

Revelation 13:11–15

Revelation 17:10–18, 1–3, 4–6

Daniel 7; Daniel 8; Revelation 13:3–4

ASSYRIA, EGYPT . . .

“The crown removed from **Israel** passed successively to the kingdoms of **Babylon, Medo-Persia, Greece, and Rome**. God says, ‘It shall be no more, until He come whose right it is; and I will give it Him.’” *Education*, 179.

Revelation 17:13; 13:2

“‘These have one mind.’ There will be a universal bond of union, one great harmony, **a confederacy** of Satan’s forces. ‘And shall give their power and strength to the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the Papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.” *Maranatha*, 187.

“Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome**.” *The Great Controversy*, 439.

“**Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” *Testimonies to Ministers*, 38.

STRUCTURE

1798—deadly wound healed—message of the hour—close of probation

EGYPT: LYBIA & ETHIOPIA

But he shall have **power** over the treasures of gold and of silver, and over all the precious things of Egypt: and **the Libyans and the Ethiopians** shall be at his steps. Daniel 11:43.

And he causeth all, both **small and great, rich and poor, free and bond**, to receive a mark in their right hand, or in their foreheads. Revelation 13:16.

“Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that, “**all, both small and great, rich and poor, free and bond**” (Revelation 13:16), shall conform to the customs of the church by observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death.” *The Great Controversy*, 604.

"In short, that contemporary map of shame would be the graphic expression of the atrocity we have come to describe so blandly as the division of the world into North and South, which is to say, in plainer terms, the division of nations, and of populations within nations, into rich and poor. . . .

"It is just such a map of shame that Pope John Paul does hold up to the world in his moral assessment of the geopolitical arrangements that are setting up our future for us. . . .

"On the modern map of world shame that is the subject of so much of John Paul's attention, North and South do not figure as precise geographical terms. Instead, they are global frontiers where wealth and poverty divide not only nations, but societies within nations. . . .

"Whether it is applied in the confines of the United States, or in the world at large, John Paul's moral assessment of North and South is simple and clear. In a morally adjusted economy, he insists, the rich should not get richer if the poor get poorer." *Keys of This Blood*, Malachi Martin, 163–164, 171.

MILITARY MIGHT

Jeremiah 46:8–9; Ezekiel 38:5

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be **at his steps**. Daniel 11:43.

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Revelation 13:17.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be **at his steps**. Daniel 11:43.

STEPS

STEPS: 4703—from **6805**; a step; fig. companionship:- going, step. **6805**: to pace, i.e. step regularly; (upward) to mount; (along) to **march**; (down and caus.) to hurl: –bring, go, march (through), run over.

"With the ungodly there will be a deceptive harmony that but partially conceals a perpetual discord. In their opposition to the will and the truth of God they are united, while on every other point they are rent with hatred, emulation, jealousy, and deadly strife." *Testimonies*, volume 5, 101.

"As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power**—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its

advocates. Jealousy, evil surmising, evilspeaking, are instigated by him to produce discord and dissension.” *Testimonies*, volume 7, 182.

“In this time of prevailing iniquity, the Protestant churches that have rejected a ‘Thus saith the Lord,’ will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. **They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state.** The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.” *Review and Herald*, December 21, 1897.

Habakkuk's Two Tables #56

PART SIX: 1989

But **tidings** out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. Daniel 11:44.

TIDINGS

“What was the result of the outpouring of the Spirit on the Day of Pentecost? **The glad tidings of a risen Saviour** were carried to the uttermost parts of the inhabited world.” *The Acts of the Apostles*, 48.

But tidings out of **the east** and out of **the north** shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. Daniel 11:44.

EAST AND NORTH

THE MESSAGE OF CHRIST'S RIGHTEOUSNESS—ISAIAH 41:2, 25–27

EAST

THE SEALING MESSAGE—REVELATION 7:2–3

THE MESSAGE OF THE SECOND COMING

“Soon there appears **in the east** a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man.” *The Great Controversy*, 640.

1 Kings 18:38–46

NORTH

“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.**

“In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible— doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain ‘Thus saith the Lord,’ the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

“**As the controversy extends into new fields** and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. **As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers.** They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: ‘Show us from the word of God our error’—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.” *The Great Controversy*, 605–606.

“The scenes connected with the working of the man of sin are the last features plainly revealed in this earth’s history. The people now have a special message to give to the world, the third angel’s message.” *Selected Messages*, book 2, 102.

JUDGMENT

Jeremiah 6:22; Ezekiel 29:18–21; Isaiah 10:5–6

DESTROY

“The whole world is to be stirred with enmity against Seventh-day Adventists, because **they will not yield homage to the Papacy**, by honoring Sunday, the institution of this anti-Christian power. It is the purpose of Satan to cause them to be **blotted from the earth**, in order that his supremacy of the world may not be disputed.” *Review and Herald*, August 22, 1893.

“When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.” *Maranatha*, 199.

“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.

“The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. . . . The **“time of trouble, such as never was,”** is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; **but this is not true of the crisis before us. The most vivid presentations cannot reach the magnitude of the ordeal.**” *The Great Controversy*, 621–622.

And he shall plant **the tabernacles of his palace** between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. Daniel 11:45.

PLANT: 5193—to strike in, i.e. fix; spec. to plant (lit. or fig.):—fasten, plant (-er).

TABERNACLES: 168—from **166**; a **tent** (as clearly; conspicuous from a distance): -covering, (dwelling) (place), home, tabernacle, tent **166**: to be clear: -shine.

PALACE: 643—a pavilion or palace-tent:—palace.

And he shall plant the tabernacles of his palace between the **seas** in the glorious holy **mountain**; yet he shall come to his end, and none shall help him. Daniel 11:45.

SEAS

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15.

MOUNTAIN

Isaiah 2:2–3; Daniel 9:20

BETWEEN—BLOCKING THE MESSAGE

“Though being unable to expel God from His throne, Satan has charged God with satanic attributes and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices he has drawn to himself the homage which man should have given to God, and **has planted his satanic throne between the human worshiper and the divine Father.**” *Manuscript Releases*, volume 7, 215.

“Just prior to the coming of the Son of man, there is—and has been for years—a determination on the part of the enemy to cast his hellish shadow right **between** man and his Saviour.” *Manuscript Releases*, volume 6, 7.

“**Satan will try to interpose himself** and discourage the workers, so as to prevent them from giving the message of light and warning.” *Testimonies*, volume 7, 35.

“He, the great Teacher, was in the world; He was the light of the world; but Satan interposed his hellish shadow **between** Him and the souls whom Christ came to save.” *Signs of the Times*, March 20, 1901.

“Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an *obstacle to prevent* God’s light in warnings, reproof, and counsel from coming to the world.” *Selected Messages*, book 2, 19.

“The things of the world are their idols. **These interpose between the soul and Christ**, and the solemn and awful realities that are crowding upon us are but dimly seen and faintly realized.” *Testimonies*, volume 5, 456.

“Let no one run the risk of interposing himself **between** the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out.” *Counsels to Writers and Editors*, 38.

“But when one man allows another to step in **between** him and the duty that God has pointed out to him, . . . such a man, instead of growing and developing, will lose his spirituality.” *Testimonies*, volume 9, 280.

“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.” *Review and Herald*, May 27, 1890.

“Stand out of the way, Brethren. **Do not interpose yourselves between God and His work.**” *Selected Messages*, book 3, 386.

“The Sabbath is the Lord’s test, and no man, be he king, priest, or ruler, is authorized to come **between** God and man.” *Testimonies*, volume 9, 234.

“God means just what He says. Man has interposed **between** God and the people, **and the Lord has sent forth the third angel with the message.**” *Testimonies*, volume 8, 94.

Habakkuk's Two Tables #57

PART SIX: 1989

THE BEGINNING AND THE END
EVERY WORD
DEPTH
THE SPIRIT OF PROPHECY
ELIJAH
THEME
REPETITION OF HISTORY
CONNECTION WITH REVELATION
STRUCTURE

THE BEGINNING AND THE END, EVERY WORD & THE DEPTH

EAST

And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:32–33.

FOUR WINDS

And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree. And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given **to hurt the earth and the sea**, Saying, **Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God** in their foreheads. Revelation 7:1–3.

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

STRIFE

“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.” *The Great Controversy*, 439.

PROGRESSIVE—EVEN NOW

“**The restraining Spirit of God is even now being withdrawn** from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; **but when God shall bid His angels loose**

the winds, there will be such a scene of strife as no pen can picture.” *Testimonies*, volume 6, 408.

THE MIGHTIEST ANGEL

“If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God’s people? How will they be sheltered until the indignation be overpast? John sees **the elements of nature**--earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, **until** the servants of God should be sealed in their foreheads. **The mighty angel is seen ascending from the east** (or sunrising). **This mightiest of angels** has in his hand **the seal of the living God**, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is **the voice of this highest angel** that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.

“Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical Day of Atonement, will be recognized and marked as worthy of God’s protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names **blotted out** of the book of life, and **be left in midnight darkness, having no oil** in their vessels with their lamps. ‘Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.’

“**This sealing of the servants of God is the same that was shown to Ezekiel in vision.** John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men’s hearts failing them for fear.** He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission.” *Testimonies to Ministers*, 445.

LUKE 21

And there shall be signs in the sun, and in the moon, and in the stars; and upon **the earth distress of nations**, with perplexity; **the sea and the waves roaring; Men’s hearts failing them for fear**, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. Luke 21:25–26.

“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**.

“A world is represented in the destruction of Jerusalem, and the warning given then comes sounding down along the line to our time: ‘And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.’ Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity.

“There will be calamities by land and by sea, ‘men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And **then shall they see the Son of man coming in a cloud with power and great glory**.’ In just the same manner that he ascended, will he come the second time to our world. ‘And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.’

“In this perilous time, who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world, at the expense of the principles of righteousness? Of such it will be said, ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.’ O, if men would only hear the last call of mercy that God has sent to our world, warning them of temperance, righteousness, and judgment to come, truth and light and grace would be given them, to be given to the world.

“But ministers and teachers have resisted the light, refused the grace which God has richly provided for them, and abused the opportunities he has graciously presented to them. He looks from his throne, and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. A ‘Thus saith the Lord’ is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Invitations to repentance and the convictions of the Spirit of God are slighted.” *Review and Herald*, December 7, 1897.

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

THE VALLEY OF DRY BONES

“This church in Battle Creek is like **the valley of dry bones**. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have **Brother Jones** obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more.” *The 1888 Materials*, 189.

WAGGONER AND JONES

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. **This is the message that God commanded to be given to the world. It is the third angel’s message**, which is to be proclaimed with **a loud voice**, and **attended with the outpouring of His Spirit** in a large measure.” *Testimonies to Minsters*, 91.

“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.” *The 1888 Materials*, 1710.

THE LAODICEAN MESSAGE

“**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.

REVELATION 18

“**The time of test** is just upon us, for **the loud cry of the third angel** has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. **This is the beginning of the light of the angel whose glory shall fill the whole earth.**” *Selected Messages*, book 1, 362.

THE LATTER RAIN MESSAGE

“**The latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.**” *Review and Herald*, April 21, 1891.

“**Before the work is closed up and the sealing of God’s people is finished**, we shall receive **the outpouring of the Spirit of God**. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.” *Selected Messages*, book 1, 111.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, **the special power of the Holy Spirit** that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**” *Selected Messages*, book 1, 235.

“What power must we have from God that icy hearts, having only a legal religion, **should see** the better things provided for them—**Christ and His righteousness! A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

ADVENTISM

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

“**A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.’

“When the word of the Lord is believed and obeyed, steady advancement will be made. **Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones.** I heard the words spoken: ‘Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.’” *Review and Herald*, November 18, 1902.

“But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light**; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies**, that they may stand upright, and spring into activity. **These bones represent the house of Israel, the church of God**, and the hope of the church is the vivifying influence of the Holy Spirit. **The Lord must breathe upon the dry bones**, that they may live.

“The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb’s book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have ‘a name that thou livest, and art dead.’

“Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“**This class is well represented by the valley of dry bones Ezekiel saw in vision.**” *Review and Herald*, January 17, 1893.

FOUR WINDS & THE DAY OF THE EAST WIND

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

And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree. And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given **to hurt the earth and the sea**, Saying, **Hurt not the earth**, neither the sea, nor the trees, **till we have sealed the servants of our God** in their foreheads. Revelation 7:1–3.

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.

“After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from which the following is an extract:—‘When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. And as you go, **you will find some religious persons who live retired in monasteries**, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.’

“‘It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate; but it was so commanded them.’ And the preceding are the only instructions recorded by Gibbon, as given by Abubekr to the chiefs whose duty it was to issue the commands to all the Saracen hosts. ‘The commands are alike discriminating with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth

to fight against the religion of Jesus, and to propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say.’

“The Seal of God in their Foreheads—In remarks upon chapter 7:1–3, we have shown that the seal of God is the Sabbath of the fourth commandment; and history is not silent upon the fact that there have been observers of the true Sabbath all through the present dispensation. But the question has here arisen with many, Who were those men who at this time had the seal of God in their foreheads, and who thereby became exempt from Mohammedan oppression? Let the reader bear in mind the fact, already alluded to, that there have been those all through this dispensation who have had the seal of God in their foreheads, or have been intelligent observers of the true Sabbath; and let them consider further that what the prophecy asserts is that the attacks of this desolating Turkish power are not directed against them, but against another class. The subject is thus freed from all difficulty; for this is all that the prophecy really asserts. Only one class of persons is directly brought to view in the text; namely, those who have not the seal of God in their foreheads; and the preservation of those who have the seal of God is brought in only by implication. Accordingly, we do not learn from history that any of these were involved in any of the calamities inflicted by the Saracens upon the objects of their hate. They were commissioned against another class of men. And the destruction to come upon this class of men is not put in contract with the preservation of other men, but only with that of the fruits and verdure of the earth; thus, Hurt not the grass, trees, nor any green thing, but only a certain class of men. And in fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy, namely, the face and productions of nature; and, in pursuance of their permission to hurt those men who had not the seal of God in their foreheads, cleaving the skulls of a class of religionists with shaven crowns, who belonged to the synagogue of Satan.

“These were doubtless a class of monks, or some other division of the Roman Catholic Church. Against these the arms of the Mohammedans were directed. And it seems to us that there is a peculiar fitness, if not design, in describing them as those who had not the seal of God in their foreheads; inasmuch as that is the very church which has robbed the law of God of its seal, by tearing away the true Sabbath, and erecting a counterfeit in its place.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 500–502.

THE WINDS—EZEKIEL 37:9; REVELATION 7:1–3

HIS ROUGH WIND

In measure, when it shooteth forth, thou wilt debate with it: **he stayeth his rough wind in the day of the east wind**. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:8–9.

ROUGH: H7186—From **H7185**; *severe* (in various applications):—churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([-necked]), stubborn, + in trouble. **H7185**: A primitive root; properly to *be dense*, that is, tough or *severe* (in various applications): - be cruel, be fiercer, make grievous, be ([ask a], be in, have, seem, would) hard (-en, [labour], -ly, thing), be sore, (be, make) stiff (-en, [-necked]).

Habakkuk's Two Tables #58

PART SIX: 1989

THE CHILDREN OF THE EAST

Genesis 25:5–6

THAT WHICH GOD HAS PREPARED FOR US

““Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. **That which God has prepared for us** is represented in Zechariah, chapters 3 and 4, and 4:12–14: ‘And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’

“The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. **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.

THE WARHORSE

Revelation 9:7, 16–17

THE WILD ASS

And he will be a **wild man**; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:12.

WILD: H6501—From **H6500** in the secondary sense of *running* wild; the *onager*— wild (ass).

Behold, *as wild asses* in the **desert**, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children. Job 24:5.

A **wild ass** used to the **wilderness**, *that snuffeth up the wind* at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Jeremiah 2:24.

And the **wild asses** did stand in the high places, they **snuffed up the wind** like dragons; their eyes did fail, because *there was* no grass. Jeremiah 14:6.

THE WIND

WIND: H7307—From **H7306**; *wind*; by resemblance *breath*, that is, a sensible (or even violent) **exhalation**; figuratively *life, anger, unsubstantiality*; by resemblance **spirit**, but only of a rational being (including its expression and functions). **H7306**: A primitive root; properly to *blow*, that is, *breathe*; only (literally) to *smell* or (by implication *perceive* (figuratively to *anticipate, enjoy*)).

Ezekiel 37:9–10

GENESIS 5

Adam: man

Seth: appointed.

Enos: wretched.

Cainan: lamenting.

Mahalaleel: blessed of God.

Jared: will come or descend.

Enoch: teaching.

Methuselah: His death will bring.

Lamech: weary.

Noah: rest.

Mortal, frail, feeble. *Strong's*.

Fixed, a nest. *Strong's*.

Praise or strength of God. *Strong's*.

Train. *Strong's*.

Man was appointed mortal, frail and wretched, fixed in this world and lamenting his condition. But the blessed of God promised to descend teaching that His death would bring rest to the weary.

REVELATION 7

Juda: Let God be praised. Celebrated.

Reuban: Behold a son.

Gad: Good fortune.

To press or crowd together. *Strong's*.

Aser: Happy.

To be honest. *Strong's*.

Nepthalim: My wrestling.

Manassess: Making to forget.

Simeon: Answering of prayer.

Levi: Joined.

Issachar: A reward.

Zabulon: Exalted or habitation.

Joseph: To add.

Benjamin: Son of my right hand.

Hearing. *Strong's*.

To unite. *Strong's*.

God will be celebrated and praised by the 144,000 as they behold the Son and press together in honesty. They will wrestle in prayer with God, who will then forget their sins, and they will come into unity and receive the reward of the Holy Spirit living within their habitation while exalting Christ as they are added to the redeemed and sit down with Christ at God's right hand.

THE CHILDREN OF THE EAST

Genesis 25:12–18

1. NEBAJOTH: H5032—Feminine plural from H5107; *fruitfulnesses*; *Nebajoth*, a son of Ishmael, and the country settled by him H5107: A primitive root; to *germinate*, that is, (figuratively) to (causatively *make*) *flourish*; also (of words), to *utter*: - bring forth (fruit), make cheerful, increase. An Arabian tribe. *The Seventh-day Adventist Bible Dictionary*, 757.

Genesis 17:20; Genesis 16:10

2. KEDAR: H6938—From H6937; *dusky* (of the skin or the tent); *Kedar*, a son of Ishmael; also (collectively) *bedawin*. H6937: to *be ashy*, that is, *dark* colored; by implication to *mourn* (in sackcloth or sordid garments):—be black (-ish), be (make) dark (-en), X heavily, (cause to) mourn. An Arabian tribe. Famous warriors, Isaiah 21:16, 17. *The Seventh-day Adventist Bible Dictionary*, 620.

3. ADBEEL: H110—Probably from H109 (in the sense of *chastisement*) and H410; *disciplined of God*; *Adbeel*, a son of Ishmael. H109: to *languish*:—*grieve*. H410: H352; *strength*; as adjective *mighty*; especially the *Almighty* (but used also of any *deity*): - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.” An Arabian tribe. *The Seventh-day Adventist Bible Dictionary*, 17.

4. MIBSAM: H4017—From the same as H1314; *fragrant*; *Mibsam*, the name of an Ishmaelite and of an Israelite. H1314: From the same as H1313; *fragrance*; by implication *spicery*; also the *balsam* plant: - smell, spice, sweet (odour). H1313: From an unused root meaning to *be fragrant*; the *balsam* plant: - spice. An Arabian tribe. *The Seventh-day Adventist Bible Dictionary*, 712.

5. MISHMA: H4927—The same as H4926; *Mishma*, the name of a son of Ishmael, and of an Israelite. H4926: From H8085; a *report*:—hearing. H8085: A primitive root; to *hear intelligently* (often with implication of attention, obedience, etc.; causatively to *tell*, etc.): - X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness. An Arabian tribe. *The Seventh-day Adventist Bible Dictionary*, 724.

6. DUMAH: H1746—The same as H1745; a tribe and region of Arabia. H1745: From an unused root meaning to *be dumb*; *silence*; figuratively *death*:—silence. H1820: A primitive root; to *be dumb* or *silent*; hence to *fail* or *perish*; transitively to *destroy*:—cease, be cut down (off), destroy, be brought to silence, be undone, X utterly. An Arabian tribe. *The Seventh-day Adventist Bible Dictionary*, 280.

7. MASSA: H4854—The same as H4853; *burden*; *Massa*, a son of Ishmael. H4853: From H5375; a *burden*; specifically *tribute*, or (abstractly) *portage*; figuratively an *utterance*, chiefly a *doom*, especially *singing*; mental, *desire*: - burden, carry away, **prophecy**, X they set, song, tribute. An Arabian tribe, KJV translators rendered it “prophecy,” a meaning which *massa* has in the sense of prophecy being a pronouncement or an oracle. *The Seventh-day Adventist Bible Dictionary*, 691.

8. HADAR: H2316—Another form for H2315; *chamber*; *Chadar*, an Ishmaelite H2315: From H2314; an *apartment* (usually literally):—([bed] inner) chamber, innermost (-ward) part, parlour, + south, X within. H2314: A primitive root; properly to *inclose* (as a room), that is, (by analogy) to *beset* (as in a siege):—enter a privy chamber. Sharp or pointed. *The Seventh-day Adventist Bible Dictionary*, 429.

9. TEMA: H8485—a son of Ishmael, and the region settled by him: A locality in Arabia. *The Seventh-day Adventist Bible Dictionary*, 1068.

10. JETUR: H3195—Probably from the same as H2905; *encircled* (that is, inclosed); *Jetur*, a son of Ishmael. H2905: From an unused root meaning to *range* in a regular manner; a *row*; hence a *wall*:—row. An ancestor of an Ishmalite tribe. *The Seventh-day Adventist Bible Dictionary*, 575.

11. NAPHISH: H5305—From H5314; *refreshed*; *Naphish*, a son of Ishmael, and his posterity. H5314: A primitive root; to *breathe*, passively, to *be breathed* upon, that is, (figuratively) *refreshed* (as if by a current of air): - (be) refresh selves (-ed). Wealth. *The Seventh-day Adventist Bible Dictionary*, 753.

12. KEDEMAH: H6929—From H6923; *precedence*; *Kedemah*, a son of Ishmael. H6923: A primitive root; to *project* (one self), that is, *precede*; hence to *anticipate*, *hasten*, *meet* (usually for help): - come (go, [flee]) before, + disappoint, meet, prevent. Toward the east. *The children of the east*. *The Seventh-day Adventist Bible Dictionary*, 620.

Prophetically the descendants of Ishmael are a fruitful dark-skinned people that are renowned as warriors but are grieved historically and prophetically on August 11, 1840 and thereafter on September 11, 2001. They are called the children of the east in biblical history. They originated from Arabia where the fragrant spices employed in the Hebrew sanctuary services are grown. The word “assassins” is derived from Islamic history and represents death that is brought about in silence. In the time of the Crusades Islam enclosed, encircled and besieged Catholic Europe, but their subsequent restraints mark the arrival of the refreshing of 1840 through 1844 and on 9/11 2001 through the Sunday law crisis.

Isaiah 27:8; Psalms 48:1–8; Ezekiel 27; Revelation 18:10, 16,19; 8:13; James 5:1–8; Isaiah 23:14–17

Habakkuk's Two Tables #59

PART SIX: 1989

DANIEL AND REVELATION

THE BEGINNING AND THE END

EVERY WORD

DEPTH

THE SPIRIT OF PROPHECY

ELIJAH

THEME

REPETITION OF HISTORY

DANIEL'S CONNECTION WITH REVELATION

STRUCTURE

REVELATION SEVENTEEN

ONE OF THE ANGELS WHICH HAD A VIAL

THE JUDGMENT OF THE GREAT WHORE

Revelation 17:1–2

“**The woman [Babylon] of Revelation 17** is described as ‘arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, *‘Mystery, Babylon the Great, the mother of harlots.’* Says the prophet: ‘I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.’ Babylon is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4–6, 18. **The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome.**” *The Great Controversy*, 382.

BABYLON'S WINE

“The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. **This wine of error is made up of false doctrines.**” *Testimonies to Ministers*, 62.

“The great sin charged against Babylon is that she ‘made all nations drink of the wine of the wrath of her fornication.’ This cup of intoxication which she presents to the world represents **the false doctrines** that she has accepted as **the result of her unlawful connection with the great ones of the earth.**” *The Great Controversy*, 388.

THE WILDERNESS—REVELATION 17:3

Revelation 12:6, 14

DRUNKEN WITH BLOOD

Revelation 17:3–6

“He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: ‘In those days, **after that tribulation**, the sun shall be darkened, and the moon shall not give her light.’ Mark 13:24. The 1260 days, or years, terminated in 1798. **A quarter of a century earlier, persecution had almost wholly ceased.** Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.” *The Great Controversy*, 306.

“**The persecution of the church did not continue throughout the entire period of the 1260 years.** God in mercy to His people cut short the time of their fiery trial. In foretelling the ‘great tribulation’ to befall the church, the Saviour said: ‘Except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798.” *The Great Controversy*, 266–267.

THE MYSTERY OF THE WOMAN, AND THE BEAST

Revelation 17:7

A MYSTERY—COLOSSIANS 1:26–27; 2 THESSALONIANS 2:7

THE BEAST THAT CARRIES HER—REVELATION 17:7

Daniel 7:17

THEY GIVE THEIR KINGDOM & RECEIVE POWER—REVELATION 17:16–17; 12

And **the woman** which thou sawest is **that great city**, which **reigneth over the kings** of the earth. Revelation 17:18.

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power**—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate.” *Testimonies*, volume 7, 182.

And the woman which thou sawest is **that great city**, which reigneth over the kings of the earth. Revelation 17:18.

CITY/KINGDOM

Revelation 3:12; 11:8, 13; 14:8; 16:19; 18:10, 16, 18, 19, 21; 20:9; 21:2, 10, 14–16, 18, 19, 21, 23; 22:14, 19

PEOPLES, AND MULTITUDES, AND NATIONS, AND TONGUES

Revelation 17:1, 15

SEVEN HILLS

And here *is* the mind which hath wisdom. The seven heads are **seven mountains, on which the woman sitteth**. Revelation 17:9.

“At last he beheld in the distance **the seven-hilled city**. ‘With deep emotion he [Luther] prostrated himself upon the earth, exclaiming: ‘Holy Rome, I salute thee!’” *The Great Controversy*, 124.

THE BEAST THAT WAS AND IS NOT—REVELATION 17:8

SHALL ASCEND

Daniel 11:40.

AGAINST: 5921—to ascend, intrans. (be high) or act. (mount)—arise (up). (cause to) ascend up.

Isaiah 14:13–14

“In this time of prevailing iniquity, the Protestant churches that have rejected a ‘Thus saith the Lord,’ will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. They will work upon the rulers of the land to make laws **to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God**. The Roman Catholic principles will be taken under the protection of the state. The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.” *Review and Herald*, December 21, 1897.

OUT OF THE BOTTOMLESS PIT—REVELATION 9:2; 11:7; 20:1–3

“That the expression ‘**bottomless pit**’ represents the earth in **a state of confusion and darkness** is evident from other scriptures.” *The Great Controversy*, 658.

“‘When they shall have finished [are finishing] their testimony.’ The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as ‘**the beast that ascendeth out of the bottomless pit**.’ In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view **a new manifestation of Satanic power**.” *The Great Controversy*, 268.

“I told him that the Lord had shown me in vision that **mesmerism** was **from the Devil, from the bottomless pit**, and that it would soon go there, with those who continued to use it.” *Review and Herald*, July 21, 1851.

PERDITION—2 THESSALONIANS 2:3

THE LAMB’S BOOK—REVELATION 13:3, 4, 8

THE BEAST THAT WAS, AND IS NOT, AND YET IS AND SHALL ASCEND

WAS AND IS NOT

“The periods here mentioned—‘forty and two months,’ and ‘a thousand two hundred and threescore days’—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.” *The Great Controversy*, 266.

SHALL ASCEND

“The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause ‘the earth and them which dwell therein’ to worship the papacy—there symbolized by the beast ‘like unto a leopard.’ The beast with two horns is also to say ‘to them that dwell on the earth, that they should make an image to the beast;’ and, furthermore, it is to command all, ‘both small and great, rich and poor, free and bond,’ to receive the mark of the beast. Revelation 13:11–16. It has been shown that the United States is the power represented by the beast with lamblike horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And **prophecy foretells a restoration of her power**. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘his deadly wound was healed: and all the world wondered after the beast.’ Paul states plainly that the ‘man of sin’ will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life.’ Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.” *The Great Controversy*, 578.

THERE ARE SEVEN KINGS

REVELATION 17:10–11

“There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, point by point, **the history of the kingdoms there represented.**” *Testimonies to Ministers*, 112.

BABYLON, MEDO-PERSIA, GREECE, AND ROME

“**The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome.** God says, ‘It shall be no more, until He come whose right it is; and I will give it Him.’” *Education*, 179.

FIVE ARE FALLEN

BABYLON, MEDO-PERSIA, GREECE, PAGAN ROME, AND PAPAL ROME

Daniel 7: 7, 8, 11, 12

ONE IS

Isaiah 23

THE NEXT TO COME ON THE STAGE

“I saw that the two-horned beast had a dragon’s mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw **the Mother of Harlots; that the mother was not the daughters**, but separate and distinct from them. She has had her day, and it is past, and **her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints.** I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.” *Spalding and Magan*, 1.

A NEW POWER

“At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States.” *Signs of the Times*, February 8, 1910.

ONLY ONE

“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.

Habakkuk's Two Tables #60

PART SIX: 1989

DANIEL AND REVELATION

THE SPIRIT OF PROPHECY

ELIJAH

THEME

REPETITION OF HISTORY

DANIEL'S CONNECTION WITH REVELATION

STRUCTURE

REVELATION SEVENTEEN

ONE IS YET TO COME

Revelation 17:12

WHEN HE COMETH, HE MUST CONTINUE A SHORT SPACE—REVELATION 17:10–11

ONE HOUR KINGS—REVELATION 17:12

RECEIVE POWER AND GIVE THEIR KINGDOM AND POWER TO THE BEAST—REVELATION 17:12, 13, 17

THE BEAST IS THE EIGHTH—REVELATION 17:11

THE TEN HORNS ARE TEN KINGS—REVELATION 17:13

“In the scene representing the work of Christ for us, and the determined accusation of Satan against us, Joshua stands as the high priest, and makes request in behalf of God's commandment-keeping people. **At the same time** Satan represents the people of God as great sinners, and presents before God the list of sins he has tempted them to commit through their lifetime, and urges that because of their transgressions, they be given into his hands to destroy. He urges that they should not be protected by ministering angels against the confederacy of evil. He is full of anger because he cannot bind the people of God into bundles with the world, to render to him complete allegiance. **Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints--with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.

“God has a controversy with **the world**. When the judgment shall sit, and the books shall be opened, He has an awful account to settle, which would now make the world fear and tremble were men not blinded and bewitched by satanic delusions and deceptions. God will call the world to account for the death of His only-begotten Son, whom to all intents and purposes the world has crucified afresh, and put to open shame in **the persecution of His people**. The world has rejected Christ in the person of His saints, has refused His messages in the refusal of the messages of prophets, apostles, and messengers. They have rejected those who have been colaborers with Christ, and for this they will have to render an account.” *Testimonies to Ministers*, 38–39.

JOSHUA AND THE ANGEL

“In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. His perfect obedience to God’s law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: ‘The Lord rebuke thee, O Satan. These are the purchase of My blood, brands plucked from the burning.’ And to those who rely on Him in faith, He gives the assurance, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ Zechariah 3:4.

“All who have put on the robe of Christ’s righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection will Christ permit to pass under the enemy’s power. His word is pledged: ‘**Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.**’ Isaiah 27:5. The promise given to Joshua is given to all: ‘If thou wilt keep My charge, . . . I will give thee places to walk among these that stand by.’ Zechariah 3:7. Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God.

“**Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people in the closing scenes of the great day of atonement.** The remnant church will **then** be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.

“Those who are true to God will be menaced, denounced, proscribed. They will be ‘betrayed both by parents, and brethren, and kinsfolks, and friends,’ even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair.” *Prophets and Kings*, 586–588.

Isaiah 27:1–9; Ezekiel 27; Revelation 18

TEN

“We **have come to a time when** God’s sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168–1169.

AHAB

Psalm 83; Ezekiel 30; Genesis 10; Daniel 7; Revelation 12

THESE HAVE ONE MIND—REVELATION 17:13–14

“Revelation 17:13–14 quoted. ‘These have one mind.’ There will be a **universal bond of union**, one great harmony, a **confederacy of Satan’s forces**. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, **all the corrupt powers that have apostatized from allegiance to the law of Jehovah**. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Law-giver identifies Himself as the Creator of the heavens and the earth.” *The Seventh-day Adventist Bible Commentary*, 983.

WAR WITH THE LAMB—REVELATION 17:14

“The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A Confederacy; . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the

houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’

“I am instructed to say to those who know the truth, ‘Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’

“‘And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,’—without the robe of Christ’s righteousness—’and they see his shame.’ . . .

“These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, ‘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.’” *Bible Training School*, December 1, 1902.

SPIRITUALISM

“**Spiritualism** asserts that men are unfallen demigods; that ‘each mind will judge itself;’ that ‘true knowledge places men above all law;’ that ‘all sins committed are innocent;’ for ‘whatever is, is right,’ and ‘God doth not condemn.’ The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, ‘It matters not what you do; live as you please, heaven is your home.’ Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

“With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom? At the same time anarchy is seeking to sweep away all law, not only divine, but human. **The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution**—all are tending to involve the whole world in a struggle similar to that which convulsed France.” *Education*, 227–228.

ISAIAH 8

ASSOCIATE YOURSELVES WITH SECRET SOCIETIES

“The Lord declares through the prophet Isaiah: ‘Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.’ Isaiah 8:9–13.

“There are those who question whether it is right for Christians to belong to **the Free Masons and other secret societies**. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God’s Word.” *Evangelism*, 617–618.

A CONFEDERACY OF COVETOUSNESS

“In these last days, there are arising strange fallacies and man-made theories which God declares shall be broken in pieces. **The spirit of covetousness** has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have done in order to reach their object. **Men occupying high positions of trust have revealed this unlawful desire for gain**; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities.

“The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not. A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples.” *Review and Herald*, July 18, 1907.

THESE SOCIETIES OFFER SOME ADVANTAGES

“In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the un-Christlikeness of **the whole confederacy**. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.

“These societies offer some advantages which from a human point of view appear like great blessings, but not so when judged by the Lord’s measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: ‘I saw him “taking root,” but I “cursed his habitation”’ (Job 5:3). They are Satan’s traps, his net to entangle souls.” *Selected Messages*, book 2, 131.

AN OVERWHELMING SURPRISE

“O that God’s people had a sense of **the impending destruction of thousands of cities**, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. **‘Say ye not, A confederacy, . . . neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’**

“The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. 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.**

“Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as **an overwhelming surprise.**” *Review and Herald*, September 10, 1903.

THE TEN HORNS SHALL HATE THE WHORE

Revelation 17:16–17

2 Kings 9:29–37; Leviticus 21:9

Psalms 22:7–20; Acts 4:24–28; Psalms 2:1–4; Psalms 83:1–5; Psalms 48:1–8

Revelation 18:1–3; 4–8; 9–20; 21–24

Habakkuk's Two Tables (#57 Repeated) #61

PART SIX: 1989

THE BEGINNING AND THE END
EVERY WORD
DEPTH
THE SPIRIT OF PROPHECY
ELIJAH
THEME
REPETITION OF HISTORY
CONNECTION WITH REVELATION
STRUCTURE

THE BEGINNING AND THE END, EVERY WORD & THE DEPTH

EAST

And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, but of peace, as in all churches of the saints. 1 Corinthians 14:32–33.

FOUR WINDS

And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree. And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given **to hurt the earth and the sea**, Saying, **Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God** in their foreheads. Revelation 7:1–3.

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

STRIFE

“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.” *The Great Controversy*, 439.

PROGRESSIVE—EVEN NOW

“**The restraining Spirit of God is even now being withdrawn** from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; **but when God shall bid His angels loose**

the winds, there will be such a scene of strife as no pen can picture.” *Testimonies*, volume 6, 408.

THE MIGHTIEST ANGEL

“If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God’s people? How will they be sheltered until the indignation be overpast? John sees **the elements of nature**--earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, **until** the servants of God should be sealed in their foreheads. **The mighty angel is seen ascending from the east** (or sunrising). **This mightiest of angels** has in his hand **the seal of the living God**, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life. It is **the voice of this highest angel** that had authority to command the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose.

“Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God. Those whose hands are not clean, whose hearts are not pure, will not have the seal of the living God. Those who are planning sin and acting it will be passed by. Only those who, in their attitude before God, are filling the position of those who are repenting and confessing their sins in the great anti-typical Day of Atonement, will be recognized and marked as worthy of God’s protection. The names of those who are steadfastly looking and waiting and watching for the appearing of their Saviour—more earnestly and wishfully than they who wait for the morning—will be numbered with those who are sealed. Those who, while having all the light of truth flashing upon their souls, should have works corresponding to their avowed faith, but are allured by sin, setting up idols in their hearts, corrupting their souls before God, and polluting those who unite with them in sin, will have their names **blotted out** of the book of life, and **be left in midnight darkness, having no oil** in their vessels with their lamps. ‘Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.’

“**This sealing of the servants of God is the same that was shown to Ezekiel in vision.** John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men’s hearts failing them for fear.** He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission.” *Testimonies to Ministers*, 445.

LUKE 21

And there shall be signs in the sun, and in the moon, and in the stars; and upon **the earth distress of nations**, with perplexity; **the sea and the waves roaring; Men’s hearts failing them for fear**, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. Luke 21:25–26.

“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**.

“A world is represented in the destruction of Jerusalem, and the warning given then comes sounding down along the line to our time: ‘And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.’ Yes, the sea shall pass its borders, and destruction will be in its track. It will engulf the ships that sail upon its broad waters; and with the burden of their living freight, these will be hurled into eternity.

“There will be calamities by land and by sea, ‘men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And **then shall they see the Son of man coming in a cloud with power and great glory**.’ In just the same manner that he ascended, will he come the second time to our world. ‘And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.’

“In this perilous time, who will be found traitors? Who will choose the friendship of the enemies of Christ? Who will accept the bribery of the world, at the expense of the principles of righteousness? Of such it will be said, ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.’ O, if men would only hear the last call of mercy that God has sent to our world, warning them of temperance, righteousness, and judgment to come, truth and light and grace would be given them, to be given to the world.

“But ministers and teachers have resisted the light, refused the grace which God has richly provided for them, and abused the opportunities he has graciously presented to them. He looks from his throne, and sees warnings despised, convictions set aside, and the truth buried beneath the rubbish of tradition. A ‘Thus saith the Lord’ is counted as an idle tale. Fables are chosen before the truth of heavenly origin. Invitations to repentance and the convictions of the Spirit of God are slighted.” *Review and Herald*, December 7, 1897.

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

THE VALLEY OF DRY BONES

“This church in Battle Creek is like **the valley of dry bones**. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have **Brother Jones** obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more.” *The 1888 Materials*, 189.

WAGGONER AND JONES

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. **This is the message that God commanded to be given to the world. It is the third angel’s message**, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” *Testimonies to Minsters*, 91.

“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.” *The 1888 Materials*, 1710.

THE LAODICEAN MESSAGE

“**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.

REVELATION 18

“**The time of test** is just upon us, for **the loud cry of the third angel** has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. **This is the beginning of the light of the angel whose glory shall fill the whole earth.**” *Selected Messages*, book 1, 362.

THE LATTER RAIN MESSAGE

“**The latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.**” *Review and Herald*, April 21, 1891.

“**Before the work is closed up and the sealing of God’s people is finished**, we shall receive **the outpouring of the Spirit of God**. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.” *Selected Messages*, book 1, 111.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, **the special power of the Holy Spirit** that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**” *Selected Messages*, book 1, 235.

“What power must we have from God that icy hearts, having only a legal religion, **should see** the better things provided for them—**Christ and His righteousness! A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

ADVENTISM

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

“**A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.’

“When the word of the Lord is believed and obeyed, steady advancement will be made. **Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones.** I heard the words spoken: ‘Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.’” *Review and Herald*, November 18, 1902.

“But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light**; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies**, that they may stand upright, and spring into activity. **These bones represent the house of Israel, the church of God**, and the hope of the church is the vivifying influence of the Holy Spirit. **The Lord must breathe upon the dry bones**, that they may live.

“The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb’s book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have ‘a name that thou livest, and art dead.’

“Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“**This class is well represented by the valley of dry bones Ezekiel saw in vision.**” *Review and Herald*, January 17, 1893.

FOUR WINDS & THE DAY OF THE EAST WIND

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

And after these things I saw four angels standing on the four corners of the earth, **holding the four winds of the earth**, that the wind should not blow on the earth, nor on the sea, nor on any tree. And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given **to hurt the earth and the sea**, Saying, **Hurt not the earth**, neither the sea, nor the trees, **till we have sealed the servants of our God** in their foreheads. Revelation 7:1–3.

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.

“After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from which the following is an extract:—‘When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. And as you go, **you will find some religious persons who live retired in monasteries**, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.’

“‘It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate; but it was so commanded them.’ And the preceding are the only instructions recorded by Gibbon, as given by Abubekr to the chiefs whose duty it was to issue the commands to all the Saracen hosts. ‘The commands are alike discriminating with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth

to fight against the religion of Jesus, and to propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say.’

“The Seal of God in their Foreheads—In remarks upon chapter 7:1–3, we have shown that the seal of God is the Sabbath of the fourth commandment; and history is not silent upon the fact that there have been observers of the true Sabbath all through the present dispensation. But the question has here arisen with many, Who were those men who at this time had the seal of God in their foreheads, and who thereby became exempt from Mohammedan oppression? Let the reader bear in mind the fact, already alluded to, that there have been those all through this dispensation who have had the seal of God in their foreheads, or have been intelligent observers of the true Sabbath; and let them consider further that what the prophecy asserts is that the attacks of this desolating Turkish power are not directed against them, but against another class. The subject is thus freed from all difficulty; for this is all that the prophecy really asserts. Only one class of persons is directly brought to view in the text; namely, those who have not the seal of God in their foreheads; and the preservation of those who have the seal of God is brought in only by implication. Accordingly, we do not learn from history that any of these were involved in any of the calamities inflicted by the Saracens upon the objects of their hate. They were commissioned against another class of men. And the destruction to come upon this class of men is not put in contract with the preservation of other men, but only with that of the fruits and verdure of the earth; thus, Hurt not the grass, trees, nor any green thing, but only a certain class of men. And in fulfillment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy, namely, the face and productions of nature; and, in pursuance of their permission to hurt those men who had not the seal of God in their foreheads, cleaving the skulls of a class of religionists with shaven crowns, who belonged to the synagogue of Satan.

“These were doubtless a class of monks, or some other division of the Roman Catholic Church. Against these the arms of the Mohammedans were directed. And it seems to us that there is a peculiar fitness, if not design, in describing them as those who had not the seal of God in their foreheads; inasmuch as that is the very church which has robbed the law of God of its seal, by tearing away the true Sabbath, and erecting a counterfeit in its place.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 500–502.

THE WINDS—EZEKIEL 37:9; REVELATION 7:1–3

HIS ROUGH WIND

In measure, when it shooteth forth, thou wilt debate with it: **he stayeth his rough wind in the day of the east wind**. By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:8–9.

ROUGH: H7186—From **H7185**; *severe* (in various applications):—churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([-necked]), stubborn, + in trouble. **H7185**: A primitive root; properly to *be dense*, that is, tough or *severe* (in various applications): - be cruel, be fiercer, make grievous, be ([ask a], be in, have, seem, would) hard (-en, [labour], -ly, thing), be sore, (be, make) stiff (-en, [-necked]).

Habakkuk's Two Tables #61

PART SIX: 1989

THE BEGINNING AND THE END

EVERY WORD

DEPTH

THE SPIRIT OF PROPHECY

ELIJAH

THEME

REPETITION OF HISTORY

STRUCTURE

CONNECTION WITH REVELATION

A SHORT TIME

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that **he hath but a short time**. Revelation 12:11-12.

A SHORT SPACE—ONE HOUR

And there are seven kings: five are fallen, and one is, *and the other is not yet come*; and **when he cometh, he must continue a short space**. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings **one hour** with the beast. Revelation 17:10–12.

THE DEVIL COMES DOWN

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. Woe to the inhabitants of the earth and of the sea! for **the devil is come down unto you**, having great wrath, because he knoweth that he hath but a short time. Revelation 12:11-12.

THE SUNDAY LAW

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

THE INHABITERS OF THE EARTH

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, *ye* heavens, and *ye* that dwell in them. **Woe to the inhabitants of the earth and of the sea!** for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Revelation 12:11-12.

THE THIRD WOE

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, **Woe, woe, woe, to the inhabitants of the earth** by reason of the other voices of the trumpet of the three angels, which are yet to sound! Revelation 8:13.

1844–9/11

The second woe is past; *and*, behold, the third woe cometh quickly. And **the seventh angel sounded**; and there were great voices in heaven, saying, **The kingdoms of this world are become *the kingdoms* of our Lord**, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. **And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets**, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

And **the temple of God was opened in heaven**, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 11:14–19.

THOSE WHO DESTROY THE EARTH—REVELATION 20:7–15

“I saw that **the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.” *Early Writings*, 36.

“1. On page 33 is given the following: ‘I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.’

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The **commencement** of that time of trouble,’ here mentioned **does not refer to the time when the plagues shall begin to be poured out**, but to **a short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check** so as not to prevent the work of the third angel. **At that time the ‘latter rain,’ or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

And there shall be signs in the sun, and in the moon, and in the stars; and upon **the earth distress of nations**, with **perplexity**; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. Luke 21:25–26.

1838

“As the prophetic period of this trumpet commenced by the voluntary surrender of power into the hands of the Turks by the Christian emperor of the East, so we might justly conclude that its termination would be marked by the voluntary surrender of that power by the Turkish Sultan back again into the hands of the Christians. **In 1838 Turkey became involved in war with Egypt.** The Egyptians bid fair to overthrow the Turkish power. **To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government.** Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding.

“Passing over the 10th and a portion of the 11th chapters of Revelation, the series of trumpets is again taken up in verse 14 of chapter 11. The events of this trumpet are described in the five following verses. They are such as to show that this trumpet witnesses the conclusion of all earthly kingdoms and the beginning of the everlasting reign of Christ. Among the events introduced is the opening of the temple of God in heaven. Verse 19. This was the commencement of the work of cleansing the sanctuary, as explained in the exposition of that subject,—a work which constitutes the finishing of the mystery of God spoken of in Revelation 10:7, and marks the beginning of the sounding of the seventh trumpet. It is therefore evident that the seventh angel began to sound in the autumn of 1844; and the little space termed ‘quickly,’ which was to intervene between the second and third woes, reached from August 11, 1840, where the sixth trumpet ceased to sound, to the autumn of 1844 where the seventh commenced. The 18th verse of Revelation 11 shows that this trumpet covers the concluding troubles of the last days, and reaches over to the destruction of the wicked at the end of the thousand years of Revelation 20.” Uriah Smith, *Synopsis of Present Truth*, 218.

“December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said ‘heaven,’ in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said ‘earth’ He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

“Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that **the powers of earth are now being shaken** and that events come in order. **War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth**, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations.**” *Early Writings*, 41.

WOE TO THE EARTH AND THE SEA

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Revelation 12:12.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on **the earth, nor on the sea**, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to **the four angels**, to whom it was given **to hurt the earth and the sea**, Saying, Hurt not **the earth, neither the sea**, nor the trees, till we have sealed the servants of our God in their foreheads. Revelation 7:1–3.

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.

HAVING GREAT WRATH

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, **having great wrath**, because he knoweth that he hath but a short time. Revelation 12:12.

For **then shall be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Matthew 24:21–22.

REVELATION 18:1–8

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 19:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**” *The 1888 Materials*, 926.

TWO VOICES

“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.

“Christ had just cleansed the temple of those who defiled it with forbidden traffic. Divinity had flashed through humanity, and men had seen the glory and power of God manifested before them.” *Review and Herald*, April 9, 1889.

And **the third angel** followed them, saying with a loud voice, **If any man** worship the beast and his image, and receive *his* mark in his forehead, or in his hand, **The same** shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Revelation 14:9–11.

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.

REACHED UNTO HEAVEN—REVELATION 18:5

“God instituted the Sabbath as a sign of his authority and power, and the Papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction. The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun-worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the Church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshipers even in the Catholic Church; and **while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony with his law, and to observe the Sabbath of his appointing.** The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with his glory. The cry is sounding to the honest in heart to ‘come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.’ ‘And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’ ‘Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.’” *Signs of the Times*, November 19, 1894.

DOUBLE UNTO HER—REVELATION 18:6

Revelation 6:9–11

“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.

“The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. **When those who have had abundance of light throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown.”** *Review and Herald*, June 15, 1897.

“**Take each verse of this chapter**, and read it carefully, **especially the last two:** [verse 23, 24 quoted.]” *Manuscript Releases*, volume 16, 269–270.

ESPECIALLY THE LAST TWO—REVELATION 18:21–24

INTO THE EUPHRATES—JEREMIAH 51: 61–64

THE VOICE OF THE BRIDE . . .

Jeremiah 25:10–11; Jeremiah 7:34

REVELATION 13

“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 ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

Habakkuk's Two Tables #62

PART SIX: 1989

THE SPIRIT OF PROPHECY

ELIJAH

THEME

REPETITION OF HISTORY

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

“**Scenes similar to those described in these words will take place.** We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“‘And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 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 12:1–4.” *Manuscript Releases*, number 13, 394.

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. Daniel 11:29.

“The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in **A.D.330**, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of **the West expired in A.D.476**.

“This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

THE SHIPS OF CHITTIM

For **the ships of Chittim** shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. Daniel 11:30.

“The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: ‘From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Aegean Seas. So also Jochri on the same place.’ Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, **Carthage**.

“Was ever a naval warfare with Carthage as a base of operations, waged against the Roman empire? We have but to think of the terrible onslaught of **the Vandals** upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428–468 mark the career of Genseric.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280–281.

GRIEVED AND RETURN

For the ships of Chittim shall come against him: therefore **he shall be grieved, and return**, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. Daniel 11:30.

“‘He shall be grieved and return.’ This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its ‘eternal city’ pillaged by the enemy.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

INDIGNATION AGAINST THE COVENANT

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have **indignation against the holy covenant**: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. Daniel 11:30.

“‘Indignation against the covenant;’ that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics. The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God’s word. And the emperors of Rome, the eastern division of which still continued, **had intelligence, or connived with the Church of Rome**, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down ‘heresy.’ The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

ARMS SHALL STAND ON HIS PART

And **arms shall stand on his part**, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. Daniel 11:31.

Papal Trip to Mark ‘Baptism’ Of France

By **DIANA GEDDES** *Special to the Register*

PARIS—John Paul II is coming to France this month—his fifth visit since becoming Pope in 1978—to celebrate the 15th centenary of the baptism of Clovis, the first Western Christian king and founder of the modern French nation.

It was as a result of that baptism—traditionally believed to have taken place in Reims in **496 A. D.**—that France glories in the title of the “eldest daughter of the Church.” . . .

It was in Reims that Clovis, pagan leader of the Salian Franks, was baptized by St. Remi, the bishop of Reims, in the presence of all the kings nobles. He was to give to France (then still

known as Gaul) its name, its capital, its first royal dynasty (the Merovingians, named after his grandfather, Merovec), and its official faith.

Some have suggested that Clovis' baptism was also the baptism of France. . . . The king's baptism did, however, mark the first official recognition of Christianity in a country still dominated by paganism and Arianism (the early Christian heresy which denied the divinity of Christ).

The history of France and of Europe, and indeed the history of the Catholic Church would not have been the same if this baptism had not taken place. . . . Celebrating Clovis' baptism endorses the traditional view that **his conversion marked the actual founding of France**. "By celebrating the baptism of Clovis, the French republic is unilaterally endorsing a certain Christian image of France," he wrote. "To remember Clovis is to recall monarchic religious and the divine rights of kings. . . .

Shortly after establishing himself as king, Clovis fell in love with and married Clotilda, a beautiful Bergundian princess who had been left a penniless orphan after the brutal murder of her parents by her wicked uncle, the king of Burgundy. A devout Catholic, Clotilda was to play a key role in her pagan husband's conversion to Christianity.

According to tradition, Clovis' spiritual turning point came in **496** during the battle of Tobiac against the Alemanni (another invading Germanic tribe). When all appeared lost for the Franks, Clovis raised his eyes to the heavens and cried out, "God of Clotilda, if you give me victory, I will become a Christian." The Alamanni turned and fled.

Not long after this, during Clovis' baptism, a second miracle reportedly occurred. The baptizing priest, who had been sent to bring the holy oil to the baptistery, was unable to push his way back through the hordes of Clovis' Frankish warriors crowding around the cathedral. The situation was saved by the sudden arrival of a white dove, which was seen to descend with a holy vial which it carefully placed in Clovis' hands.

In the 25 years of his reign, Clovis . . . managed to drive off the waves of barbarian invaders and greatly extend his realm's boundaries to the east and south, **consolidating his power through an alliance with the Church**. . . .

It is not yet known whether French President Jacques Chirac, who will meet the Pope upon his arrival in France on September 19, will attend the anniversary celebration of Clovis' baptism three days later in Reims Cathedral. He may now consider it politically ill-advised. But there is little doubt that his predecessor and political mentor, General Charles de Galle, would have gone.

"For me," de Galle said, "the history of France begins with Clovis. My country is Christian and I begin to count the history of France from the arrival of a Christian king bearing the name of the Franks." *The National Catholic Register*, September 8, 1996.

THE SANCTUARY OF STRENGTH

And arms shall stand on his part, and **they shall pollute the sanctuary of strength**, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. Daniel 11:31.

“The power of the empire was committed to the carrying on of the work before mentioned. ‘And they shall pollute the sanctuary of strength,’ or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

TAKE AWAY THE DAILY

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away the daily sacrifice**, and they shall place the abomination that maketh desolate. Daniel 11:31.

“‘And they shall take away the daily sacrifice.’ It was shown, on Daniel 8:13, that sacrifice is a word erroneously supplied; that it should be desolation; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The ‘daily’ desolation was paganism, the ‘abomination of desolation’ is the papacy. But it may be asked how this can be the papacy; since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the ‘daily’ desolation, and the other is pre-eminently the transgression or ‘abomination’ of desolation.

“How was the daily, or paganism, taken away? As **this is spoken of in connection with the placing or setting up of the abomination of desolation**, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year **A.D.508**, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, **A.D.496**, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of ‘Most Christian Majesty’ and ‘Eldest Son of the Church.’ Between that time and **A.D.508**, by alliances, capitulations and conquests, the Arberici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

“From the time when these successes were fully accomplished; namely, **508**, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282–283.

SHALL PLACE THE ABOMINATION

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and **they shall place the abomination that maketh desolate**. Daniel 11:31.

“Let it be marked that in this year, **508**, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

“Further evidence regarding the time is supplied by the prophecy of Daniel 12:11, where it is stated that ‘from the time that the daily sacrifice shall be taken away, . . . there shall be a thousand two hundred and ninety days.’ As verses 4, 6, 7, 8, 9 of this chapter speak of the ‘time of the end,’ we may reasonably conclude the same time is meant in verse 11. Reckoning back 1290 ‘days,’ or years, from the ‘time of the end,’ which began A.D.1798, we are brought to the year A.D.508.

“From these evidences we think it clear that the daily, or paganism, was taken away in A.D.508. This was preparatory to the setting up, or establishment of the papacy, which was a separate and subsequent event. Of this the prophetic narrative now leads us to speak.

“‘And they shall place the abomination that maketh desolate.’ Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without a parallel.

“When Justinian was about to commence the Vandal war, A.D.533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople as to which should have the precedence, by giving the preference to Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the *Apocalypse*, by Reverend George Croly, of England, published in 1827, presents a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the letter of Justinian was expressed:

“Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch.

“Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

“Therefore, we have made no delay in subjecting and uniting to your holiness all the priests of the whole East. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is **THE HEAD OF ALL THE HOLY CHURCHES**; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.’—Croly, 114,115. . . .

“. . . the highest authorities among the civilians and annalists of Rome, . . . ascend to Justinian as the only legitimate source, and rightly date the title from **the memorable year 533**.”

...

“Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. . . .

“Belisarius entered Rome December 10, 536. But this was not an end of the struggle; . . .

“The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the city walls; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. **In the month of March, 538**, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

“Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his **exercising the power conferred upon him by Justinian five years before**. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 285–288.

PRESENT TRUTH

“In every age the gospel ministry has tended to the same end. But every minute specification is not revealed in the Word of God. He desires us to use our reason and experience, by their help adopting methods and plans which, under the existing circumstances, are for the benefit of the church and the schools and the other institutions which have been established. ‘By their fruits ye shall know them.’ If erroneous opinions are entertained, search the Scriptures with hearts which are humbled before God. Pray to

the Lord, believing that He hears, and that He is a rewarder of those who diligently seek Him. If we will only believe, we shall receive the help we need.

“The message ‘Go forward’ is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God’s Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God’s messengers **the scroll is being unrolled to the world.** Instructors in our schools should never be bound about by being told that **they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak.** Let not any minister feel under bonds or be gauged by men’s measurement. The gospel must be fulfilled **in accordance with the messages God sends.** That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God’s message for this time.” *The 1888 Materials*, 133.

THE TRUMPETS

“**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 . . . **on the 11th of August, 1840**, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.**” *The Great Controversy*, 334–335.

THE 1843 CHART

“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.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily’; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.” *Early Writings*, 74–75.

Habakkuk's Two Tables #63

PART SIX: 1989

THE SPIRIT OF PROPHECY

ELIJAH

THEME

REPETITION OF HISTORY

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in **the eleventh of Daniel** has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make them white, *even* to the time of the end: because *it is* yet for a time appointed. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

“**Scenes similar to those described in these words will take place.** We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:

“‘And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 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 12:1–4.” *Manuscript Releases*, number 13, 394.

Daniel 7:8, 20, 24; 8:9–12, 13–14; Revelation 13:2, 12, 11; 17:17

Daniel 12:7; Leviticus 26:3–12; 28–34; Deuteronomy 4:1–7, 27; 28:64;
Jeremiah 9:13–16; 31:10–11

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.” *Selected Messages*, book 2, 69.

Habakkuk's Two Tables #64

PART SIX: 1989

LUKE 21

And there shall be signs in the sun, and in the moon, and in the stars; and upon **the earth distress of nations**, with perplexity; **the sea and the waves roaring; Men's hearts failing them for fear**, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. Luke 21:25–26.

“This sealing of the servants of God is the same that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men's hearts failing them for fear.** He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission.” *Testimonies to Ministers*, 445.

“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.

Habakkuk's Two Tables #65

PART SIX: 1989

Daniel 11:16–17; 11:31

Isaiah 44:6–7; Genesis 16:12; Revelation 11:18; Luke 21:25

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The **commencement** of that time of trouble,’ here mentioned **does not refer to the time when the plagues shall begin to be poured out**, but to **a short period just before** they are poured out, while Christ is in the sanctuary. **At that time**, while the work of salvation is closing, trouble will be coming on the earth, and **the nations will be angry, yet held in check** so as not to prevent the work of the third angel. **At that time the ‘latter rain,’ or refreshing from the presence of the Lord**, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

Revelation 7:1–3; Isaiah 27:8; Ezekiel 37:9

“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.

Revelation 9:7, 16–17

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. Revelation 9:2–3.

Exodus 10:12–15; Genesis 41:6, 23, 27; Psalms 48:4–7; 83:1–5; Ezekiel 27:1–4, 25–26; Isaiah 27:1, 6–10, 13–14; Revelation 18:10, 16, 19; 8:13; James 5:1–8

12. KEDEMAH: H6929—From H6923; *precedence*; *Kedemah*, a son of Ishmael. H6923: A primitive root; to *project* (one self), that is, *precede*; hence to *anticipate*, *hasten*, *meet* (usually for help): - come (go, [flee]) before, + disappoint, meet, prevent. Toward the east. **The children of the east.** *The Seventh-day Adventist Bible Dictionary*, 620.

11. NAPHISH: H5305—From H5314; *refreshed*; *Naphish*, a son of Ishmael, and his posterity. H5314: A primitive root; to *breathe*, passively, to *be breathed* upon, that is, (figuratively) *refreshed* (as if by a current of air): - (be) refresh selves (-ed). Wealth. *The Seventh-day Adventist Bible Dictionary*, 753.

Habakkuk's Two Tables #66

PART SEVEN: JOSIAH

AARON'S FOUNDATIONAL REJECTION—EXODUS 32

“Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. **In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt.** In the great **disappointment** of 1844 the faith of His people was tested **as was that of the Hebrews at the Red Sea.**” *Testimonies*, volume 8, 115–116.

Exodus 32:1–4

SELF-PRESERVATION; AN IMAGE TO THE BEAST AND A FALSE ALTAR

“**Aaron feared for his own safety**; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude. His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in **imitation of the gods of Egypt**. The people proclaimed, ‘These be thy gods, O Israel, which brought thee up out of the land of Egypt.’ And Aaron basely permitted this insult to Jehovah. He did more. Seeing with what satisfaction the golden god was received, **he built an altar before it**, and made proclamation, ‘Tomorrow is a feast to the Lord.’ The announcement was heralded by trumpeters from company to company throughout the camp. ‘And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.’ **Under the pretense** of holding ‘a feast to the Lord,’ they gave themselves up to gluttony and licentious reveling.” *Patriarchs and Prophets*, 317.

IMITATION: That which is made or produced as a copy; likeness; resemblance. *Webster's 1828 Dictionary*.

A FALSE CHRIST

“Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or their prosperity. **Under the ancient economy it was a sin to offer sacrifice upon the wrong altar.** It was a sin to offer incense kindled by the wrong fire.

“We are in danger of mingling the sacred and the common. The holy fire from God is to be used in our efforts. **The true altar is Christ**; the true fire is the Holy Spirit. This is our inspiration. It is only as the Holy Spirit leads and guides a man that he is a safe counselor. If we turn aside from God and from His chosen ones to inquire at strange altars we shall be answered according to our works.” *Selected Messages*, book 3, 300.

WORSHIPPING THE IMAGE

. . . **eat and to drink, and rose up to play.** Exodus 32:5–6.

SUNDAY WORSHIP

“The Sabbath therefore lies at **the very foundation of divine worship**, for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures.” *The Great Controversy*, 437.

SELF, IMAGE OF THE BEAST, A FALSE CHRIST—THEN FALSE WORSHIP

SELF-EXALTATION; SPIRITUALISM, A FALSE CHRIST AND SUNDAY WORSHIP

And when the people saw that **Moses delayed . . .** Exodus 32:1.

“When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These **anticipated delay**, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; **they made no provision for disappointment or delay.**” *Review and Herald*, October 31, 1899.

. . . *as for* this **Moses, the man that brought us up out of the land of Egypt**, we wot not what is become of him. Exodus 32:1.

LITERAL AND SPIRITUAL

John 6:53–66

. . . make us **gods, which shall go before us.** . . . Exodus 32:1.

DENIED THE MIDNIGHT CRY

“They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble.

“If they kept their eyes fixed on **Jesus, who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.” *Early Writings*, 15.

THE MARKED MANIFESTATION OF GOD'S POWER

“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. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. **They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days.** Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from **men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins.** These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.

“The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, **but by far the worst sins**, those which provoked the jealousy of the pure and holy God, were **unrevealed**. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide.

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle **when left to their own deceitful hearts.** Those who have been regarded as worthy and righteous **prove to be ring-leaders in apostasy** and examples in indifference and in the abuse of God’s mercies. Their wicked course He will tolerate no longer, and in His wrath He deals with them without mercy.

“It is with reluctance that the Lord withdraws His presence from **those who have been blessed with great light and who have felt the power of the word in ministering to others.** They were **once** His faithful servants, favored with His presence and guidance; but they departed from Him and led others into error, and therefore are brought under the divine displeasure.” *Testimonies*, volume 5, 211–212.

THERE IS TO BE A WONDERFUL MANIFESTATION OF GOD'S POWER

“The True Witness declares, ‘I know thy works.’ ‘Repent, and do the first works.’ This is the true test, the evidence that the Spirit of God is working in the heart to imbue you with his love. ‘I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ The church is like the unproductive tree which, receiving the dew and rain and sunshine, should have produced an abundance of fruit, but on which the divine search discovers nothing but leaves. Solemn thought for our churches! solemn, indeed, for every individual! Marvelous is the patience and forbearance of God; but ‘except thou repent,’ it will be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness, while they are saying, ‘I am rich, and increased with goods, and have need of nothing.’ The True Witness says, ‘And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ Will they ever see clearly their condition?

“**There is to be in the churches a wonderful manifestation of the power of God**, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. **In the manifestation of that power which lightens the earth with the glory of God**, they will see only something which in their blindness they think **dangerous**, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. ‘Why,’ they say, ‘should not we know the Spirit of God, when we have been in the work so many years?’—**Because** they did not respond to the warnings, the entreaties of the messages of God, but persistently said, ‘I am rich, and increased with goods, and have need of nothing.’ Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment—men rich in the grace of his Spirit. Their strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. ‘I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ If you seek the Lord with all your heart, he will be found of you.” *Review and Herald*, December 23, 1890.

BEFORE THE LOUD CRY

“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*, 260–261.

THE PRINCIPLES OF GOD'S DEALING WITH MEN

“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.

EVERY REFORM MOVEMENT

“But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people by palming off upon them a **counterfeit** in place of the true work. As there were false Christ's in the first century of the Christian church, so there arose false prophets in the sixteenth century.” *The Great Controversy*, 186.

BEFORE THE MANIFESTATION OF GOD'S POWER

“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.” *The Great Controversy*, 464.

THE COUNTERFIET

“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?” *Selected Messages*, book 1, 204–205.

Habakkuk's Two Tables #67

PART SEVEN: JOSIAH

AARON'S FOUNDATIONAL REJECTION—EXODUS 32 PART TWO

OUT OF THE WAY

And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: They **have turned aside quickly out of the way** which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt. Exodus 32:7–8.

WHORING

Judges 2:17

DRINKING STRONG DRINK

Isaiah 28:5–7

IN WHAT DAY?

Isaiah 28:9–13

A CROWN OF GLORY

Isaiah 62:1–3

“If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe.” *Early Writings*, 15.

THE HOLY ONE OF ISRAEL

Now go, **write it before them in a table**, and **note it in a book**, that it may be for the time to come for ever and ever: That this *is* a rebellious people, lying children, children *that will not hear the law* of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: **Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.**

Wherefore thus saith the Holy One of Israel, **Because ye despise this word**, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take **fire** from the hearth, or to take **water** *withal* out of the pit.

For thus saith the Lord God, the Holy One of Israel; **In returning and rest shall ye be saved**; in quietness and in confidence shall be your strength: and **ye would not.**

But ye said, No; for **we will flee upon horses**; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

One thousand *shall flee* at the rebuke of one; at **the rebuke of five** shall ye flee: till **ye be left as a beacon upon the top of a mountain, and as an ensign on an hill**.

And therefore **will the Lord wait**, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord *is* a God of judgment: **blessed are all they that wait for him**. Isaiah 30:8–18.

Habakkuk 2:1–4; Jeremiah 6:16–17; Isaiah 31:1–3; Matthew 25:8–9; Daniel 12:12

TWO TABLES

Exodus 32:9–16

“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.”

“I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.”

CELEBRATION WORSHIP

Exodus 32:17–18; Isaiah 22:12–14

Habakkuk's Two Tables #68

PART SEVEN: JOSIAH

AARON'S FOUNDATIONAL REJECTION—EXODUS 32 PART THREE

BROKEN COVENANT

Exodus 32:19–20; Revelation 14:9–11

THE PEOPLE

Exodus 32:21–24

NAKED, POOR, BLIND AND MISERABLE

Exodus 32:25

THE LEVITES

Exodus 32:26–29

THE DAY OF ATONEMENT

Exodus 32:30

THE BLOTTING OUT—THE LATTER RAIN

Exodus 32:31–35

JEROBOAM

A PROPHECY

1 Kings 11:29–31

A PROMISE

1 Kings 11:35–40

THE THIRD DAY

1 Kings 12:12–19

THE PROPHETIC CHAIN

THEY SHALL KILL ME

And Jeroboam said in his heart, Now shall the kingdom return to the house of David: If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

Whereupon the king took counsel, and made **two calves of gold**, and said unto them, It is too much for you to go up to Jerusalem: **behold thy gods, O Israel, which brought thee up out of the land of Egypt**. And he set the one in **Bethel**, and the other put he in **Dan**. And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made. So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth

month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense. 1 Kings 12:26–33.

BETHEL: the house of God.

DAN: judge

A MAN OF GOD OUT OF JUDAH

1 Kings 13:1

And he cried against the altar in the word of the Lord, and said, 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. And he gave **a sign the same day**, saying, **This is the sign** which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as *it was* before.

And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will **I eat bread nor drink water** in this place: For **so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.**

So he went another way, and returned not by the way that he came to Bethel. 1 Kings 13:2–10.

ALTAR, ALTAR

Isaiah 40:1–5; Zechariah 4:7; Revelation 14:8; 18:2; Zechariah 2:6; Isaiah 52:11; Isaiah 8:9; Isaiah 41:27; 65:1; 52:7; 51:9, 17; 57:14; 62:10

JOSIAH: H2977—From the same root as **H803** and **H3050**; *founded of Jah*. **H803**—Feminine passive participle from an unused root meaning to *found; foundation*. **H3050**—*Jah*, the sacred name.

BREAD & WATER

Isaiah 55:1–11; Deuteronomy 8:3; Matthew 4:4; John 6:49–51

THE WAY THOU CAMEST

Habakkuk's Two Tables #69

PART SEVEN: JOSIAH

FIRST TEN VERSES

And, behold, there came **a man of God out of Judah** by the word of the Lord unto Bethel: and **Jeroboam stood by the altar to burn incense**. And he cried against the altar in the word of the Lord, and said, 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.

And he gave a sign the same day, saying, This *is* the sign which the Lord hath spoken; Behold, **the altar shall be rent**, and the ashes that *are* upon it shall be poured out.

And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord.

And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as *it was* before.

And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

So he went another way, and returned not by the way that he came to Bethel.

VERSES ELEVEN THROUGH THIRTY-FOUR

Now there dwelt **an old prophet in Bethel**; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father. And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.

And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, And went after the man of God, and found him **sitting under an oak**: and he said unto him, *Art* thou the man of God that camest from Judah?

And he said, I *am*. Then he said unto him, Come home with me, and eat bread. And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: For it was said to me by the

word of the Lord, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

He said unto him, **I am a prophet also** as thou *art*; and **an angel spake unto me** by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. **But he lied unto him.**

So he went back with him, and did eat bread in his house, and drank water. And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back:

And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, But camest back, and hast eaten bread and drunk water in the place, of the which *the Lord* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

And when he was gone, **a lion met him by the way**, and slew him: and his carcase was **cast in the way**, and **the ass stood by it**, **the lion also** stood by the carcase.

And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard *thereof*, he said,

It *is* the man of God, who was disobedient unto the word of the Lord: therefore **the Lord hath delivered him unto the lion**, which hath torn him, and slain him, **according to the word of the Lord**, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: **the lion had not eaten the carcase, nor torn the ass.**

And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him, *saying*, **Alas, my brother!**

And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones: For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, **shall surely come to pass.**

After this thing Jeroboam returned not from his evil way, but made again of **the lowest of the people priests of the high places**: whosoever would, he consecrated him, and he became *one* of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

THE FALSE PROPHET FROM BETHEL

He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him. 1 Kings 13:18.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Galatians 1:8.

A faithful witness will not lie: but a false witness will utter lies. Proverbs 14:5.

BE YE SEPARATE

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians 6:17, 18.

And there followed another angel, saying, 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.

SHADOW

Psalms 36:7; 91:1; Isaiah 4; 30:13

“Shall the education given in our schools be after God’s order, **or after the wisdom of this world**, which the Lord pronounces foolishness? Shall the hearts of students become estranged from God by eating of **the tree of knowledge**, which hardens the heart into disobedience, and ministers to vanity and pride? Shall not the education given in our schools be of that character which will give a more decided knowledge of God’s Word, and which will bring the soul into a vital connection with God, keeping God before the mind’s eye, and arousing every better feeling in the soul? This is the kind of education which is as enduring as eternity.” *Pamphlets*, 140.

“From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked, because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil. **But let it alone**. The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, who ‘lighteth every man that cometh into the world.’ From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world, and secure eternal rest in the kingdom of God.” *Fundamentals of Christian Education*, 437.

Matthew 7:13–27

THE LION

And four great beasts came up from the sea, diverse one from another. The first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. Daniel 7:3, 4.

THE ASS

And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a **wild** man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:11, 12.

ASS:H6501—(Jeremiah 2:24) from 6500; 1) wild ass. *Strong's*.

A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her. Jeremiah 2:24.

THE WAY

Matthew 7:13

Habakkuk's Two Tables #70

PART SEVEN: JOSIAH

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12. . . .

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” *Selected Messages*, book 3, 338–339.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Dueteronomy 17:6.

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

This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. 2 Corinthians 13:1.

Against an elder receive not an accusation, but before two or three witnesses. 1 Timothy 5:19.

Revelation 10:8–10; Zechariah 4

GIDEON

JUDGES 6:1–10

THE CHILDREN OF ISRAEL DID EVIL

“Alas, that in the history of God’s chosen people the sorrowful story of apostasy and its punishment must be so oft repeated! Forty years of peace elapsed after the destruction of Sisera and his host, and again ‘the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years.’ Heretofore the hand of the oppressor had fallen but lightly on the tribes dwelling east of the Jordan, but in the present calamities they were the chief sufferers. . . .

“Because of their sins, the protecting hand of God was withdrawn from Israel, and they were left to the mercies of their enemies.” *Signs of the Times*, June 23, 1881.

THE MULTITUDE

GRASSHOPPER: (sands of the sea) used 19 times in the Bible—meaning: multitude.

Judges 7:12; Rev. 17:15; Isaiah 40:22; 1 Samuel 13:5; Joshua 11:4–5

Bring again: **H7725** shûb A primitive root; to **turn back** (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to *retreat*.

Joel 2:28–3:17

THE HAND (16 TIMES IN JUDGES 6–8)

6:1; 9, 13, 14, 36, 37; 7:2,7,9,11,14,15; 8:6, 7,15, 22

“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act **join hands with popery**.” *Testimonies*, volume 5, 712.

“The Protestants of the United States will be foremost in **stretching their hands** across the gulf to grasp the hand of **Spiritualism**; they will reach over the abyss to clasp hands with the **Roman power**; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” *The Great Controversy*, 588.

THREE ENEMIES

JUDGES 6:3; 7:12

Midian: strife. Abraham and Keturah—**Amal:** trouble. Esau—**The children of the east:** (plural.)

NUMBERS 22:4–5

Moab, Midian, Balaam of Pethro which is in the land of the children of his people: (plural.)

“Near the close of this earth’s history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the land of promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan.” *Adventist Home*, 327.

NEHEMIAH 2:19

Sanballat the Horonite: the moon god; sin has given life. Moab—**Tobiah** the Ammonite: Yaweh is good—**Geshem** the Arabian: born in the rainy season. (plural.) Ishmael.

“The experience of Nehemiah is repeated in the history of God’s people in this time. Those who labor in the cause of truth will find that they cannot do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of Him, they cannot escape reproach and derision.” *Christian Service*, 173–174.

JOHN 19:19–20

Hebrew: from the other side. Shem—**Latin:** Roman: I have exalted. Spiritually Ham—**Greek:** sons of the Ionians. Japheth (plural.)

“The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.” *Selected Messages*, book 1, 406.

REVELATION 16:12–13

Beast: Catholicism—**False prophet:** Apostate Protestantism—**Dragon:** Spiritualism

Revelation 16:19; 16:13–16

ISAIAH 11:14

Edom, Moab, children of **Ammon.** (plural.)

DANIEL 11:41

Edom: red. Esau—**Moab:** from father. Lot—The chief of the children of **Ammon:** paternal uncle. Lot. (plural.)

PROPHET OF HISTORY

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

“The history of the children of Israel is written for our admonition and instruction upon whom the ends of the world are come. Those who would stand firm in the faith in these last days, and finally gain an entrance into the heavenly Canaan, must listen to the words of warning spoken by Jesus Christ to the Israelites. These lessons were given to the church in the wilderness to be studied and heeded by God’s people throughout their generations forever. The experience of the people of God in the wilderness will be the experience of His people in this age. Truth is a safeguard in all time to those who will hold fast the faith once delivered to the saints.” *The Upward Look*, 232.

JUDGES 6:11–16

THE ANGEL

“The angel had veiled the divine glory of his presence, but it was no other than Christ, the Son of God.” *Signs of the Times*, June 23, 1881.

THE HARVEST

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Matthew 13:39.

WHEAT

“Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?

“It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may **separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth**. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, ‘If any man willeth to do His will, he shall know of the teaching.’ John 7:17.” *Fundamentals of Christian Education*, 307.

LEAST

“The experience of Gideon and his army, was designed to teach a lesson of simplicity and faith. The leader whom God had chosen occupied no prominent position in Israel. He was not a ruler, a Levite, or a priest. He thought himself the least in his father’s house. Human wisdom would not have selected him; but God saw in Gideon a man of integrity and moral courage. He was distrustful of self, and willing to listen to the teachings of God, and carry out his purposes. The Lord is not dependent upon men of high position, of great intellect, or extensive knowledge. Such men are frequently proud and self-sufficient. They feel themselves competent to devise and execute plans without counsel from God. They separate themselves from the true Vine, and hence become dry and fruitless, as withered branches.” *Signs of the Times*, June 30, 1881.

HIDDEN

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to ‘science falsely so called’ will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.” *Testimonies*, volume 5, 80–81.

MIRACLES

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

“The work will be similar to that of the day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close, for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.’ (Hosea 6:3.) ‘Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.’ (Joel 2:23.) ‘In the last days, saith God, I will pour out of my Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ (Acts 2:17, 21.) The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he

said, ‘Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.’ (Acts 3:19–20.)

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. (Revelation 13:13.) Thus the inhabitants of the earth will be brought to take their stand.” *The Great Controversy*, 611–612.

THE WINEPRESS

Revelation 19:11–21; 14:14–20

Habakkuk's Two Tables #71

PART SEVEN: JOSIAH

THE WINEPRESS—JUDGES 6:11

Revelation 19:11–21; Revelation 14:14–20; Isaiah 63:1–6

GIDEON: FELLER, THRESHER

Micah 4:1–13

“Not until he fell crippled and helpless upon the breast of the covenant angel did Jacob know the victory of conquering faith and receive the title of a prince with God. It was when he ‘halted upon his thigh’ (Genesis 32:31) that the armed bands of Esau were stilled before him, and the Pharaoh, proud heir of a kingly line, stooped to crave his blessing. So the Captain of our salvation was made ‘perfect through sufferings’ (Hebrews 2:10), and the children of faith ‘out of weakness were made strong,’ and ‘turned to flight the armies of the aliens’ (Hebrews 11:34). So do ‘the lame take the prey’ (Isaiah 33:23), and the weak become ‘as David,’ and ‘the house of David . . . as the angel of the Lord’ (Zechariah 12:8).” *Thoughts from the Mount of Blessing*, 62–63.

Thou didst march through the land in indignation, thou didst **thresh** the heathen in anger. Habakkuk 3:12.

“This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to ‘**thresh the heathen in anger**,’ and deliver his people.” *A Word to the Little Flock*, 12.

Isaiah 41:10–16

Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; And **will send unto Babylon fanners**, that **shall fan her**, and shall empty her land: for in the day of trouble they shall be against her round about. . .

For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is **the time of the Lord's vengeance**; he will render unto her a recompense. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God. . .

O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hosts hath sworn by himself,

saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee. . .

The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. **Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.** And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord. . .

For thus saith the Lord of hosts, the God of Israel; **The daughter of Babylon is like a threshingfloor**, it is time to thresh her: yet a little while, and the time of her harvest shall come. . .

The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant. . .

And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. Jeremiah 51:1–2, 5–10, 13–14, 19–26, 33, 35–37, 44–49.

JUDGES 6:17–21

“Gideon desired some token that the one now addressing him was the same that spoke to Moses in the burning bush.” *Signs of the Times*, June 23, 1881.

JUDGES 6:22–24

JUDGES 6:25–27

“The family to which Gideon belonged was grievously infected with idolatry. His father erected at Ophrah, where he dwelt, a large altar to Baal, at which the people of the towns worshiped. Gideon was commanded to destroy this altar, to cut down the groves that surrounded it, and in its stead to erect an altar to Jehovah, over the rock on which the offering had been consumed, and then to offer a sacrifice unto the Lord. Gideon faithfully carried out these directions, performing the work by night, lest he should be compelled to desist if he attempted it by day.

“The deliverer of Israel must declare war upon idolatry before he went to battle with the enemies of his people. He must esteem the honor of God above the credit of his father, and regard the divine commands as more obligatory than parental authority. . . .

“It was of great importance that the deliverance of Israel should be preceded by a solemn protest against the worship of Baal, and an acknowledgment of Jehovah as the only true and living God.” *Signs of the Times*, June 23, 1881.

JUDGES 6:27–32

“Every heart emptied of self will have the quickening energy of the Holy Spirit. It is now that some are being worked by satanic agencies. Mark the fruit. The whole life is one of ambitious determination to carry out their own plans and purposes, to do a special work to exalt themselves. God puts to them the challenge, ‘Choose ye this day whom ye will serve. If it be God, serve Him; if Baal, serve him.’ But some have been fixing themselves for a long time by a species of deception and misrepresentation and prevarication, because they have not turned from their idols to serve the living and true God.” *Manuscript Releases*, volume 21, 129.

“He has so fully established the idol self in the heart and worshiped at its shrine, there has been no room for Jesus, no room for light, for love, for meekness, and lowliness of heart. Self is magnified into wonderful proportions. His only hope is to die to self, crucify self. If not, he loses that life which measures with the life of God. It is life or death that is set before Dr. Burke. ‘Choose you this day whom ye will serve’; ‘If the Lord be God, follow Him: but if Baal, then follow him.’ I would give my own life if such a gift would save his soul, but it would not. Though Noah, Daniel, and Job were in the land, as I live, saith the Lord God, ‘they shall deliver neither sons nor daughters; . . . they shall but deliver their own souls by their righteousness,’ which is the imputed righteousness of Christ.” *Manuscript Releases*, volume 18, 246.

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.” *The Faith I Live By*, 111.

JUDGES 6:33–35

“The whole transaction, with the stirring appeals of Gideon, produced a powerful effect upon the people of Ophrah. All thoughts of violence were dismissed; and when, moved by the Spirit of the Lord. Gideon sounded the trumpet of war, they were among the first to gather to him. He then sent messengers throughout his own tribe of Manasseh, and also to Asher, Zebulun, and Naphtali, and all cheerfully obeyed the call.” *Signs of the Times*, June 23, 1881.

JUDGES 6:36–40

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.’ ‘He will cause to come down for you the rain, the former rain, and the latter rain.’ In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

“The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. . . .

“Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. 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*, 506–507.

“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. . . .

“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.” *Christ’s Object Lessons*, 406–411.

THE CLEANSINGS

“The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it. It is authoritative, containing in itself the proof of its divine origin. ‘We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.’ ‘He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.’” *Signs of the Times*, June 2, 1898.

Then Jerubbaal, [Let Baal Plead] who is Gideon, [Thresher] and all the people that were with him, rose up early, and pitched beside the well of Harod [spring of terror or trembling]: so that the host of the Midianites were on the north side of them, by the hill of Moreh [teacher or early rain], in the valley. Judges 7:1.

Habakkuk's Two Tables #72

PART SEVEN: JOSIAH

THE GEOGRAPHY

Jerubbaal, [Let Baal Plead]—Mount Carmel; Megiddo; the valley is about 13 miles long with two mountains on the southern end—Ebal (the mount of cursings) and Gerezim (the mount of blessings).

DANIEL 11:45

VALLEY OF JEZREEL

“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed. ‘In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And **I will betroth thee unto me forever;** yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.’

“And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and **they shall hear Jezreel.** And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.’ Hosea 2:14-23.

“In that day, . . . **the remnant** of Israel, and **such as are escaped of the house of Jacob,** . . . shall stay upon the Lord, the Holy One of Israel, in truth.’ Isaiah 10:20. From ‘every nation, and kindred, and tongue, and people’ there will be those who will gladly respond to the message, ‘Fear God, and give glory to him; for the hour of his judgment is come.’ They will turn from every idol that binds them to this earth, and will ‘worship him at that made heaven, and earth, and the sea, and the fountains of waters.’ They will free themselves from every entanglement, and will stand before the world as monuments of God’s mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that ‘keep the commandments of God, and the faith of Jesus.’ Revelation 14:6–7, 12.

“Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And **I will bring again the captivity of my people of Israel, and they shall build the waste cities,** and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos 9:13–15.”
Review and Herald, February 26, 1914.

JEZREEL: H3157—God will sow.

Hosea 10:12

ACHOR: H5911—From **H5916**; *troubled*; *Akor*, the name of a place in Palestine:—Achor. **5916**—A primitive root; properly to *roil* water; figuratively to *disturb* or *afflict*: - trouble, stir.

Isaiah 61:11–62:1–12; Zechariah 9:12–10:1

A MOVEMENT—JUDGES 6:34–35

“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.

THE DOUBLE CLEANSING—JUDGES 7:2–7

“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.’ 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 plaques. For her sins have reached unto heaven, and God hath remembered her iniquities.’” *Review and Herald*, December 6, 1892.

JUDGES 7:8–15

“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.

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

“The apparently powerless condition of that little company of Israelites, compared with the vast host of the enemy, **was fitly represented by the cake of barley bread**. But as that loaf overthrew the tent upon which it fell, so would the handful of Israelites destroy their numerous and powerful enemies. The Lord himself directed Gideon’s mind in the adoption of a plan which the latter immediately set out to execute. He divided his three hundred men into three companies. To every man was given a trumpet, and a pitcher containing a lighted lamp. He then stationed his men in such a manner that they surrounded the entire camp of Midian. They had been previously instructed how to proceed, and at midnight, at a signal from Gideon, all the three companies blew their trumpets, uncovered their lamps, and broke the pitchers, at the same time shouting, ‘The sword of the Lord and of Gideon!’ The light of three hundred lamps, piercing the midnight darkness, and that mighty shout from three hundred voices, suddenly aroused the sleeping army. Believing themselves at the mercy of an overwhelming force, the Midianites were panic-stricken. A terrible scene of confusion ensued. In their fright they fled in all directions, and mistaking their own companions for enemies they slew one another.

“As the news of Israel’s victory spread, many who had been sent to their homes returned, and joined in the pursuit of their fleeing enemies. Gideon also sent messengers to the Ephraimites, requesting them to seize the fords of the Jordan that the fugitives might not escape eastward.

“In this terrible overthrow, not less than one hundred and twenty thousand of the invaders were slain, and so completely were the Midianites subdued that they were never again able to make war upon Israel. A remnant of fifteen thousand who managed to escape across the river, were pursued by Gideon and his faithful three hundred, and utterly defeated, and Zebah and Zalmunna, two Midianite princes, were slain.” *Signs of The Times*, July 14, 1881.

THE LOUD CRY

“Those who have been, and who still are, diligent students of prophecy, are to ‘prepare the way of the Lord, and to make his paths straight.’” *Review and Herald*, February 21, 1893.

JUDGES 7:16–22

“By divine direction a plan of attack was suggested to him, which he immediately set out to execute. The three hundred men were divided into three companies. To every man were given a trumpet, and a torch concealed in an earthen pitcher. The men were stationed in such a manner as to approach the Midianite camp from different directions. In the dead of night, at a signal from Gideon’s war horn, the three companies sounded their trumpets; then, breaking their pitchers and displaying the blazing torches, they rushed upon the enemy with the terrible war cry, ‘The sword of the Lord, and of Gideon!’” *Patriarchs and Prophets*, 548–554.

CLAY POTS

“God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to **earthen vessels**, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.” *The Great Controversy*, Introduction, vi-vii.

“‘We have this treasure,’ the apostle continued, ‘in earthen vessels, that the excellency of the power may be of God, and not of us.’ God could have proclaimed His truth through sinless angels, but this is not His plan. He chooses human beings, men compassed with infirmity, as instruments in the working out of His designs. The priceless treasure is placed in earthen vessels. Through men His blessings are to be conveyed to the world. Through them His glory is to shine forth into the darkness of sin.” *Acts of the Apostles*, 330.

LIGHT

“To sin, wherever found, ‘our God is a consuming fire’ (Hebrews 12:29). In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them.” *The Desire of Ages*, 107.

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.” *Christ’s Object Lessons*, 415–416.

“God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as **a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness**. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man’s binding rules and cautious movements, they will join the army of the Lord.” *Testimonies*, volume 7, 26–27.

SWORD

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Hebrews 4:12.

TRUMPET

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

“The simple act of blowing a blast upon the trumpet by the army of Joshua around Jericho, and by Gideon’s little band about the hosts of Midian, was made effectual, through the power of God, to overthrow the might of His enemies. The most complete system that men have ever devised, apart from the power and wisdom of God, will prove a failure, while the most unpromising methods will succeed when divinely appointed and entered upon with humility and faith. Trust in God and obedience to His will are as essential to the Christian in the spiritual warfare as to Gideon and Joshua in their battles with the Canaanites. By the repeated manifestations of His power in behalf of Israel, God would lead them to have faith in Him—with confidence to seek His help in every emergency. He is just as willing to work with the efforts of His people now and to accomplish great things through weak instrumentalities. All heaven awaits our demand upon its wisdom and strength. God is ‘able to do exceeding abundantly above all that we ask or think.’ Ephesians 3:20.” *Patriarchs and Prophets*, 548–554.

JOSHUA AND GIDEON

“It is not safe for God’s people to adopt the maxims and customs of the ungodly. The divine principles and modes of working are widely different from those of the world. The history of nations presents no such victories as the conquest of Jericho or the overthrow of the Midianites. No general of heathen armies had ever conducted warfare as Joshua and Gideon had done. These victories teach the great lesson that the only sure ground of success is the help of God, working with human effort. Those who trust to their own wisdom and their own skill will surely be disappointed. The only safe course in all the plans and purposes of life is to preserve the simplicity of faith. Humble trust in God and faithful obedience to his will are as essential to the Christian in waging spiritual warfare as they were to Gideon and his brave associates in fighting the battles of the Lord.” *Signs of the Times*, June 21, 1881.

“It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in His own way, and according to His own devising. Let men pray that they may be divested of self, and may be in harmony with heaven. Let them pray, ‘Not my will, but thine, O God, be done.’ Let men bear in mind that God’s ways are not their ways, nor His thoughts their thoughts; for He says, ‘As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’ In the instruction that the Lord gave Gideon when he was about to fight with the Midianites,—that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, ‘The sword of the Lord, and of Gideon,’—these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How unscientific, how inconsistent,

would they have thought the movements of Joshua and his army at the taking of Jericho!”
The Seventh-day Adventist Bible Commentary, volume 2, 1004.

UNITY—JUDGES 7:23–8:3; ISAIAH 11:10–16

ENSIGN:5251—from 5264; a flag; also a sail; by impl. a flagstaff; gen. a **signal**; fig. a **token**:—**banner**, pole, sail, (en-)sign, **standard**. 5264: to gleam from afar, i.e. **to be conspicuous as a signal; to raise a beacon:—lift up as an ensign, standard bearer**. *Strong’s*.

“It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment of the Decalogue and those that observe it are ignored and despised, the faithful few know that it is the time not to hide their face but exalt the law of Jehovah by unfurling **the banner on which is inscribed the message of the third angel**, ‘Here are they that keep the commandments of God, and the faith of Jesus.’ Revelation 14:12.” *Evangelism*, 281.

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by **the bloodstained banner of Prince Immanuel**. 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. . . . The army following the banner with the inscription, ‘The commandments of God, and the faith of Jesus,’ was gloriously triumphant.” *Testimonies*, vol. 8, 41.

“Trials are to come upon God’s people and the tares are to be separated from the wheat. But **let not Ephraim envy Judah any more, and Judah will no more vex Ephraim**. Kind, tender, compassionate words will flow out from sanctified hearts and lips. **It is essential that we be united**, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit.” *Review and Herald*, March 19, 1895.

“Paul asks, ‘Is Christ divided?’ Have we not one spiritual Head? Christ has been the uniting stone, the chief corner-stone, in all ages. The patriarchs, the Levitical priesthood, and Christians of today, all have their center in him. He is all and in all. ‘The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.’

“The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye to eye; when the trumpet shall give a certain sound; when ‘Ephraim shall not envy Judah, and Judah shall not vex Ephraim’ any more.” *Review and Herald*, January 3, 1899.

A WOLF AND A RAVEN, (THE PAPACY AND THE TEN KINGS)—OREB & ZEEB
Judges 7:25.

ZEEB: “JACKEL OR WOLF” (DIED AT WINEPRESS)

Psalms 83; Revelation 17:12–14

“‘These have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists.” *Selected Messages*, book 3, 392.

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.” *Testimonies to Ministers*, 38.

Revelation 19:17–21

OREB: “RAVEN” (DIED AT ROCK)

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

Isaiah 10–11

OREB AND ZEEB

“The world is filled with storm and war and variance. Yet under one head—**the papal power**—the people will unite to oppose God in the person of His witnesses.” *Testimonies*, volume 7, 182.

“We have come to a time when God’s sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become **unholy** by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and **will mingle their religious faith with the observance of this child of the papacy**, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations.

“**The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the

point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventist Bible Commentary*, volume 4, 1169.

"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.

Now the parable is this: The seed is the word of God. Luke 8:11.

Genesis 11:1–9

"The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally.

"Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

"The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

"The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value (YI Sept. 22, 1903)." *Youth Instructor*, September 22, 1903.

Habakkuk's Two Tables #73

PART SEVEN: JOSIAH

BREAK DOWN THIS TOWER

JUDGES 8:4–9

Isaiah 2:12–22

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

JACOB'S TIME OF TROUBLE: PENUEL

Judges 8:10–12

ZEBAH: “BORN ON THE DAY OF SACRIFICE”

Zepheniah 1–2:3

ZALMUNNA: “SHADOW OF PROTECTION IS WITHHELD”

Isaiah 30:1–3; Psalm 91

JUDGES 8:13–21—MEN WHOM YE SLEW :

“The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth.” *Maranatha*, 199.

SUCCOTH: [BOOTHES]

“The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

“The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

“This feast was not only the harvest thanksgiving, but the memorial of God’s protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

“With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. ‘O give thanks unto the Lord; for He is good: for His mercy endureth forever’ (Psalm 106:1) rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise.” *The Desire of Ages*, 447–448.

JUDGES 8:22–23

“The people of Israel, filled with joy and gratitude at their deliverance from the Midianites, proposed to Gideon that he should become their king, and that the throne should be confirmed to his descendants. His answer shows how true and noble were the motives by which he was actuated. ‘I will not rule over you, neither shall my son rule over you. The Lord shall rule over you.’ At the divine command, Gideon had willingly gone forth to battle for Israel; he had not shrunk from duty, nor hesitated in the face of danger; but he nobly refused to accept from the people those honors which the Lord had reserved to himself the right to bestow.

“God had manifested special favor to Gideon, in selecting him as the instrument through whom to deliver Israel. While great responsibilities rested upon him in this important crisis, Gideon’s course was marked with humility and faithful obedience. God accepted his work, and crowned his efforts with success. **But now Gideon was assailed by temptation in a new form.** When the reprove of wrong has done his work, in obedience to God’s commands, the period of inactivity which succeeds the struggle, is often the most dangerous. **This danger Gideon now experienced. A spirit of unrest** was upon him. Hitherto he had been content to execute the commands given him of God; but now, instead of calmly waiting for divine instruction, he began to devise and execute plans for himself. He had not learned to wait as well as to labor—to suffer God’s will as well as to do it.” *Signs of the Times*, July 28, 1881.

“No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment.” *Review and Herald*, February 21, 1888.

JUDGES 8:24–29

“It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule. Every year saw more important trusts committed to him; and while he was yet a child, **a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary.**” *Patriarchs and Prophets*, 574.

“Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord’s direction was, ‘Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.’ Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner’s behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, ‘I am poor and needy; yet the Lord thinketh upon me.’ Psalm 40:17.” *Patriarchs and Prophets*, 351.

“Gideon led the people to look upon this ephod and the breastplate as possessing special sacredness in themselves. In this he erred. All that could make them sacred was the fact that they were employed in the solemn service of God as he had directed. **The high priest** alone was authorized to wear them when he went in before the Lord.” *Signs of the Times*, July 28, 1881.

“The ephod and the breastplate were regarded with pride, because of their costly material and exquisite workmanship; and after a time were looked upon with **superstitious** reverence.” *Signs of the Times*, July 28, 1881.

“A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None are proof against her influence but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God. Thousands who have not an experimental knowledge of Christ will be swept into this deception.

“A form of godliness without the power is just what they desire. The Romanist feels at liberty to sin, because the church claims the right to pardon. To him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin. It is easier to mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

“There is a striking similarity between the church of Rome and the Jewish church at the time of Christ’s first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ’s sufferings, while in their lives they deny him whom it represents.” *Spirit of Prophecy*, volume 4, 383–384.

“How often, in our own day, is the love of pleasure disguised by a ‘form of godliness’! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin.” *Patriarchs and Prophets*, 317.

“Satan is never idle. He is filled with hatred against God, and is constantly enticing men into a wrong course of action. After the armies of the Lord have gained a signal victory, the great adversary is especially busy. He comes disguised as an angel of light, and as such he endeavors to overthrow the work of God. Thus thoughts and plans were suggested to the mind of Gideon, by which Israel were led astray.

“The tribes on the east side of the Jordan were quite a distance from the tabernacle at Shiloh, to which all the men of Israel were required to repair three times a year, to attend the great annual feasts. This of course, required a considerable outlay of time and means. The thought was suggested to Gideon that it would be a great advantage to these tribes to have a place at home, for sacrifice and worship.

“Without waiting for the divine sanction, he determined to provide a suitable place and to institute a system of worship similar to that carried on at the tabernacle at Shiloh. . . .

“As is natural, even at the present day, the people of Israel were more ready to ascribe the honor of the victory to Gideon than to the Lord. They readily complied with the request. . .

“Gideon led the people to look upon this ephod and the breastplate as possessing special sacredness in themselves. In this he erred. All that could make them sacred was the fact that they were employed in the solemn service of God as he had directed. The high priest alone was authorized to wear them when he went in before the Lord.

“Because he had been commanded to offer a sacrifice upon the rock where the angel appeared to him, Gideon concluded that he had been divinely appointed to officiate as a priest, and that by instituting a service there, he might save the people the trouble and expense of their journeys to Shiloh.

“The Lord was not pleased with this arrangement, for it was contrary to the order which he had established. It was an assumption of authority on the part of Gideon which proved disastrous to himself and to all Israel. God designs that his people shall place a high estimate upon every provision for their salvation. He desires them to appreciate his great mercy and condescension, and to manifest gratitude and zeal proportionate to the value of the great gift of the Son of God. But we are disposed to shun sacrifice and self-denial for our eternal interest, while we readily devote time and strength to seeking temporal advantage. Thus our conduct too often shows that we place a higher estimate upon earthly things than upon the heavenly treasure.

“It is the work of God’s true people to advance his glory in the earth. Through connection with him, they will be imbued with divine wisdom, which will lead them to place a right estimate upon eternal things. The Lord desired his people to go up to the tabernacle at Shiloh, at the stated seasons, even though it might require considerable sacrifice. That very effort would lead them to place a higher value upon their religious privileges.

“In seeking to bring the worship of God nearer home, Gideon was but providing to indulge the people in their indolence. This would have no beneficial influence upon them. All plans based upon human reasoning should be looked upon with a jealous eye, lest Satan insinuate himself into the position which belongs to God alone. The course pursued by Gideon proved a snare, not only to himself and family, but to all Israel. The irregular and unauthorized worship led the people finally to forsake the Lord altogether, to serve idols. The ephod and the breastplate were regarded with pride, because of their costly material and exquisite workmanship; and after a time were looked upon with superstitious reverence. The services at the place of worship were celebrated with feasting and merriment, and at last became a scene of dissipation and licentiousness. Thus Israel were led away from God by the very man who had once overthrown their idolatry.

“If men could foresee the result of their course, if they could realize the influence which they exert upon their own families and upon society, they would move with greater caution, and would maintain a firmer reliance upon God. The misconduct of parents frequently produces the most ruinous effects upon their children and associates, after the actors themselves have been laid in the grave. There is no evil which man should so much dread, as being given up to his own lusts. This was the fate of Israel. After Gideon’s death, the people, especially his own house, plunged into the grossest idolatry.

“Thus the snare which Gideon had so unwittingly set, entrapped the unwary feet of thousands. A snare,—how many snares are to be found in our path today! There is need that light from above be constantly shed upon our way, that we may see the snares laid for our feet. Oh, that fathers and mothers could realize the dangers that beset their path and the path of their children!

“Those who are placed in the highest positions may lead astray, especially if they feel that there is no danger. The wisest err; the strongest grow weary. Excess of caution is often attended with as great danger as excess of confidence. To go forward without stumbling, we must have the assurance that a hand all-powerful will hold us up, and an infinite pity be exercised toward us if we fall. God alone can at all times hear our cry for help.

“It is a solemn thought that the removal of one safeguard from the conscience, the failure to fulfill one good resolution, the formation of one wrong habit, may result not only in our own ruin, but in the ruin of those who have put confidence in us. Our only safety is to follow where the steps of the Master lead the way, to trust for protection implicitly to Him who says, ‘Follow me.’ Our constant prayer should be, ‘Hold up my goings in thy path, O Lord, that my footsteps slip not.’

“The Israelites needed the benefits of assembling for worship and entering into covenant together to serve the Lord. In separating themselves from the place of worship divinely appointed, they lost much. God had servants whose lips he unsealed to speak words of warning, encouragement, and reproof, so that the light received from Heaven by one shone not for himself alone, but to lighten the path of others. God knows best what his people need. His words come down to us, in warning and instruction,—‘Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching.’

“At the present day, as in ancient times, the people of God plead their own ease or convenience as an excuse for neglecting divine service. They will devise means to preserve the Christian name without making any sacrifice of time or means. God requires his people to maintain his worship. And those who are burdened with care and responsibility, should be the last to excuse themselves from religious privileges. They need wisdom from above. They need to be constantly reaching upward to lay hold on the divine arm, lest they stumble and fall. They can walk safely, only as they fear God, and obey his voice. Those whom God has burdened with a place in his work, need not be left to their own judgment, as was Gideon, to lead men away from the right path. The feet that God is guiding will press on in a way which leads straight forward, ever ascending, and ever brightening, until it reaches the brightness of eternal day.

“All wrong-doing is forsaking the path where Jesus leads, turning aside to the crooked ways of darkness. Those who are determined in the strength of Jesus to make the most of their opportunities, seizing every ray of light that Heaven sheds on their pathway, will go straight forward, fulfilling their duty to God and to their fellow-men. They will not fall, nor stumble. A divine Guide goes before the faithful, encouraging them with his voice, aiding them with his hand, and they need never mistake the way.” *Signs of the Times*, July 28, 1881.

Habakkuk's Two Tables #74

PART SEVEN: JOSIAH

THE FOUNDATION

2 CHRONICLES 35:19–25

“Those who will not take God’s Word as assurance, need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind, and tossed. The word of Christ is, ‘He shall guide you into all truth.’ Reject not the light given.

“Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was reopened and the sacrificial offerings re-established. His work was done well.

“But at the last he died in battle. Why?—Because he did not heed the warnings given. . . . [2 Chronicles 34:26–33; 35:20–24 quoted.]

“Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. **When the Lord gave the king of Egypt orders** that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, **a battle that he should not have had anything to do with.** The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word of God, choosing to follow his own way, and God could not shield him from the consequences of his act.

“In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness?” *The Seventh-day Adventist Bible Commentary*, volume 2, 1039.

“For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was ‘not as other men are.’ When Christ on the eve of His betrayal forewarned His disciples, ‘All ye shall be offended because of Me this night,’ Peter confidently declared, ‘Although all shall be offended, yet will not I.’ Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord.” *Christ’s Object Lessons*, 152.

1 KINGS 13

Josiah: **H2977**—From the same root as H803 and H3050; *founded of Jah; Joshijah*, the name of two Israelites: - Josiah.

H803—Foundation

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive 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. ‘Thus saith the Lord: Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger **foundation** than that which has been laid; but this is a great deception. ‘Other **foundation** can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 296–297.

A MOVEMENT: 2 KINGS 22:1–7

“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 work** will be similar to that of the Day of Pentecost. . . .

“**The great work** of the gospel is not to close with less manifestation of the power of God than marked its opening.” *The Great Controversy*, 611.

ISAIAH 58:12—BUILD; RAISE UP; REPAIR AND RESTORE

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

THE OLD WASTE PLACES

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 brokenhearted, 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; that they might be called **trees of righteousness**, the planting of the Lord, that he might be glorified. And **they shall build the old wastes, they shall raise up the former desolations**, and they shall repair the waste cities, **the desolations of many generations**. Isaiah 61:1–4.

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. Luke 4:18–20.

Old: H5769—From **H5956**; properly **concealed**, that is, the *vanishing* point; generally time *out of mind* (past or future), that is, (practically) *eternity*. **H5956**—A primitive root; to *veil* from sight, that is, *conceal* (literally or figuratively):—X any ways, blind, dissembler, **hide** (self), secret (thing).

Waste: H2723—properly *drought*, that is, (by implication) **a desolation**: - decayed place, desolate (place, -tion), destruction, (laid) waste (place).

Former: H7223—From **H7221**; **first, in place, time or rank** (as adjective or noun):—**ancestor**, (that were) before (-time), **beginning**, eldest, first, fore [-father] (-most), **former (thing), of old time, past**. **H7221**—a *beginning*: - **beginning**.

“William Miller, when applying his hermeneutic, noticed in the various apocalyptic passages a recurring theme of controversy between the people of God and their enemies. In his analysis of the persecuting powers of God's people throughout the ages he developed the concept of the two abominations, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was the motif of the two abominations that characterized most of his following prophetic interpretations.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

Repairer: H1443—A primitive root; to *wall* in or around:—close up, fence up, hedge, enclose, make up [a wall], mason, repairer.

Restorer: H7725—A primitive root; to **turn back** (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of *return* to the starting point); generally to **retreat**; often adverbially *again*.

JEREMIAH 6:16

THE FOUNDATIONS OF MANY GENERATIONS

Isaiah 28:9–13

2 KINGS 22:8–10

THE 2520

“I [William Miller] had *Cruden’s Concordance*, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the **seven times** terminated in 1843. **Then I came to the 2300 days**; they brought me to the same conclusion.” Apollos Hale, *The Second Advent Manuel*, 65.

THE YEAR/DAY TEST

Isaiah 6, 7

2 KINGS 22:11–20

A COVENANT—2 KINGS 23:1–8; EZEKIEL 37:15–28

2 KINGS 23:1–3; ISAIAH 27:8–11; DANIEL 2:34–35; ISAIAH 41:15–16; JEREMIAH 51:33; MICAH 4:11–13

Habakkuk's Two Tables #72

CONCLUSION

THE VERY LAST DECEPTION

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. **The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.** ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.

“**There will be** a hatred kindled against the *Testimonies* which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his **delusions** if the warnings and reproofs and counsels of the Spirit of God are heeded.” *Selected Messages*, book 1, 48.

DELUSIONS

“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.’” *Testimonies*, volume 8, 249–250.

THIS WILL SAVE US FROM ACCEPTING STRONG DELUSION

“Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. Wake up, brethren, wake up. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. **We must follow the directions given in the spirit of prophecy.** We must love and obey the truth for this time. **This will save us from accepting strong delusions.** God has spoken to us through his Word. **He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy.** The warnings that have been given, **line upon line, precept upon precept**, should be heeded. If we disregard them, what excuse shall we offer?

“The new theories in regard to God and Christ, as brought out in *The Living Temple*, are not in harmony with the teaching of Christ. The Lord Jesus came to this world to represent the Father. He did not represent God as an essence pervading nature, but as a personal being.

Christians should bear in mind that God has a personality as verily as has Christ.” *Spalding and Magan*, 324.

“Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through **the spirit of prophecy**. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. **He has spoken to us through the testimonies to the church, and through the books that have helped to make plain our present duty and the position we should now occupy**. The warnings that have been given, **line upon line, precept upon precept**, should be heeded. If we disregard them, what excuse can we offer?

“I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reasoning be placed where sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. **Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.**” *Testimonies*, volume 8, 298.

OMEGA

“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, 198.

DEPARTING FROM THE FAITH

“Let those who stand as God’s watchmen on the walls of Zion be men who can see the dangers before the people,—men who can distinguish between truth and error, righteousness and unrighteousness.

“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.

A FALSE FOUNDATION

“The apostles built upon a sure **foundation**, even **the Rock of Ages**. To this **foundation** they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of **those who were building upon a false foundation**. Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah’s day, of whom it is written: ‘They which builded on the wall, and they that bare burdens, with those that laded, everyone with one of his hands wrought in the work, and with the other hand held a weapon.’ Nehemiah 4:17.” *Acts of the Apostles*, 596.

THE FOUNDATION OF SAND

“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?” *Selected Messages*, book 1, 204–205.

MATTHEW 7:24–27

THE PLATFORM OF ETERNAL TRUTH

“But we must firmly refuse to be drawn away from **the platform of eternal truth, which since 1844 has stood the test.**”

“I am instructed to speak plainly. ‘Meet it,’ is the word spoken to me. ‘Meet it firmly, and without delay.’ But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book *Living Temple* there is presented the alpha of deadly heresies. **The omega will follow, and will be received by those who are not willing to heed the warning God has given.**”

“Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the

truth as it is in Jesus, **holding fast the beginning of their confidence unto the end.**” *Selected Messages*, book 1, 200.

THE BEGINNING OF OUR CONFIDENCE

“These things . . . are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. The warning comes sounding down along the line to our time:

“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**; while it is said,

Today if ye will hear His voice,

Harden not your hearts, as in the provocation.

‘For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.’ Hebrews 3:12–16.

“Cannot we who are living in the time of the end realize the importance of the apostle’s words: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God’? Verse 12.

“Upon us is shining the accumulated light of past ages. **The record of Israel’s forgetfulness has been preserved for our enlightenment.** In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. **Years ago** the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people.” *Testimonies*, volume 8, 115.

NUMBERS 14:11–23, 34

THE OLD PATHS

“The enemy is seeking to divert the minds of our brethren and sisters from **the work of preparing a people to stand in these last days.** His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive 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.

“Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away the **foundations** of our faith—the **foundations that were laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have

found a new way and that **they can lay a stronger foundation** than that which has been laid. But this is a great deception. Other **foundation** can no man lay than that which has been laid.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for **it was not founded upon the Rock**.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other **foundation** can no man lay than that is laid’? 1 Corinthians 3:11.

“So 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.” *Testimonies*, volume 8, 296–297.

THE WORK OF PREPARING A PEOPLE TO STAND IN THESE LAST DAYS Ezekiel 37:1–14

THE BREATH OF PENTECOST

“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.

“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.

REVIVAL

“The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**.” *Bible Training School*, December 1, 1903.

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” *Selected Messages*, book 1, 121.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.” *Testimonies to Ministers*, 112–114.

“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction**. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.” *The Great Controversy*, 341.

A MESSAGE

“What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

MANUSCRIPT RELEASES, VOLUME 20, 216–217

“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.”

A FIRM PLATFORM

“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.

“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. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. **But the Jews were left in total darkness.** They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless

sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet **they had no knowledge of the change**. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 258–261.

Habakkuk's Two Tables #73

CONCLUSION

WILLIAM MILLER

William Miller

William: "will" and "helmet."

Miller: a person who owns or operates a mill, esp. a mill that grinds grain into flour.

TYPIFIED

CALLED AS ELISHA

"As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow and open to the people the mysteries of the kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words." *The Great Controversy*, 331.

MOSES IN DEATH

"God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump." *Early Writings*, 257–258.

IN THE SPIRIT OF JOHN & ELIJAH

"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.

THE MARK OF THE BEAST

"It was not long after the passing of the time, in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.'** **This light shone all along the path, and gave light for their feet, so that they might not stumble.**

“If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**” *Christian Experience and Teachings of Ellen G. White*, 57. (First written on December 20, 1844.)

THOSE WHO ACCEPTED THE MIDNIGHT CRY

“I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. **And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.**” *Selected Messages*, book 1, 63.

LOW HAMPTON CONFERENCE OF ADVENTIST, DECEMBER 28, 29 1844

“At the Low Hampton Conference of Adventists (**December 28, 29, 1844**) Himes urged three aspects of future of future missionary activity: (1) Comforting the saints who are still looking for the kingdom at hand; (2) arousing the professed Christian world once more to prepare for the Advent; (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, ‘I am more and more convinced that the door of salvation is open wide, and that we are to “preach the Gospel of the Kingdom to all the world,” in the faith that sinners may and will be converted, until the end comes.’ In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut door concept and **after the Jewish Karaites year 1844 had passed he gave it up and returned to his original view of the midnight cry.**

“However, new interpretations of the Disappointment, relating it to Christ’s heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement and some kind of shut door concept, and created a strong controversy—even fanaticism—among Adventists.

“At the end of **April 1845** at Albany, New York, a conference of Adventists was called together by Himes with the object of ending confusion and division. Miller commented, ‘It need not be replied that it was convened to deliberate respecting, and if possible extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.’ At the Albany Conference, chaired by Miller, it was decided to **reject all new theological interpretations which had been developed since the Disappointment.** Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history.” P. Gerhard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 113, 114.

THE THIRD ANGEL'S MESSAGE

“My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. **I saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God.** And as he would lean toward the light from heaven, **these men would lay some plan to draw his mind away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth.** At length William Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. **But his brethren professed so deep love and interest for him, that he thought he could not tear away from them.** His heart would incline toward the truth, and then he looked at his brethren; they opposed it. **Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? He thought they surely would not lead him astray.**

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 257–258.

ZECARIAH 10:1

“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. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

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*.

RETURNED TO HIS ORIGINAL VIEW OF THE MIDNIGHT CRY

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” *Selected Messages*, book 1, 235.

Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore’s forehead, thou refusedst to be ashamed. Jeremiah 3:3.

JEREMIAH 5:20–31

ISAIAH 28:14–18

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. **They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed.** These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

HIS MESSENGER

Behold, **I will send my messenger**, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. Malachi 3:1.

“William Miller was disturbing Satan’s kingdom, and the arch-enemy sought not only to counteract the effect of the message, but to destroy **the messenger himself**. As Father Miller made a practical application of Scripture truth to the hearts of his hearers, the rage of professed Christians was kindled against him, even as the anger of the Jews was excited against Christ and his apostles. Church-members stirred up the baser classes, and upon several occasions enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord, and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose.” *Spirit of Prophecy*, volume 4, 219.

ACCOMPANIED BY ANGELS

“Angels of God accompanied William Miller in his mission.” *Early Writings*, 232.

HIS ANGEL

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it by His angel unto His servant John.’ Revelation 1:1.” *The Desire of Ages*, 99.

“God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that **chosen one**, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people. **The commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He **saw that one portion of Scripture explains another**, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.” *Early Writings*, 230.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

“From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. **I was thus brought**, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time **all the affairs of our present state would be wound up**.” William Miller, *Advent Review and Sabbath Herald*, April 18, 1854.

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.

MILLER’S CONCORDANCE

“He has brought up eight children, two others having died in early life. His whole family, like Job’s, originally consisted of seven sons and three daughters. Four of them are now in the house with him, and two sons are at the West. As a specimen of the fertility of his farm, he showed us a potato weighing two pounds and seven ounces. . . .

“We were interested in seeing his old family Bible, which cost \$18.50, and **his quarto copy of Cruden’s Concordance, which was originally purchased, in 1798**, for \$8. These two books were almost the only ones he looked at while preparing his lectures. A clergyman once called at his house in his absence, and, being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted the visitor into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. ‘That is his library,’ said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago.” Sylvester Bliss, *Memoirs of William Miller*, 244–246.

THE DAILY

“During, the twelve years I was a deist, I read all histories I could find; but now I loved the Bible It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend! To whom I made a visit, and who had known and heart me talk while I was a deist, he inquired, in rather a significant manner, ‘What do you think of this text, and that?’ referring to the old texts I objected to while a deist. I understood what he was about, and replied—If you will give me time, I will tell you what they mean. ‘How long time do you want?’ I don’t know, but I will tell you, I replied, for I could not believe that God had given a revelation that could not be understood I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution **the thought came to me—‘Suppose you find a passage that you cannot understand, what will you do?’ This mode of studying the Bible then came to my mind:—**I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way. I had *Cruden’s Concordance*, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. **Then I came to the 2300 days;** they brought me to the same conclusion; but I had no thought of finding out when the Savior was coming, and I could not believe it; but **the light struck me so forcibly I did not know what to do.** Now, I thought, I must put on spurs and breeching; I will not go faster

than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand.’

“So much for his general mode of studying the Bible. On another occasion he stated his mode of settling the meaning of the text before us—the meaning of ‘the daily.’ ‘I read on,’ said he, ‘and could find no other case in which it was found, but in Daniel. I then took those words which stood in connection with it, ‘take away.’ He shall take away the daily, ‘from the time the daily shall be taken away,’ etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7–8. ‘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,’ etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! that is ‘the daily!’ Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and ‘the wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; **well, then, ‘the daily’ must mean Paganism.**” Apollos Hale, *The Second Advent Manuel*, 65–66.

HIME’S FIRST CHART

“IV. Himes’s Composite Chart of Daniel’s Visions

“A well-devised composite chart, in color, called *A Pictorial Chart of Daniel’s Visions*, was issued prior to 1843 by J. V. Himes, and widely distributed. It was arranged in three paralleling horizontal sections, or lines, likewise marked off by centuries. . . .

“So, in prophetic teaching **this chart is essentially—and quite naturally—a replica of Miller’s early positions on the time periods as well as the symbols.** In connection with Miller’s ‘666 years’ of pagan Rome, in the lower section, Himes has ‘Pagan Rome, the Continual or Daily,’ from 158 B.C. to A.D. 508. Then, at A.D. 508 stands a smoking altar with its pagan priest in color, and the words, ‘Paganism taken away’; and at A.D. 538 is a cross—surmounted Catholic altar, before which stands a Catholic priest with his smoking censer, and the expression, ‘Papacy began.’ **This feature however, soon disappears in the large ‘1843 Chart,’ which becomes the standard, used subsequently by all the Millerite ministers both before and during the actual year ‘1843.’**” Leroy Froom, *The Prophetic Faith of Our Fathers*, volume 4, 725–727.

THE SIMPLE ENGLISH

“I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that **the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’** but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.”

MANUSCRIPT RELEASE, VOLUME 20, 17–22

“And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott’s mind were **being worked by the angels that were expelled from heaven.**”

“And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. **Should Satan’s wiles be brought in, should this “Daily” be such a great matter as to be brought in to confuse minds and hinder the advancement of the work at this important period of time? It should not, whatever may be.**”

“I have been instructed that such hasty movements should not have [been] made [such] as selecting you as president of the conference even another year. But the Lord forbids any more such hasty transactions until the matter is brought before the Lord in prayer; and as you have had the message come to you that the work of the Lord resting upon the president is a most solemn responsibility, **you had no moral right to blaze out as you did upon the subject of the ‘Daily’ and suppose your influence would decide the question.**”

“Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritual[istic] appearance and **drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** I have to trace with my pen [the fact] that these brethren would see defects in their delusive ideas that would place the truth in an uncertainty; and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] when I was shown this matter, **when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result, and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strange crops of evil would take the place of truth.**”

EARLY WRITINGS—AN EVOLUTION

“**September 23d, the Lord showed me** that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

“**The Lord showed me** that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“**Then I saw in relation to the ‘Daily,’** that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that **the Lord gave the correct view of it to those who gave the judgment hour cry.** When union existed, before 1844, nearly all were united on

the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.” *Review and Herald*, November 1, 1850.

“**September 23d**, the Lord shewed [formerly—“showed”] me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. [Removed: It is as necessary that the truth should be published in a paper, as preached.] [Paragraphs Combined] I have seen [formerly—“the Lord showed me] that the 1843 chart was directed by the hand of the Lord, [formerly—“by His hand”] and that it should not be altered; [formerly—“no part of it should be altered”] that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

“Then I saw in relation to the ‘Daily,’ that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘Daily;’ but since 1844, in the confusion, other views have been embraced, and darkness and confusion have followed. [Paragraphs Combined] I have also seen [Formerly—“the Lord showed me”] that time had not been a test since 1844, and that time will never again be a test.]” *Experience and Views*, 61–62.

TIME NOT CONNECTED WITH THE THIRD ANGEL

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel’s message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.” *Experience and Views*, 48.

“**September 23**, . . . 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.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the ‘daily;’ but in the confusion since 1844, other views have been

embraced, and darkness and confusion have followed. **Time has not been a test since 1844, and it will never again be a test.**

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel’s message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

“Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem . . .” *Early Writings*, 74—76.

TWO HISTORICAL WITNESSES

SEPTEMBER 23

CROSIERS’ ARTICLE REPRINTS—SEPTEMBER, 1850

THE ADVENT REVIEW—VOLUME 1, AUBURN, NY, NUMBER 3

THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, NUMBER 4

THE ADVENT REVIEW—VOLUME 1, AUBURN, NEW YORK, SPECIAL

“Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. **God shewed me the necessity of getting out a chart.** I saw it was needed and that **the truth made plain upon tables** would effect much and would cause souls to come to the knowledge of the truth.” *Manuscript Releases*, number 15, 210—November, 1850.

1850 CHART

Ten Horns Arose	490
Pagan Dominion or The Daily Taken Away Daniel 11:31	508
Papacy Set Up	538

Habakkuk's Two Tables #74

CONCLUSION

THE 2520

TEACHING AND LEADING

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

Isaiah 66:4

“Again and again I have been shown that the past experiences of God’s people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year’s almanac. **The record is to be kept in mind, for history will repeat itself.**” *Publishing Ministry*, 175.

THE TEACHING

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

May, 1842—Habakkuk 2:2

March 22, 1844—Habakkuk 2:3, Matthew 25:5

Summer 1844—Revelation 14:8

August 11–17, 1844—Daniel 9:25, Leviticus 16:29–30; Matthew 25:6

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

THE LEADING

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

May, 1842—1843 Chart produced

March 22, 1844—the tarry time arrives

Summer 1844—separation from churches

August 11–17, 1844—Midnight Cry arrives

October 22, 1844—the door shuts

HIS LEADING AND HIS TEACHING

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

THE CHART

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

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

LEADING THROUGH PROPHECY

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

LEADING THROUGH HIS PROVIDENCE

“In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting Brother Charles Fitch and Apollos 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. Brother Fitch, in explaining the subject said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Habakkuk 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. **A camp meeting also was appointed for the first time,** and convened the last week in June, at East Kingston, New Hampshire, where an immense multitude assembled to hear the glad tidings of the reign of Christ.” Joseph Bates, *Second Advent Way Marks and High Heaps*, 53.

REMOVING THE IF

“I had never been positive as to any particular day for the Lord’s appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, ‘about the year 1843.’ In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. **In 1842, some of my brethren preached with great positiveness the exact year, and censured me for putting in an IF.** The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord’s Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.

“**During the year ‘43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits.** Our motives were assailed, our principles misrepresented, and our characters traduced. **Time passed on:** and the 21st of March, 1844 went by, without our witnessing the appearing of the Lord. Our disappointment was great; and **many walked no more with us.**” *William Miller’s Apology and Defense*, 24.

THE SEPARATION PROCESS BEGINS

“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.

“Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God’s people, who were living out the heaven-sent message.

“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*, 235–237.

THE SUMMER OF 1844

“As his [Miller’s] work tended to build up the churches, it was for a time regarded with favor. But as **ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the Second Advent, or even of speaking of their hope in the social meetings of the church**. Thus the believers found themselves in a position of great trial and perplexity. **They loved their churches and were loath to separate from them; but as they saw the testimony of God’s word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit**. Those who sought to shut out the testimony of God’s word they could not regard as constituting the church of Christ, ‘the pillar and ground of the truth.’ Hence they felt themselves justified in separating from their former connection. **In the summer of 1844 about fifty thousand withdrew from the churches.**” *The Great Controversy*, 375–376.

“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.

FANATICISM

“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.

“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!’” *The Great Controversy*, 398.

“Men cannot with impunity reject **the warning** which God in mercy sends them. **A message** was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: ‘Your house is left unto you desolate.’ Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who ‘received not the love of the truth, that they might be saved’: ‘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 2:10-12. As **they reject the teachings of His word**, God withdraws His Spirit and leaves them to the deceptions which they love.” *The Great Controversy*, 430–431.

“**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.” *Maranatha*, 173.

THE MIDNIGHT CRY

“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.” *The Great Controversy*, 398.

THE THINGS SEEN IN 1843 AND 1844

“All **the messages given from 1840–1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. **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.

WHAT WAS SEEN IN 1843 AND 1844?

THE PROPHETIC PERIODS ENDED IN 1844

“The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.” *Early Writings*, 236.

REVELATION 14:8—BABYLON IS FALLEN

THE TYPES—THE SHUT DOOR

“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.” *The Great Controversy*, 398.

THE MESSAGE THAT BROUGHT US OUT OF THE CHURCHES

“**God is not giving us a new message.** We are to proclaim **the message** that in 1843 and 1844 brought us out of the other churches.” *Review and Herald*, January 19, 1905.

THE CHART

“In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had fallen under discouragements, and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions, the different denominations closed the doors of their churches against Mr. Miller.** Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, and many were unable to enter the house. The congregations were unusually quiet and attentive.” *Life Sketches*, 27.

“Most of my father’s family were full believers in the advent, and for bearing testimony to this glorious doctrine seven of us were at one time cast out of the Methodist Church. At this time the words of the prophet were exceedingly precious to us: ‘**Your brethren that hated you, that cast you out for My name’s sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed.**’ Isaiah 66:5.

“From this time, up to December, 1844, my joys, trials, and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God’s glory, and seemed to be rising higher and

higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as narrated below.” *Early Writings*, 13.

THE LORD’S HAND REMOVED

“The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.” *Early Writings*, 236.

“Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which He had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet: **‘Your brethren that hated you, that cast you out for My name’s sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed.’** Isaiah 66:5.” *The Great Controversy*, 372.

“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.

“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.

CAST OUT

THE OUTCASTS OF ISRAEL

Isaiah 66:5; Isaiah 11:12; Isaiah 5:26; Numbers 2:1–2; Isaiah 18:3; Isaiah 11:10; Psalm 147:2; Zechariah 9:16; Isaiah 56:8; Isaiah 30:8–21; Isaiah 66:18–21

HABAKKUK'S TWO TABLES #75

CONCLUSION

Isaiah 66:1

REST

REST: H4496—Feminine of **H4495**; *repose* or (adverbially) *peacefully*; figuratively *consolation* (specifically *matrimony*); hence (concretely) an *abode*: - comfortable, ease, quiet, rest (-ing place), still. **H4495**—The same as **H4494**; *rest*. **H4494**—*quiet*, that is, (concretely) a *settled spot*, or (figuratively) a **home**: - (place of) rest.

CHOOSING JERUSALEM

1 Kings 14:21; Isaiah 14:1; Zechariah 1:12–17; Revelation 10:8–11:2; Zechariah 4:8–10; 2 Kings 21:10–15; Isaiah 28:14–18

REST

Psalm 95:11

“Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life nor in the life to come. ‘There remaineth therefore a rest to the people of God. . . . Let us labor therefore to enter into that rest, lest any man fail after the same example of unbelief.’ **The rest here spoken of is the rest of grace**, obtained by following the prescription. ‘Labor diligently.’” *Pacific Union Recorder*, November 7, 1901.

Psalm 132:8–18

“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.

Isaiah 18 (Isaiah 27:11; Matthew 13:29–30); Acts 7:47–51; Hebrews 4:1–11; Ephesians 2:19–22; 1 Corinthians 3:9–17; 1 Corinthians 6:19; 2 Corinthians 6:14–18; 1 Peter 2:5

Habakkuk's Two Tables #76

Conclusion

The Daily

“The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, ‘here a little, and there a little.’ Isaiah 28:10.

“When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. **Every principle in the word of God has its place, every fact its bearing.** And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Education*, 123.

Church and State

Isaiah 14:12–14

Babal

Genesis 11:4

Tower is a Church

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

City is a Kingdom

Revelation 11:8; 14:8; 16:19; 17:18; 18:10, 16, 18, 19, 21; 21:10

Daniel Two

Iron and Clay

“**We have come to a time when** God’s sacred work is represented by **the feet of the image** in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. . . . **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God’s forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” *The Seventh-day Adventist Bible Commentary*, volume 4, 1168.

The Image to the beast

Revelation 13:11, 14

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

“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.

Speaking

“The ‘speaking’ of the nation is the action of its legislative and judicial authorities.” *The Great Controversy*, 442.

The Ten Kings and the Beast

Revelation 17:17

“**Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” *Testimonies to Ministers*, 38.

The Great Controversy

Isaiah 14:12–14; Philippians 2:5–8

“If Satan can get us to enshroud ourselves in garments of self-righteousness, then we will not wear the robe of Christ’s righteousness. **Self-exaltation and pride of position and self-importance were the sins of Satan in heaven.** True religion dies out of the heart when these take possession and are developed in the character.” *Manuscript Releases*, volume 21, 330.

Michael: Who is Like God

Revelation 12:7–9; Jude 1:9; Daniel 10:12–21

“By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success.” *Seventh-day Adventists Bible Commentary*, volume 4, 1173.

Progression

Daniel Two

“Righteousness exalteth a nation: but sin is a reproach to any people.”

“The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally.

“Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

“The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled underfoot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

“**The kingdoms that followed were even more base and corrupt.** They deteriorated because they cast off their allegiance to God. As they forgot him, they sank lower and still lower in **the scale of moral value.**

“The vast **empire of Rome** crumbled to pieces, and from its ruins rose that mighty power, **the Roman Catholic Church.** This church boasts of her infallibility and her hereditary religion. But this religion is a horror to all who are acquainted with the secrets of the mystery of iniquity. The priests of this church maintain their ascendancy by keeping the people in ignorance of God’s will, as revealed in the Scriptures.

“It is sin that is ruining nations today. Even many leaders in the religious world have not a good conscience toward God. **Many of those who claim to be Protestants** have not the faith in God’s word that Luther had in the early days of the Reformation. They have left the old

landmarks, and depend on ceremony and formal display to make up for their lack of the purity and piety, the meekness and lowliness, found in obedience to God.

“There is no real standard of righteousness apart from God’s law. By obedience to this law the intellect is strengthened, and the conscience is enlightened and made sensitive. The youth need to gain a clear understanding of God’s law. They are not left to follow blindly the guidance of men. The great prophetic waymarks which God himself has set up show the path of obedience to be the only path that can be followed with certainty.

“Those who love and obey the law of God will meet with trials and temptations; but if they hope and pray, and trust his word, they will be able to say, with Paul, ‘I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.’

“My dear young friends, have you wholly given yourselves up to God, to do his will? Are you transformed by the grace of Christ? Some claim to be one with Christ, while their special work is to make void the law of God. Will you accept their assertions? How will you distinguish God’s true servants from the false prophets that Christ said would arise to deceive many? There is only one test of character,—God’s holy law.

“We are living in a momentous period of this earth’s history. The final conflict is just before us. We see the world corrupted under the inhabitants thereof. Satanic agencies have made the earth a stage for horrors that no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for God’s law has brought the sure result.

“‘We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.’ ‘Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.’

“There will be a sharp conflict between those who are loyal to God and those who cast scorn upon his law. The church has joined hands with the world. Reverence for God’s law has been subverted. The religious leaders have taught for doctrine the commandments of men. As it was in the days of Noah, so it is in this age. But shall the prevalence of disloyalty and transgression cause those who have revered God’s law to have less respect for it, or to unite with the powers of earth in attempting to make it void?

“**The test comes to everyone. There are only two sides.** Dear young reader, on which side are you standing?” *Youth Instructor*, September 22, 1903.

Revelation Seventeen

Revelation 17:3, 9, 10; 2:12–13

“Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan’s work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life.” *Review and Herald*, December 4, 1900.

Repeat and Enlarge

Great—Gadal

GADAL: H1431—A primitive root; properly to *twist*, that is, to *be* (causatively *make*) *large* (in various senses, as in body, mind, estate or honor, also in pride): - advance, boast, bring up, exceed, excellent, be (-come, do, give, make, wax), great (-er, come to . . . estate, + things), **grow (up), increase, lift up, magnify** (-ifical), be much set by, nourish (up), pass, promote, **proudly [spoken], tower**.

The Ram—verse 4

The he-goat—verse 8

The masculine little horn—verse 9

The feminine little horn—verse 10

Leviticus 1:3, 10; Deuteronomy 22:5

Habakkuk's Two Tables #77

CONCLUSION

THE DAILY

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

VISION (CHAZOWN)—PROVERBS 29:18

EXALT—2 THESSALONIANS 2:2–3; DANIEL 11:36

FALL—REVELATION 14:8; DANIEL 7:26; 8:25; 11:45

ROME ESTABLISHES THE VISION

ROBBERS: H1121—a son H6530—From H6555; violent, that is, a tyrant: - destroyer, ravenous, robber. H6555—A primitive root; to break out (in many applications, direct and indirect, literally and figuratively): - X abroad, (make a) breach, break (away, down, -er, forth, in, up), burst out come (spread) abroad, compel, disperse, grow, increase, open, press, scatter, urge.

DESTROYER—JEREMIAH 4:5–7

ROBBER—ISAIAH 10:1, 5, 6, 12, 13; 42:22–25; EZEKIEL 7:20–22; NAHUM 3:1–5

BREAK—DANIEL 2:40; 7:23

“And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.’ The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, ‘also the robbers of thy people,’ etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this ‘establish the vision,’ as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in the vision. Again, ‘to establish the vision,’ must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the Grecian kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the least kingdom in Daniel’s vision, did exalt itself, and this kingdom did have the very marks in the vision, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, ‘He shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and holy people, and that he should magnify himself,’ etc., the same as exalt himself, Daniel 7:7, 23; 8:10–12, 24, 25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom.” William Miller, *William Miller’s Works*, volume 2, 88.

“The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God’s helping hand.

“Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel’s message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world.” *Manuscript Releases*, volume 21. 444.

“‘I am the vine, ye are the branches,’ said Jesus. We do not half understand the preciousness of this lesson; we must learn more and more the significance of these words. We need our eyes anointed that we may see the light of truth. We must not think, ‘Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.’ The truth is an advancing truth, and we must walk in the increasing light. A brother asked, ‘Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?’ I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious experience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of infinite power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light.

“Do not trust to the wisdom of any man, or to the investigations of any man. Go to the Scriptures for yourselves, search the inspired word with humble hearts, lay aside your preconceived opinions; for you will obtain no benefit unless you come as children to the word of God. You should say, ‘If God has anything for me, I want it. If God has given evidence from his word to this or that brother that a certain thing is truth, he will give it to me. I can find that evidence if I search the Scriptures with constant prayer, and I can know that I do know what is truth.’ You need not preach the truth as the product of another man’s mind, you must make it your own. When the woman of Samaria was convinced that Jesus was the Messiah, she hastened to tell her neighbors and townsmen. She said, ‘Come, see a man which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him. . . . And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. . . . And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ.’

“Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you only do it in the right spirit; but too often self is large, and as soon as investigation begins, an unchristian spirit is manifested. This is just what Satan delights in, but we should come with a humble heart to know for ourselves what is truth. The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that he is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.

“We must be able to present the precious truth at the right time. We do not claim that in the doctrines sought out by those who have studied the word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, ‘Be careful now, do not be too zealous, too positive; you want the truth.’ Of course we want the truth, and we want it as it is in Jesus.

“When Nathanael came to Jesus, Jesus exclaimed, ‘Behold an Israelite indeed, in whom is no guile!’ Nathanael said, ‘Whence knowest thou me?’ Jesus answered, ‘When thou wast under the fig-tree, I saw thee.’ And Jesus will see us also in the secret places of prayer, if we seek him for light that we may know what is truth. Our brethren should be willing to investigate in a candid way every point of controversy.

“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 know what he sends to 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.’ But if it is according to this test, do not be so full of prejudice that you cannot acknowledge a point when it is proved to you, simply because it does not agree with your ideas. Do not catch at every objection, however small, and make it as large as possible, and preserve it for future use. No one has said that we shall find perfection in any man’s investigations, but this I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and for kindred truths.

“No matter by whom light is sent, we should open our hearts to receive it in the meekness of Christ. But many do not do this. When a controverted point is presented, they pour in question after question without acknowledging, without admitting a point when it is well sustained. O may we act as men who want light! May God give us his Spirit day by day, and let the light of his countenance shine upon us, that we may be learners in the school of Christ.” *The 1888 Materials*, 547.

DANIEL 7:7

“The little horn comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League, B.C.161. 1 Maccabees 8; Josephus’s *Antiquities*, book 12, chapter 10, section 6; Prideaux, Volume II, 166. But seven years before this, that is, in B.C.168, Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 175.

THE FOUR WINDS—DANIEL 8:8**HASEL AND SHEA**

William Shea, *Selected Studies on Prophetic Interpretation, Daniel and Revelation Study Committee*, volume 1, 41–43.

G. F. Hasel, *Daniel and Revelation Study Committee*, volume 2, 387–394.

Habakkuk's Two Tables #78

CONCLUSION

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

“The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angel's messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people, and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world. It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibility.

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

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

“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. 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. **The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history.** The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God.” *Selected Messages*, book 2, 102.

THE DAILY

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

ALLIANCE WITH THE JEWS—**B.C. 161 OR 162; B.C. 65 SYRIA; B.C. 63 JUDEA; B.C. 51–47** GUARDIANSHIP OF EGYPT; **B.C. 31 EGYPT AND THE BATTLE OF ACTIUM**

“VERSE 16. [Verse sixteen quoted.]

“Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman Empire, when Pompey, **B.C.65**, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

“The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, **B.C.162**, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till **B.C.63**; and then in the following manner.

“On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

“Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices.

“Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the ‘glorious land’ in its iron grasp till it had utterly consumed it.

“‘VERSE 17. [Verse seventeen quoted.]

“Bishop Newton furnishes another reading for this verse, which seems more clearly to express the sense, as follows: ‘He shall also set his face to enter by force the whole kingdom.’ Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the ‘whole kingdom’ of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

“Ptolemy Auletes died **B.C.51**. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together, and reign jointly; and because they were young, **they were placed under the guardianship of the Romans**. The Roman people accepted the charge, and appointed **Pompey** as guardian of the young heirs of Egypt.

“A quarrel having not long after broken out between Pompey and Caesar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into Egypt. Caesar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Caesar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from internal disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Caesar found his small force insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

“In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Caesar replied that he acted by virtue of the will of their father, Auletes, who **had put his children under the guardianship of the senate and people of Rome**, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

“The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Caesar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Caesar, and deposited the burden at his feet. When Caesar had unbound this animated bundle, lo! the beautiful Cleopatra stood before him. He was far from being displeased with the stratagem, and being of a character described in 2 Peter 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

“Caesar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of state, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Caesar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men, advanced to drive Caesar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Caesar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

“The war growing more threatening, Caesar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. **Antipater the Idumean joined him with 3,000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this co-operation on their part, the whole plan must have failed. The arrival of this army decided the contest.** A decisive battle was fought near the Nile, resulting in a complete victory for Caesar. Ptolemy, attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into and absorbed the whole of the original kingdom of Alexander.

“**By the ‘upright ones’ of the text are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B.C.47.**” Uriah Smith, *Thoughts on Daniel and the Revelation*, 258–262.

B.C. 31, B.C. 161

“By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, **B.C. 161**, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict. . . .

“The battle was fought **September 2, B.C.31**, at the mouth of the gulf of Ambracia, near **the city of Actium**. The world was the stake for which these stern warriors, Antony and Caesar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

“This battle doubtless marks the commencement of the ‘time’ mentioned in verse 24. And as during this ‘time’ devices were to be forecast from the stronghold, or Rome, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that the city would no longer be considered the seat of government. From B.C.31, a prophetic time, or 360 years, would bring us to A.D.330. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. (See *Encyclopedia Americana*, art. Constantinople.)” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273–275.

“‘VERSE 9. [Verses nine through twelve quoted.]

“**A third power** is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that concerning Medo–Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel, in language which cannot be misunderstood, stated that Medo–Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what applications men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human fancy.

“There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the ‘little horn’ here introduced denotes the Syrian king, **Antiochus Epiphanes**; the second, that it denotes the Roman power. It is an easy matter to test the claims of these two positions.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 172.

SOUTH, EAST, AND PLEASANT LAND

B.C. 65, 63

“4. The little horn waxed great toward **the east**. This also was true of Rome. Rome conquered Syria **B.C.65**, and made it a province.

“5. The little horn waxed great toward **the pleasant land**. So did Rome. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire, **B.C.63**, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 176.

“The battle was fought **September 2, B.C.31**, at the mouth of the gulf of Ambracia, near **the city of Actium**. Uriah Smith, *Thoughts on Daniel and the Revelation*, 275.

ALLIANCE WITH THE JEWS: DANIEL 11:23—B.C. 161 OR 162

B.C. 65 SYRIA—KING OF THE NORTH

B.C. 63 JUDEA—THE GLORIOUS LAND

B.C. 51–47 GUARDIANSHIP OF EGYPT—THE KING OF THE SOUTH

2 Peter 2:19

B.C. 31 EGYPT AND THE BATTLE OF ACTIUM—EGYPT

THREE OBSTACLES—PAGAN; PAPAL, & MODERN

Daniel 8:9; 11:14–16; Daniel 7:8, 24; 40–42

HISTORY REPEATED

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that ‘shall be grieved, [Daniel 11:30–36 quoted.]

“**Scenes similar to those described in these words will take place.**” *Manuscript Releases*, number 13, 394.

DANIEL 11:30–36

GRIEVED—TRUMPETS

“The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isaiah 23:1, has this note: ‘From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Aegean Seas. So also Jochri on the same place.’ Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and

the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, Carthage.

“Was ever a naval warfare with Carthage as a base of operations, waged against the Roman Empire? We have but to think of the terrible onslaught of **the Vandals** upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the Maritime Provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D.428–468 mark the career of Genseric.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 281.

Revelation 8–9

ARMS—496 (CLOVIS)

Revelation 13:2; Daniel 8:12

THE SANCTUARY OF STRENGTH—395–538

“‘And they shall pollute the sanctuary of strength,’ or **Rome**. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 282.

“The first sore and heavy judgment which fell on Western Rome in its downward course, was the war with the Goths under Alaric, who opened the way for later inroads. The death of Theodosius, the Roman emperor, occurred in January, **395**, and before the end of the winter the Goths under Alaric were in arms against the empire.

“The first invasion under Alaric ravaged Thrace, Macedonia, Attica, and the Peloponnesus, but did not reach the city of Rome. On his second invasion, however, the Gothic chieftain crossed the Alps and the Apennines and **appeared before the walls of the ‘eternal city,’** which soon fell a prey to the fury of the barbarians.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 478.

Revelation 13:2; 8:11

AGAINST

Daniel 11:24, 27, 29

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are

these years to be dated? Probably from the event brought to view in the following verse.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

AGAINST: H5921—Properly the same as [H5920](#) used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); *above, over, upon, or against* (yet always in this last relation with a downward aspect) in a great variety of applications: - above, according to (-ly), after, (as) against, among, and, X as, at, because of, beside (the rest of), between, beyond the time, X both and, by (reason of), X had the charge of, concerning for, in (that), **(forth, out) of, (from)** (off), (up-) on, over, than, through (-out), to, touching, X with.

TAKE AWAY THE DAILY

Daniel 11:31; 12:11

PLACE THE ABOMINATION THAT MAKETH DESOLATE

Daniel 12:11; 2 Thessalonians 2:2–8; Zechariah 5:5–1; Isaiah 23

Habakkuk's Two Tables #79

CONCLUSION

THE DAILY: ESTABLISHING THE VISION

PERSECUTION FOR MANY DAYS

Persecution—Revelation 12:6, 14; Matthew 24:22, 29

Forty-six Years—Revelation 11:2

Treading Down—Luke 21:24; Daniel 8:13; 12:7

Mouth Speaking Great Things—Daniel 7:25; Revelation 13:5

Space to Repent—Revelation 2:21

Two Witnesses—1 Kings 18:13; Revelation 11:3

THREE PARTS

“The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in A.D.330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D.476.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 280.

“The Roman empire, after Constantine, was divided into three parts; and hence the frequent remark, ‘a third part of men,’ etc., in allusion to the third part of the empire which was under the scourge. This division of the Roman kingdom was made at the death of Constantine, among his three sons, Constantius, Constantine II, and Constans.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 480.

“We understand that this trumpet symbolizes the career of Odoacer, the barbarian monarch who was so intimately connected with the downfall of Western Rome. The symbols **sun, moon, and stars**—for they are undoubtedly here used as symbols—evidently denote **the great luminaries of the Roman government**,—its **emperors, senators, and consuls**.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 487.

Revelation 16:19, 13

SATAN'S DEVICES

2 Corinthians 2:11

“We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. **Nothing disturbs Satan so much as our not being ignorant of his devices.**” *Review and Herald*, July 6, 1886.

LET ALL WHO READ THESE LINES, TAKE HEED

“Unsanctified ministers are arraying themselves against God. **They are praising Christ and the god of this world in the same breath.** While professedly they receive Christ, they embrace **Barabbas**, and by their actions say, ‘Not this Man, but Barabbas.’ **Let all who read these lines, take heed.** Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth and be **a lying spirit** to deceive those that I can, to **criticize, and condemn, and falsify.**’ Let the son of deceit and false witness be entertained by **a church that has had great light**, great evidence, and **that church will discard the message the Lord has sent**, and receive **the most unreasonable assertions and false suppositions and false theories.** Satan laughs at their folly, for he knows what truth is.

“**Many** will stand in our pulpits with **the torch of false prophecy in their hands**, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now **they are hid from thine eyes.**’

“**Nevertheless, the foundation of God standeth sure.** The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for **He has increased light for all who will hear.** Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. **Every lying tongue will be silenced.** Angels’ hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. **As the Captain of the Lord’s host tore down the walls of Jericho**, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed? **God will make the ears of the hearers tingle if they will not heed His voice or His message.** He will denounce those who resist the word of God.

“Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us **to put away our errors.** But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.” *Testimonies to Ministers*, 409–411.

TINGLE

“God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.”

1 Samuel 3:11–14

“Samuel was filled with fear and amazement at the thought of having **so terrible a message** committed to him” *Patriarchs and Prophets*, 582.

“The transgressions of Eli’s sons were so daring, so insulting to a holy God, that no sacrifice could atone for such willful transgression. These sinful priests **profaned the sacrifices which typified the Son of God**. And by their blasphemous conduct they were trampling upon the blood of the atonement, from which was derived the virtue of all sacrifices.” *Spirit of Prophecy*, volume 1, 402.

Jeremiah 19:1–12; 2 Kings 21:10–15

UPSIDE DOWN: H2017—an *upset*, that is, (abstractly) *perversity*.

Isaiah 28:14–18, 29:16; Psalms 146:9; Isaiah 24:1

“The preacher himself, must be alive; he must have the earnestness of the Spirit; he must labor through Christ; he must make direct appeals; he must sound the alarm to careless and world-loving professors, though they should be displeased **because their ears tingle with the close application of the truth**,—‘**Thou art the man.**’ It is too late to daub with untempered mortar. There must be plain and faithful dealing. The people must be aroused to do the work which God enjoins upon them, to take up the stumbling-blocks and clear out the rubbish, that the Spirit of God may come in. The guilt as well as the danger of backsliding must be faithfully pointed out.” *Signs of the Times*, May 17, 1883.

“When needed warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim **the straight truth which will make the ears of them that hear tingle**; for they must lay before those who are lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent.” *Review and Herald*, September 6, 1892.

JERICHO

“Victory will attend the third angel’s message. **As the Captain of the Lord’s host tore down the walls of Jericho**, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated.”

And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. So the Lord was with Joshua; and his fame was *noised* throughout all the country. Joshua 6:26–27.

“In 1860 death stepped over our threshold, and broke the youngest branch of our family tree. Little Herbert, born September 20, 1860, died December 14 of the same year. When that tender branch was broken, how our hearts did bleed none may know but those who have followed their little ones of promise to the grave.

“But oh, when our noble Henry died, [THE DEATH OF HENRY N. WHITE OCCURRED AT TOPSHAM, MAINE, DECEMBER 8, 1863.] at the age of sixteen; when our sweet singer was borne to the grave, and we no more heard his early song, ours was a lonely home. Both parents and the two remaining sons felt the blow most keenly. But God comforted us in our bereavements, and with faith and courage we pressed forward in the work He had given us, in bright hope of meeting our children who had been torn from us by death, in that world where sickness and death will never come.” *Testimonies*, volume 1, 102–103.

“When on Friday, November 27, [1863] the parents reached Topsham, they found their three sons and Adelia waiting for them at the depot. They were all apparently in good health, except for Henry, who had a cold. But the next Tuesday, December 1, Henry was very ill with pneumonia. Years later Willie, his youngest brother, reconstructed the story:

‘During the absence of their parents, Henry and Edson, under the supervision of Brother Howland, were busily engaged in mounting the charts on cloth, ready for sale. They worked in a rented store building about a block from the Howland home. At length they had a respite for a few days while they were waiting for charts to be sent from Boston. . . . Returning from a long tramp by the river, he [Henry] thoughtlessly lay down and slept on a few damp cloths used in backing the paper charts. A chilly wind was blowing in from an open window. This indiscretion resulted in a severe cold.’” Arthur White, *Ellen G. White*, volume 2, 70.

Habakkuk's Two Tables #80

CONCLUSION

THE DAILY

JERICHO

“Victory will attend the third angel’s message. **As the Captain of the Lord’s host tore down the walls of Jericho**, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated.”

And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. So the Lord was with Joshua; and his fame was *noised* throughout all the country. Joshua 6:26–27.

ADJURED: H7650—A primitive root; properly to *be complete*, but used only as a denominative from **H7651**; to *seven* oneself, that is, *swear* (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), feed to the full, take an oath, X straitly, (cause to, make to) swear.

“In 1860 death stepped over our threshold, and broke the youngest branch of our family tree. Little Herbert, born September 20, 1860, died December 14 of the same year.” *Testimonies*, volume 1, 103.

“When on Friday, November 27, [1863] the parents reached Topsham, they found their three sons and Adelia waiting for them at the depot. They were all apparently in good health, except for Henry, who had a cold. But the next Tuesday, December 1, Henry was very ill with pneumonia. Years later Willie, his youngest brother, reconstructed the story:

‘During the absence of their parents, Henry and Edson, under the supervision of Brother Howland, were busily engaged in mounting the charts on cloth, ready for sale. They worked in a rented store building about a block from the Howland home. At length they had a respite for a few days while they were waiting for charts to be sent from Boston. . . . Returning from a long tramp by the river, he [Henry] thoughtlessly lay down and slept on a few damp cloths used in backing the paper charts. A chilly wind was blowing in from an open window. This indiscretion resulted in a severe cold.’” Arthur White, *Ellen G. White*, volume 2, 70.

THE GATE OF HEAVEN

“To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ’s representatives, are God’s appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.” *Testimonies*, volume 5, 491.

“(1860) INITIAL STEPS IN CHURCH ORGANIZATION

“While Ellen White had written and published at some length on the need of order in managing the work of the church (see *Early Writings*, 97–104), and while James White had kept this need before the believers in addresses and *Review* articles, the church was slow to move. What had been presented in general terms, was well received, but when it came to translating this

with something constructive there was resistance and opposition. James White's brief articles in February aroused not a few from complacency, and now a great deal was being said.

"J. N. Loughborough, working with White in Michigan, was the first to respond. His words were in the affirmative, but on the defensive:

"Says one, if you organize so as to hold property by law, you will be a part of Babylon. No; I understand there is quite a difference between our being in a position that we can protect our property by law and using the law to protect and enforce our religious views. If it is wrong to protect church property, why is not wrong for individuals to hold any property legally?—RH, March 8, 1860."

"James White had closed his statement in the *Review*, laying the matter of the need of organization of the publishing interests before the church with the words 'If any object to our suggestions, will they please write out a plan on which we as a people can act?'—Ibid., **February 23, 1860**. The first minister laboring out in the field to respond was R. F. Cottrell, a stalwart corresponding editor of the *Review*. His immediate reaction was decidedly negative:

"Brother White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in this suggestion, but understand it is to get incorporated as a religious body according to law. For myself, I think it would be wrong to 'make us a name,' since that lies at the foundation of Babylon. I do not think God would approve of it.—Ibid., March 22, 1860." Arthur White, *Ellen G. White*, volume 1, 420–421.

In his days did **Hiel** the **Bethelite** build Jericho: he laid the **foundation** thereof in **Abiram** his firstborn, and set up the gates thereof in his youngest *son* **Segub**, according to the word of the Lord, which he spake by Joshua the son of Nun. 1 Kings 16:34

HEIL: H2419—*living of God; Chiel*, an Israelite: - Hiel.

ABIRAM: H48—From **H1** and **H7311**; *father of height* (that is, *lofty*); *Abiram*, the name of two Israelites: - Abiram. **H1**—A primitive word; *father* in a literal and immediate, or figurative and remote application: - chief, (fore-) father ([*-less*]), X patrimony, principal. Compare names in "Abi—" **H7311**—A primitive root; to *be high* actively to *rise* or *raise* (in various applications, literally or figuratively): - bring up, **exalt (self)**, extol, give, go up, haughty, **heave (up)**, **(be, lift up on, make on, set up on, too) high** (-er, one), hold up, levy, **lift (-er) up, (be) lofty**, (X a-) loud, mount up, offer (up), + presumptuously, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.

SEGUB: H7687—From **H7682**; *aloft; Segub*, the name of two Israelites: - Segub. **H7682**—A primitive root; to *be (causatively make) lofty*, especially *inaccessible*; by implication *safe, strong*; used literally and figuratively: - defend, **exalt**, be excellent, (be, **set on) high, lofty**, be safe, set up (on high), be too strong.

104 TIMES

TAMID: H8548—From an unused root meaning to stretch; properly continuance (as indefinite extension); **but used only (attributively as adjective) constant** (or adverbially constantly);

elliptically the regular (daily) sacrifice:—alway (-s), **continual** (employment, -ly), daily, ([n-]) ever (-more), perpetual.

“I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, ‘take away;’ he shall take away the daily; ‘from the time the daily shall be taken away,’ etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7, 8. ‘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,’ etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and the ‘wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, ‘the daily’ must mean Paganism.’—William Miller, *Second Advent Manual*, page 66.” *Advent Review and Sabbath Herald*, January 6, 1853.

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that **the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text**, and that the Lord gave the correct view of it to those who gave the judgment hour cry.” *Early Writings*, 74–75.

Daniel 8:11; 12, 13; 11:31; 12:11

TAKE AWAY

SUR—Daniel 11:31; 12:11

H5493—A primitive root; to *turn* off (literally or figuratively): - be [-head], bring, **call back, decline, depart**, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, **be past, pluck away**, put (away, down), rebel, **remove** (to and fro), revolt, X be sour, **take (away, off), turn (aside, away, in), withdraw**, be without.

RUM—Daniel 8:11

H7311—A primitive root; **to be high actively to rise or raise** (in various applications, literally or figuratively): - bring up, **exalt (self)**, extol, give, go up, haughty, heave (up), **(be, lift up on, make on, set up on, too) high** (-er, one), hold up, levy, lift (-er) up, (be) lofty, (X a-) loud, **mount up, offer (up)**, + **presumptuously**, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.

Daniel 5:20, 23; 11:12, 36; 12:7

DANIEL 8:11

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

Even to the Prince of the host he exalted himself. And from him was lifted up the daily and the place of his sanctuary was cast down.

MIQDASH: H4720—a *consecrated* thing or place, especially a *palace, sanctuary* (**whether of Jehovah or of idols**) or *asylum*:—chapel, hallowed part, holy place, sanctuary.

QUODESH: H6944—a *sacred* place or thing; rarely abstractly *sanctity*: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

Habakkuk's Two Tables #81

CONCLUSION

THE DAILY

104 TIMES

TAMID: H8548—From an unused root meaning to stretch; properly continuance (as indefinite extension); **but used only (attributively as adjective)** constant (or adverbially constantly); elliptically the regular (daily) sacrifice:—always (-s), **continual** (employment, -ly), daily, ([n-]) ever (-more), perpetual.

TAKE AWAY

SUR—Daniel 11:31; 12:11

H5493—A primitive root; to *turn* off (literally or figuratively): - be [-head], bring, **call back, decline, depart, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, be past, pluck away, put (away, down), rebel, remove (to and fro), revolt, X be sour, take (away, off), turn (aside, away, in), withdraw, be without.**

RUM—Daniel 8:11

H7311—A primitive root; **to be high actively to rise or raise** (in various applications, literally or figuratively): - bring up, **exalt (self), extol, give, go up, haughty, heave (up), (be, lift up on, make on, set up on, too) high (-er, one), hold up, levy, lift (-er) up, (be) lofty, (X a-) loud, mount up, offer (up), + presumptuously, (be) promote (-ion), proud, set up, tall (-er), take (away, off, up), breed worms.**

MIQDASH: H4720—a *consecrated* thing or place, especially a *palace, sanctuary (whether of Jehovah or of idols)* or *asylum*:—chapel, hallowed part, holy place, sanctuary.

QUODESH: H6944—a *sacred* place or thing; rarely abstractly *sanctity*: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

“It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church and trod underfoot the sanctuary of the living God, are none other than **paganism and popery**. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria, down to the period when it became so far modified that it took the name of popery, had been the daily (or, as Professor Whiting renders it, **‘the continual’**) desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah’s worship. **When the Christian form of worship took the place of the Levitical, a change in Satan’s form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God.** And it is in the light of these facts that we are able to understand our Lord’s reference to the abomination of desolation in Matthew 24:15. It is evident that he there cites Daniel 9:26, 27. Now, although we do not understand that paganism in the year 70 had given place to popery, we

do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

“The language of Paul is to the point: ‘For the mystery of iniquity [popery] 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.’ 2 Thessalonians 2:7, 8. **That Paul refers to paganism and popery, none question.** And here is direct proof that popery, the abomination of desolation, had in Paul’s day already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from paganism to popery. The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the papal abomination. The statute of Jupiter readily changed to that of Peter, the prince of the apostles; and **the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints.** Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolater of the saints and martyrs of Jesus. And in its so-called temple of God, it set at naught and trod underfoot the true temple of Jehovah, and he who is its minister, Jesus Christ. The change from paganism to popery is clearly shown in John’s view of the transfer of power from the dragon of Revelation 12, to the beast of Revelation 13. And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period. Christ’s reference to the abomination of desolation (Matthew 24:15; Luke 21:20) is an absolute demonstration that Rome is the little horn of Daniel 8:9–12. Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are two opposing sanctuaries in Daniel 8.

“To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. Verse 11; 11:31. Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13, 14. **The one is the sanctuary of Satan; the other is the sanctuary of the Lord of hosts.** The one is the dwelling place of ‘all the gods;’ the other is the habitation of the only living and true God. If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isaiah 16:12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of God at Jerusalem (1 Kings 12:27, 31–33) was called his sanctuary. Amos 7:13, margin. And the places in which idolatrous Israel (the ten tribes) worshiped, are called sanctuaries. Amos 7:9. The same is true of idolatrous Tyre. Ezekiel 28:18. Attention is called to the following from Apollos Hale:

“What can be meant by the “sanctuary” of paganism? Paganism, and error of every kind, have their sanctuaries as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of paganism may, then, be supposed to be here spoken of. Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the **Pantheon**. The name signifies “**the temple or asylum of all the gods**”. The “**place**” of its location is **Rome**. The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple,

and in many cases became objects of worship by the Romans themselves. Could we find a temple of paganism that was more strikingly “his sanctuary”?

“**Was Rome, the city or place of the Pantheon**, “cast down” by the authority of the State? Read the following well-known and remarkable facts in history: “The death of the last rival of Constantine had sealed the peace of the empire. Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downward and irrecoverable. The change of the government to Constantinople still perplexes the historian. Constantine abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony”.—*Second Advent Manual*, page 68.

“And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thessalonians 2:4. Thus much for the rival sanctuary of Satan. The sanctuary of God remains to be noticed at length. Connected with these two sanctuaries.” J. N. Andrews, *The Sanctuary and the 2300 Days*, 35–38.

By

BY: H4480—For **H4482**; properly a *part* of; hence (prepositionally), *from or out of* in many senses: - above, after, among, at, because of, by (reason of), from (among), in, X neither, X nor, (out) of, over, since, X then, **through**, X whether, with. **H4482**—From an unused root meaning to apportion; a *part*; hence a musical *chord* (as parted into strings): - in [the same]

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

Even to the Prince of the host he exalted himself. And **from** him was lifted up the daily and the place of his sanctuary was cast down.

Revelation 17:3, 9–10

538

“But before the coming of Christ, important developments in the religious world, foretold in prophecy, were to take place. The apostle declared: ‘Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for **that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.**’

“Paul’s words were not to be misinterpreted. It was not to be taught that he, by special revelation, had warned the Thessalonians of the immediate coming of Christ. Such a position would cause confusion of faith; for disappointment often leads to unbelief. The apostle therefore cautioned the brethren to receive no such message as coming from him, and he proceeded to emphasize the fact that **the papal power, so clearly described by the prophet Daniel, was yet**

to rise and wage war against God's people. Until this power should have performed its deadly and blasphemous work, it would be in vain for the church to look for the coming of their Lord. 'Remember ye not,' Paul inquired, 'that, when I was yet with you, I told you these things?'

"Terrible were the trials that were to beset the true church. **Even at the time when the apostle was writing, the 'mystery of iniquity' had already begun to work.** The developments that were to take place in the future were to be 'after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.'

"Especially solemn is the apostle's statement regarding those who should refuse to receive 'the love of the truth.' 'For this cause,' he declared of all who should deliberately reject the messages of truth, '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.' Men cannot with impunity reject the warnings that God in mercy sends them. From those who persist in turning from these warnings, God withdraws His Spirit, leaving them to the deceptions that they love." *Acts of the Apostles*, 265–266.

1798

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." *Early Writings*, 259–261.

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

TODAY

"In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating **what events must transpire before the advent could take place.** He declared: 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.' The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by **a falling away. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time.** We are not to be surprised beyond measure to see the widespread declension of faith and piety. **I have been**

bearing my testimony for the last forty years, that there would be those who would fall away from the path cast up for the ransomed of the Lord to walk in. God has been sending warnings, reproofs, and encouragements to his people. He has warned them that some would depart from the faith, giving heed to seducing spirits.” *Review and Herald*, July 31, 1888.

GADAL—PRIDE

“Let men become lifted up in pride, and the Lord will not sustain them and keep them from falling. **Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground.** Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion.” *Testimonies*, volume 8, 126–127.

CONRADI’S DAILY PRODUCES SPIRITUALISM

“Yes, it would, but while their minds were thus absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a **spiritual[istic] appearance** and drawing our people to beautiful sentiments that would **deceive, if possible, the very elect.** I have to trace with my pen [the fact] that these brethren would see defects **in their delusive ideas that would place the truth in an uncertainty;** and [yet] they [would] stand out as [if they had] great spiritual discernment. Now I am to tell them [that] **when I was shown this matter, when Elder Daniells was lifting up his voice like a trumpet in advocating his ideas of the ‘Daily,’ the after results were presented. Our people were becoming confused. I saw the result,** and then there were given me cautions that if Elder Daniells without respect to the outcome should thus be impressed and let himself believe he was under the inspiration of God, skepticism would be sown among our ranks everywhere, and we should be where Satan would carry his messages. Set unbelief and skepticism would be sown in human minds, and strangecrops of evil would take the place of truth.—Ms 67, 1910, 1–8. *Manuscript Release*, volume 20, 22.

THE LATTER RAIN

“Much that has been revealed to me crowds upon my mind, which I hardly know how to express. Yet I cannot hold my peace. The Lord is indignant at men who set themselves up to rule their fellow-men, and to carry out plans which the Holy Spirit has condemned. I am more surprised than I can express at your failure to discern that God has not set up these men. The new order of things ought to alarm you, for it had not the sanction of heaven.

“The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no **concealing of the principles of our faith.** The third angel’s message is to be sounded by God’s people. It is to swell to the loud cry. **The Lord has a time appointed** when he will bind off the work; but **when is that time?** When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. **If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.**

“Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for his people. These men were hated. The men and God’s message were despised, as verily as Christ himself was hated and despised at his first advent. **Men in responsible positions have manifested the very attributes that Satan has revealed.** They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God’s servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit’s guidance. **Principles have been born that should never have seen the light of day.** The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord’s chosen messengers, counterworking them by every means they dared to use. Please consider what virtue there came in the wisdom and plans of those who have slighted God’s messages, and, **like the scribes and Pharisees,** have despised the very men whom God has used to present light and truth which his people needed.” *The 1888 Materials*, 1525.

Habakkuk's Two Tables #82

CONCLUSION

THE DAILY

PAN: noun (Greek mythology) **the Greek god** of fields, woods, shepherds, and flocks; represented as a man with goat's legs, horns, and ears; identified with Roman Sylvanus or Faunus
Synonyms: goat god. Topic: Greek mythology. Type of: Greek deity

PANTHEON: 1. temple for all the gods 2. a temple built by Agrippa in Rome in 27, and rebuilt in the 2d century by Hadrian: used since 609 as a Christian Church

PANTHEISM: the belief that all the forces in the universe are God. (noun) An example of pantheism is rejecting the idea that God has an individual personality. *YourDictionary* definition and usage example. Copyright © 2012 by LoveToKnow Corp. See pantheism in *Webster's New World College Dictionary* (noun) the doctrine that God is not a personality, but that all laws, forces, manifestations, etc. of the universe are God; the belief that God and the universe are one and the same; **the worship, or toleration of worship, of all gods of various cults**—Synonyms for pantheism: heathenism, polytheism, animism; see **paganism**.

“He, who walked among His churches, and who sought diligently for signs of life, searching among the seven stars,-the leaders of the churches,-found that, although Sardis claimed to have life, it was dead. Strange condition! So quietly had this life been lost, that, looking back upon the activity of the past, and priding itself upon what great things had been done by Protestantism, this church had allowed the very principles of the papacy to twine about it until its life was choked.

“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. Protestantism thought itself free from the principles of the Dark Ages; but the plant was sturdy and long lived, and although **Protestantism reared itself aloft like a mighty oak**, the rootlets of the papacy were planted with the oak, and soon the vine encircled the tree, and sapped its very life. **Protestantism reared the structure, and the papacy is supported by it.** ‘Be watchful,’ says the divine message to Sardis, ‘and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.’ There was, at the time this message came, some life still in the oak, but unless haste was made to ‘strengthen the things which remain,’ death would follow.

“‘Remember, therefore, how thou hast received and heard, and hold fast, and repent.’ The truths already received were indeed life; but a church, as well as an individual, must make constant progress, or they will suffer spiritual death.” Steven Haskell, *The Story of the Seer of Patmos*, 75–56.

“As the churches refused to receive the first angel’s message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel’s message. But the beloved of God, who were oppressed, accepted the message, ‘Babylon is fallen,’ and left the churches.” *Early Writings*, 238.

“It was not the proclamation of the second advent that created fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel’s message and of the ‘midnight cry’ tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another, and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.” *The Great Controversy*, 398.

LESSON 38

EZEKIEL EIGHT

THE IMAGE OF JEALOUSY—EZEKIEL 8:1, 3–4

“Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with **envy** and **jealousy** upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. But **the image of jealousy** was long ago set up, and has provoked to **jealousy**, which has grieved the Spirit of God.” *Pamphlets 150*, 21.

THE SECRET CHAMBER—EZEKIEL 8:10–12

“As one of the signs of **Jerusalem’s destruction**, Christ had said, ‘Many false prophets shall rise, and shall deceive many.’ False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But **this prophecy was spoken also for the last days**. This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, ‘Behold, He is in the desert’? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where **men profess to hold communion with departed spirits** is not the call now heard, ‘Behold, **He is in the secret chambers**’? This is the very claim that spiritism puts forth. But what says Christ? ‘Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.’” *The Desire of Ages*, 631.

WEEPING FOR TAMMUZ—EZEKIEL 8:14

“The weeping ceremony was connected with **agricultural rites**. Corn deities were weeping deities, **they shed fertilizing tears**; and the sowers simulated the sorrow of divine mourners when they cast seed in the soil ‘to die’, so that it might spring up as corn. This ancient custom, like many others, contributed to the poetic imagery of the Bible. ‘They that sow in tears’, David sang, ‘shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.’ In Egypt the priestesses who acted the parts of Isis and Nephthys, mourned for the slain corn god Osiris.” *Myths of Babylonia and Assyria*, by Donald A. MacKenzie, [1915], page 83, at sacred-texts.com

SUNDAY WORSHIP—EZEKIEL 8:16

SELF-EXALTATION; SPIRITUALISM, A FALSE LATTER RAIN AND SUNDAY WORSHIP

1860

“Without church organization, without appointed responsible leaders, without a creed, the rather loose-knit church was growing more and more unwieldy. Ministers and laymen who had met in Battle Creek in late September, 1860, in response to an invitation signed by four leading brethren and couched in the form of an announcement, set about to form a legal organization to hold the assets and manage the affairs of the publishing work. Out of the meeting came plans for a publishing association—but it could not organize legally until the legislature of the State of Michigan had formulated laws under which they could incorporate. Organizing the publishing work called for the choice of the name Seventh-day Adventists. The action of choosing a name set the field buzzing with the cry that the church was going into Babylon.” Arthur White, *Ellen G. White Biography*, volume 1, 445.

“In 1860 death stepped over our threshold, and broke the youngest branch of our family tree. Little Herbert, born September 20, 1860, died December 14 of the same year.” *Testimonies*, volume 1, 103.

1863

“When on Friday, November 27, [1863] the parents reached Topsham, they found their three sons and Adelia waiting for them at the depot. They were all apparently in good health, except for Henry, who had a cold. But the next Tuesday, December 1, Henry was very ill with pneumonia. Years later Willie, his youngest brother, reconstructed the story:

‘During the absence of their parents, Henry and Edson, under the supervision of Brother Howland, were busily engaged in mounting the charts on cloth, ready for sale. They worked in a rented store building about a block from the Howland home. At length they had a respite for a few days while they were waiting for charts to be sent from Boston. . . . Returning from a long tramp by the river, he [Henry] thoughtlessly lay down and slept on a few damp cloths used in backing the paper charts. A chilly wind was blowing in from an open window. This indiscretion resulted in a severe cold.’” Arthur White, *Ellen G. White*, volume 2, 70.

1 Samuel 8:6–8

“The injustice of these judges caused much dissatisfaction, and a pretext was thus furnished for urging the change that had long been secretly desired. ‘All the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.’ The cases of abuse among the people had not been referred to Samuel. Had the evil course of his sons been known to him, he would have removed them without delay; but this was not what the petitioners desired. Samuel saw that their real motive was discontent and pride, and that their demand was the result of a deliberate and determined purpose. No complaint had been made against Samuel. All acknowledged the integrity and wisdom of his administration; but the aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer and sought counsel from Him alone.” *Patriarchs and Prophets*, 604.

1902

“Three nights before the *Review* office burned, I was in an agony that words cannot describe. I could not sleep. I walked the room, praying to God to have mercy upon His people. Then I seemed to be in the *Review* office with the men who have the management of the institution. I was trying to speak to them and thus to help them. One of authority arose and said, ‘You say, The temple of the Lord, the temple of the Lord are we; therefore, we have authority to do this thing and that thing and the other thing. But the word of God forbids many of the things that you propose to do.’ At His first advent, Christ cleansed the Temple. Prior to His second advent He will again cleanse the temple. He was there cleansing the temple. Why? Because commercial work had been brought in, and God had been forgotten. With hurry here and hurry there and hurry somewhere else, there was no time to think of heaven. The principles of God’s law were presented, and I heard the question asked, ‘How much of the law have you obeyed?’ Then the word was spoken, ‘God will cleanse and purify His temple in His displeasure.’

“In the visions of the night I saw a sword of fire hung out over Battle Creek.

“Brethren, God is in earnest with us. I want to tell you that if after the warnings given in these burnings the leaders of our people go right on, just as they have done in the past, **exalting themselves**, God will take the bodies next. Just as surely as He lives, He will speak to them in language that they cannot fail to understand.

“**God is watching us to see if we will humble ourselves before Him as little children.** I speak these words now that we may come to Him in humility and contrition and find out what He requires of us.’ *Publishing Ministry*, 170–171.

THE LIVING TEMPLE

“In regard to the faith to be cherished and preserved in these last days, very little light is given in *The Living Temple*, and this light is so uncertain that it would not help God’s people at this stage of their work.

“In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking, and he said, ‘If the suppositions and statements found in this book were essential, if these statements were pure provender, thoroughly winnowed from the chaff, there would be some decided mention of them in the revelation given by Christ to John to give to the churches. To John the Lord Jesus opened the subjects that he saw would be needed by his people in the last days. The instruction that he gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in the book of Revelation. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.’

“The first chapter of the book of Revelation was then read, with great solemnity.

“The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.’

“Our Instructor presented the solemn messages that have been given in their order in Revelation, and that are to occupy the first place in the minds of God’s people.

“All through the book, *The Living Temple*, passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, ‘The temple of the Lord, the temple of the Lord, the temple of the Lord are we.’ Whom does the Lord receive as vessels unto honor?—Those who co-operate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings.” *Review and Herald*, October 22, 1903.

“These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely **following the path where Satan is leading them**. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, ‘I will overturn, overturn, overturn.’ Men say in Battle Creek, ‘The temple of the Lord, the temple of the Lord are we’ but they are using common fire. Their hearts are not softened and subdued by the grace of God.” *Manuscript Releases*, volume 13, 222.

“The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazeel king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to **the deceptions you love**? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and **with the voice of the false prophet cry**, ‘Peace, peace,’ when the Lord hath not spoken peace. **I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write**. It may be that **erelong all prophesyings among us will be at an end**, and the voice which has stirred the people may no longer disturb their carnal slumbers.

“When God shall work His strange work on the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them.” *Testimonies*, volume 5, 77.

“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.

TURNING POINTS

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

“There are periods which are **turning points in the history of nations and of the church.** In the providence of God, when **these different crises arrive, the light for that time is given.** If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement.**” *Bible Echo*, August 26, 1895.

LESSON 23

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.**" *The Desire of Ages*, 719.

FIRST TEST REJECTED

"The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus **a door was opened** through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, **he rose from the table, and went to the palace of the high priest, where he found the council assembled.** He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the 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.

SELF-EXALTATION

"Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light. He had gained their confidence, and had a strong influence over them. His professed sympathy for the poor deceived them, and his artful insinuation caused them to look distrustfully upon Mary's devotion. The murmur passed round the table, 'To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.'" *The Desire of Ages*, 559.

THE SECOND TEST

"Before the Passover Judas had met **a second time** with the priests and scribes, and had **closed the contract to deliver Jesus into their hands.** . . . Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. **He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord.**" *The Desire of Ages*, 645.

THE FINAL DECISION

"In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. 'Then said Jesus unto him, **That thou doest, do quickly.** . . . He then having received the sop went immediately out: and **it was night.**' Night it was to the traitor as he turned away from Christ into the outer darkness.

"Until **this step was taken, Judas had not passed beyond the possibility of repentance.** But when he left the presence of his Lord and his fellow disciples, **the final decision** had been made. **He had passed the boundary line.**

“Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor’s heart, Christ gave to Judas **the final, convincing evidence of His divinity.** This was to the false disciple **the last call to repentance.** No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

“In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship.** ‘**I tell you before it come,**’ He said, ‘**that, when it is come to pass, ye may believe that I AM.**’ Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not **divine foresight,** and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ’s true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer.” *The Desire of Ages*, 653–655.

REVEALED IN HIS TIME

And now ye know what withholdeth that he might be **revealed in his time.** 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. 2 Thessalonians 2:6–8.

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.

“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.

SELF-EXALTATION; SPIRITUALISM, A FALLING AWAY AND A FALSE CHRIST

“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?” *Selected Messages*, book 1, 204–205.

Habakkuk's Two Tables #83

CONCLUSION

THE DAILY

VERSE TWELVE

And an host was given *him* **against** the daily by reason of transgression, and **it** cast down the truth to the ground; and **it** practiced, and prospered.

AGAINST

“To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices **from strongholds**, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. ‘Even for a time;’ doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 273.

VERSE NINE

B. C. 65 Syria (the east); B. C. 63 Palestine (the pleasant land); B. C. 31 Egypt (the south)

VERSE TEN

First Century to 1798 (waxed great)

VERSE ELEVEN

Birth of Christ; 31; 508; 330

VERSE TWELVE

496 (transgression); 538 through 1798 (practiced & prospered)

SPOKEN OF BY DANIEL THE PROPHET

Matthew 24:15; Daniel 9:26–27

“William Miller, when applying his hermeneutic, noticed in the various apocalyptic passages a recurring theme of controversy between the people of God and their enemies. In his analysis of the persecuting powers of God’s people throughout the ages he developed the concept of the two abominations, defined as paganism (the first abomination) symbolizing the persecuting force outside the church, and the papacy (the second abomination) representing the persecuting power within the church. It was the motif of the two abominations that characterized most of his following prophetic interpretations.” P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 22.

REMEMBER DANIEL 11:14

Daniel 7:23–25; 8:9–12; 13–14; 11:30–31; 12:11; Revelation 12 & 13;
2:12–29

“Thus while **the dragon, primarily, represents Satan**, it is, in a secondary sense, a symbol of **pagan Rome**.” *The Great Controversy*, 439.

THE DAILY AND

“THERE ARE TWO ‘DESOLATIONS’ IN DANIEL 8.—This fact is made so plain by Josiah Litch that we present his words:

““The daily sacrifice” is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, “**the daily and the transgression of desolation,**” daily and transgression being connected together by “and;” the daily desolation and the transgression of desolation. **They are two desolating powers,** which were to desolate the sanctuary and the host.”—*Prophetic Expositions*, Volume 1, page 127.

“It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller’s remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following head:

“THE TWO DESOLATIONS ARE PAGANISM AND PAPACY

“I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, “take away;” he shall take away, “the daily;” “from the time the daily shall be taken away”, etc. I read on, and thought I should find no light on the text; finally, I came to 2 Thessalonians 2:7, 8. “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,” etc. And when I had come to that text, oh! how clear and glorious the truth appeared! There it is! That is “the daily!” Well now, what does Paul mean by “he who now letteth,” or hindereth? By “the man of sin,” and the “wicked,” popery is meant. Well, what is it which hinders popery from being revealed? Why, it is paganism; well, then, “the daily” must mean paganism.”—*Second Advent Manual*, page 66.” J. N. Andrews, *The Sanctuary and the 2300 Days*, 33–34.

TRANSGRESSION

And an host was given *him* against the daily **by reason of transgression**, and it cast down the truth to the ground; and it practiced, and prospered.

TRANSGRESSION: H6588—From **H6586**; a *revolt* (national, moral or religious): - rebellion, sin, transgression, trespassive.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* **the daily** and the **transgression of desolation**, to give both the sanctuary and the host to be trodden under foot?

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away **the daily** and they shall place **the abomination that maketh desolate**.

And from the time *that* **the daily** shall be taken away, and **the abomination that maketh desolate** set up, *there shall be* a thousand two hundred and ninety days.

TRANSGRESSION OF DESOLATION—COMBINATION OF CHURCH AND STATE

ABOMINATION THAT MAKETH DESOLATE

ABOMINATION: H8251—*disgusting*, that is, *filthy*; especially *idolatrous* or (concretely) *an idol*: - abominable filth (**idol**, -ation), detestable (thing).

COMPLEMENT

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” *Acts of the Apostles*, 585.

COMPLEMENT: Fulness; completion; whence, perfection. *Webster’s 1828 Dictionary*.

THE SAME LINE

“Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it **the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” *Manuscript Releases*, volume 9, 8.

“The Protestant world have set up **an idol sabbath** in the place where God’s Sabbath should be, and **they are treading in the footsteps of the Papacy**.” *Selected Messages*, book 2, 359.

PAPAL SUNDAY LAW—538

Third Synod at Orleans, the seventh of May

“No law has ever been made to exalt **the idol sabbath** but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance, is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt **the idol sabbath**, but we cannot do it, for it would be disloyalty to God. In the face of Nebuchadnezzar’s decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, ‘If it be so, our God whom we serve is able to deliver from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.’” *Review and Herald*, April 29, 1890.

“Sundaykeeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship **this idol sabbath**. The time will come when this day will be the

test, but that time has not come yet.” *The Seventh-day Adventist Bible Commentary*, volume 7, 977.

THE MARK AND THE IMAGE OF THE BEAST

“The ‘image to the beast’ represents that form of apostate Protestantism which will be developed **when the Protestant churches shall seek the aid of the civil power** for the enforcement of their dogmas. The ‘mark of the beast’ still remains to be defined.” *The Great Controversy*, 445.

“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 TRAMPLING DOWN?

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily and the transgression of desolation, to give both **the sanctuary and the host to be trodden under foot?**

THE PLACING—538

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily and they shall **place** the abomination that maketh desolate.

THE SETTING UP—508

And from the time *that* the daily shall be taken away, and the abomination that maketh desolate **set up**, *there shall be* a thousand two hundred and ninety days.

STUDY 41

TWO VISIONS

THE CHAZON

Daniel 8: 1–2; 15–17, 26–27

CHAZON: H2377—From H2372; a *sight* (mentally), that is, **a dream, revelation, or oracle:—vision.**

THE MAREH

Daniel 8:26, 14, 16

MAREH: H4758—From **H7200**; a *view* (**the act of seeing**); also an *appearance* (**the thing seen**), whether (real) a *shape* (especially if handsome, *comeliness*; often plural the *looks*), or (mental) a *vision*: - X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision.

VERSE THIRTEEN

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* **the chazon vision** *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

“Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text” *Early Writings*, 74.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the chazon vision *concerning* the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

THAT CERTAIN SAINT

Palmoni: the wonderful numberer or the numberer of secrets.

“**Every principle in the word of God has its place, every fact its bearing.** And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Education*, 123.

HOW LONG?

Then I heard one saint speaking, and another saint said unto Palmoni which spake, How long *shall be* the chazon vision *concerning* the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

HOW LONG: H5704—Properly the same as **H5703** (used as a preposition, adverb or conjugation; especially with a preposition); *as far* (or *long*, or *much*) *as*, whether of space (*even unto*) or time (*during*, *while*, *until*) or degree (*equally with*): - against, and, as, at, before, by (that), even (to), for (-as much as), [hither-] to, + **how long**, into, as long (much) as, (so) that, till, toward, until, when, while, (+ as) yet. **H5703**—From **H5710**; properly a (peremptory) *terminus*, that is, (by implication) *duration*, in the sense of *perpetuity* (substantially as a noun, either with or without a preposition): - eternity, ever (-lasting, -more), old, perpetually, + world without end. **H4970**—From an unused root meaning to *extend*; properly *extent* (of time); but used only adverbially (especially with other particles prefixed), *when* (either relative or interrogative): - **long**, when.

Psalms 74:1–10; Daniel 12:5–7; Zechariah 1:12; Revelation 6:9–10

“God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

Then I heard one saint speaking, and another saint said unto Palmoni which spake,

How long *shall be* the chazon vision *concerning* paganism and papalism, to give both the sanctuary and the host to be trodden under foot?

Luke 21:20–24; Revelation 11:2–3

“From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth’s history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ’s view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention. ‘Then shall be great tribulation,’ He said, ‘such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.’ For more than a thousand years such persecution as the world had never before known was to come upon Christ’s followers. Millions upon millions of His faithful witnesses were to be slain. Had not God’s hand been stretched out to preserve His people, all would have perished. ‘But for the elect’s sake,’ He said, ‘those days shall be shortened.’” *The Desire of Ages*, 630.

“The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,— the Redeemer’s sufferings and death and the destruction of their city and temple,—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as his people should need the instruction therein given. The prophecy which he uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.” *The Great Controversy*, 25.

Daniel 7:25; 9:26–27; 12:11

POWER IN THE BOOK OF DANIEL

2:37; 3:27; 4:30; 6:27; 8:6–7, 23–24; 11:6, 25, 43; Leviticus 26:18–19, 33–35

PRIDE

“Samuel saw that their real motive **was discontent and pride**, and that their demand was the result of a deliberate and determined purpose. No complaint had been made against Samuel. All acknowledged the integrity and wisdom of his administration; but the aged prophet looked upon the request as a censure upon himself, and a direct effort to set him aside. He did not, however, reveal his feelings; he uttered no reproach, but carried the matter to the Lord in prayer and sought counsel from Him alone.” *Patriarchs and Prophets*, 604.

“But the people would not receive the advice of Samuel, and continued to demand a king. ‘And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.’ **Here, God granted to rebellious Israel that which would prove a heavy curse to them, because they would not submit to have the Lord rule over them.** They thought that it would be more honorable in the sight of other nations to have it said, The Hebrews have a king. The Lord directed Samuel to anoint Saul as king of Israel. **His appearance was noble, such as would suit the pride of the children of Israel.** But God gave them an exhibition of his displeasure. It was not a season of the year when they were visited with heavy rains accompanied with thunder. ‘So Samuel called unto the Lord, and the Lord sent thunder and rain that day. And all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.’ Samuel sought to encourage the people, that although they had sinned, yet if they from that time followed the Lord, he would not forsake them, for his great name’s sake. ‘Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way; only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.’” *Spirit of Prophecy*, volume 1, 355.

Nehemiah 9:32; 2 Chronicles 33:10–12; 2 Kings 21:10–16; 1 Kings 14:20–21; Deuteronomy 7:6; Daniel 8:24

Habakkuk's Two Tables #84

CONCLUSION

THE DAILY

Daniel 8:14

DAYS

EVENING—H6153: ereb: *dusk*: - + day, even (-ing, tide), night.

MORNING—H1242: bôqer: properly *dawn* (as the *break* of day); generally *morning*: - (+) day, early, morning, morrow.

And **the vision** [mareh] of the evening [ereb] and the morning [bogor] which was told is true: wherefore shut thou up the vision [chazon]; for it shall be for many days. Daniel 8:27.

2300 EREBS AND BOGERS

And he said unto me, Unto two thousand and three hundred days [erebs & bogers]; then shall the sanctuary be cleansed.

CLEANSED: MADE RIGHT

CLEANSED: 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).

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

MAKE DANIEL UNDERSTAND THE MAREH VISION

And it came to pass, when I, even I Daniel, had seen **the vision [chazon]**, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand **the vision [mareh]**. Daniel 8:15–16.

THE TIME OF THE END—1798

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision [chazon].

Daniel 11:24, 27, 29, 35, 40; 12:5–9

CHAZON VISION SEALED UP UNTIL FOR LATTER DAYS

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [chazon] is **for many days**. Daniel 10:14.

Daniel 8:26

THING

Daniel 10:1; 9:21–23

Habakkuk's Two Tables #85

CONCLUSION

THE 2520

MAKE DANIEL UNDERSTAND THE MAREH VISION

And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand **the vision [mareh]**. Daniel 8:16.

CLEANSED: 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).

THE LAST END OF THE INDIGNATION: 1844

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at **the time appointed the end** shall be. Daniel 8:19.

TIME APPOINTED

APPOINTED—H4150: mō'êd: From H3259; properly an *appointment*, that is, a **fixed time or season**; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand):—appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

GOD'S INDIGNATIONS

AGAINST THE WICKED

Isaiah 26:20–21; 30:27–33; Zephaniah 3:8; Revelation 14:9–11

AGAINST GOD'S PEOPLE

Lamentations 2:1–9, 17; Ezekiel 22

THE NORTH AND SOUTH

Daniel 11:36; Matthew 24:15; Daniel 9:26–27; 8:19

THE ROD OF HIS INDIGNATION

Isaiah 10:5–6; Jeremiah 50:1–18; Zechariah 1:12

“God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

2 Chronicles 36:21; Leviticus 26:28–34

Habakkuk's Two Tables #86

CONCLUSION

THE 2520

MAKE DANIEL UNDERSTAND THE MAREH VISION

And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the mareh vision. Daniel 8:16.

CLEANSED: 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).

DANIEL 8:13–14

Then I heard one saint speaking, and another saint said unto Palmoni, the Wonderful Numberer of Secrets—

How long *shall be* the chazon vision *concerning* the pagan and papal desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be made right.

And he said unto me, In 1844, the sanctuary shall be made right.

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

A SIGN

Deuteronomy 29:1–30:7; Deuteronomy 28:45–50; 2 Chronicles 34:18–28

A GATHERING

Deuteronomy 30:1–3; Jeremiah 30:10–11; Ezekiel 11:17–21; 20:33–42; John 11:49–51; Isaiah 49:7, 9–11, 1–2, 33

2300/SANCTUARY

2520/ HOST

THE SAME EVENT

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the **mareh** vision, but none understood *it*. Daniel 8:27.

Habakkuk's Two Tables #87

CONCLUSION

UNDERSTANDING THE MAREH VISION

Daniel 10:1, 16; Revelation 10:5–7; 11:14–15, 19

“In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him.” *Testimonies*, volume 5, 753.

Daniel 10:1–6; Revelation 1:10–17

“How many cling with great tenacity to their self-styled dignity, which is only self-esteem. In conversation, more time is spent in talking of self than in exalting the riches of the grace of Christ. These persons seek to honor themselves instead of waiting in humbleness of heart for Christ to honor them. They would teach others how to perfect a Christian character; but they have not such a character themselves. They have not learned of Him who says, ‘I am meek and lowly of heart.’

“Humility is inseparable from holiness of heart. The nearer the soul comes to God, the more completely is it humbled and subdued. When Job heard the voice of the Lord out of the whirlwind, he exclaimed, ‘I abhor myself, and repent in dust and ashes.’ It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, ‘Holy, holy, holy is the Lord of hosts,’ that he cried out, ‘Woe is me, for I am undone!’ Daniel, when visited by the holy messenger, says, ‘My comeliness was turned in me to corruption.’ Paul, after he had been caught up into the third Heaven, and heard things that it was not lawful for a man to utter, spoke of himself as ‘less than the least of all saints.’ It was the beloved John, that leaned on Jesus’s breast, and beheld his glory, who fell before the angels as one dead. The more closely and continuously we behold our Savior the less we shall see to approve in ourselves.” *Signs of the Times*, April 7, 1887.

VISION

MARAH: H4759—Feminine of **H4758**; a *vision*; also (causatively) a *mirror*: - looking glass, vision.

Daniel 10:7–8; Exodus 30:17–21; 1 Corinthians 13:9–13; 2 Corinthians 3:18; James 1:22–25

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

“The object of this great and solemn work of God is to gather together the sheaves for the heavenly garner; for the earth is to be filled with the glory of the Lord. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace.” *Review and Herald*, December 22, 1896.

SHEAVES

“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction.** Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.” *The Great Controversy*, 341.

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

“‘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.

CAPERNAUM

“One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege, shall they by non-improvement be left to darkness corresponding to the greatness of the light given?”

“I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. ‘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.’ The guilt of self-deception is upon our churches. The religious life of many is a lie.” *Manuscript Releases*, volume 16, 106–107.

HIS OWN CITY

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

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

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

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

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

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

SHILOAH

1 Samuel 3:15; Isaiah 6:3–13

Habakkuk's Two Tables #88

CONCLUSION

ISAIAH 66

REST

Acts 7:47–52

TREMBLE

Ezra 10:3; Psalms 99:1; Daniel 10:11; Jeremiah 5:20–31

COMFORT JERUSALEM

Isaiah 40:1–5; 52:5–11; Zechariah 1:12–17

THE SIGN

Isaiah 5:26; 18:3; John 12:31–33

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. **The sanctification of the Spirit signals the difference between those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws. *Bible Training School*, December 1, 1903.

OUTCASTS

11:10–12; Isaiah 53:2–3

OTHERS

Isaiah 56:8; John 10:16; Ezekiel 20:33–38

Isaiah 30:8–21

Habakkuk 2; Jeremiah 6:16–17;

“They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble.

“If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**” *Christian Experience and Teachings of Ellen G. White*, 57.

Habakkuk's Two Tables #89

CONCLUSION

TARRYING TIME

Isaiah 30:18; Matthew 25:5; Daniel 12:12; Habakkuk 2:3; Exodus 24:14–18; 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.

“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.

“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. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

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*.

“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 Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished. According to His promise **He had sent the Holy Spirit from heaven** to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” *Acts of the Apostles*, 38.

THE FIRST DISAPPOINTMENT

“**Another mighty angel was commissioned to descend to earth.** Jesus placed in his hand a writing, and as he came to earth, he cried, Babylon is fallen! is fallen! Then I saw **the disappointed ones** again look cheerful, and 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 Bible 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.**” *Spiritual Gifts*, volume 1, 153.

LAZARUS

“Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver. Therefore Christ remained away. He suffered the enemy to exercise his power, that He might drive him back, a conquered foe. He permitted Lazarus to pass under the dominion of death; and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the dead face of their brother their faith in their Redeemer would be severely tried. But He knew that because of the struggle through which they were now passing their faith would shine forth with far greater power. He suffered every pang of sorrow that they endured. **He loved them no less because He tarried;** but He knew that for them, for Lazarus, for Himself, and for His disciples, a victory was to be gained.

“‘For your sakes,’ ‘to the intent ye may believe.’ To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness upon the darkest part of their way. ‘The Lord knoweth how to deliver the godly,’ 2 Peter 2:9. From every temptation and every trial He will bring them forth with firmer faith and a richer experience.

“**In delaying to come to Lazarus,** Christ had a purpose of mercy toward those who had not received Him. He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed ‘the resurrection, and the life.’ He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His **delay** in going to Bethany. This crowning miracle, the raising of Lazarus, **was to set the seal of God on His work and on His claim to divinity.**” *The Desire of Ages*, 528–529.

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

“The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead.**” *Bible Training School*, December 1, 1903.

MARTHA

“When the Lord is about to do a work, Satan moves upon someone to object. ‘Take ye away the stone.’ Christ said. As far as possible, prepare the way for my work. But Martha’s positive and ambitious nature asserted itself. Thinking that he wished only to look upon the body of her brother, she said, Lord, the work of corruption had made this impossible. She thought that it would be terrible to reveal the decomposing body to the beholders. Thus she expressed her unbelief. She did not realize that **Jesus had tarried for two days** where he was when he received the message, permitting Lazarus to die, that he might manifest the greatness of his power by raising him, thus giving all who should witness the miracle an evidence that could not be excelled.

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

Hosea 6:1–3

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

“This was the first time during his life of ministry that Christ had consented to ride, and the disciples interpreted this move to be an indication that he was about to assert his kingly power and authority, and take his position on David’s throne.” *The Youth Instructor*, February 21, 1901.

Genesis 49:10–11

“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.

“Jesus gazes upon the enchanting scene before him, and the vast multitude hush their shouts, spell-bound by this sudden vision of beauty. All eyes turn instinctively upon the Saviour, expecting to see in his countenance the admiration which they themselves feel. But instead of this they behold a cloud of sorrow gathering upon his countenance. They are surprised and disappointed to see the eyes of the Saviour fill with tears, and his body rock to and fro like a tree before the tempest, while a wail of anguish bursts from his quivering lips as if from the depths of a broken heart. What a sight was this for angels to behold! Their loved Commander in an agony of tears! What a sight was this for that glad throng who had accompanied him with shouts of triumph and waving of palm-branches to that summit overlooking the glorious city where they fondly hoped he would reign! Their acclamations were now silenced, while many tears flowed in sympathy with the grief they could not comprehend.” *Spirit of Prophecy*, volume 2, 390.

“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.

Habakkuk's Two Tables #90

CONCLUSION

STRONG DELUSION

“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.

Ezekiel 8 & 9

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. **The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.** Christ declares to His followers: ‘Ye are the light of the world.’ To every soul that accepts Jesus the cross of Calvary speaks: ‘Behold the worth of the soul: “Go ye into all the world, and preach the gospel to every creature.”’ Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers.” *Testimonies* volume 5, 455.

“Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation.**” *Selected Messages*, book 2, 69.

“I then saw **the third angel.** Said my accompanying angel, ‘Fearful is his word, 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 engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, ‘Let the mind cease to dwell on things of no profit.’” *Manuscript Releases*, volume 5, 425.

Habakkuk's Two Tables #91

CONCLUSION

DANIEL 12

Revelation 10:8–11–3

“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 books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“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.

1. 1798—FIRST MESSAGE ARRIVES
2. AUGUST 11, 1840—FIRST MESSAGE EMPOWERED
3. MAY 1842—THE 1843 CHART PUBLISHED
4. JUNE 1842—SECOND MESSAGE ARRIVES
5. MARCH 22, 1844—THE TARRYING TIME ARRIVES
6. AUGUST 12–17, 1844—SECOND MESSAGE EMPOWERED
7. OCTOBER 22, 1844—THIRD MESSAGE ARRIVES

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

Revelation 22:10–11

THE BEGINNING

“The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ [Daniel 8:14.] These had been familiar words to all believers in the Lord’s soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

“But the appointed time had passed, and the Lord had not appeared. The believers knew that God’s Word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this, except that Christ had not come at the time they expected him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since he had not come, the days could not have ended.” *The Great Controversy*, 409.

“The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine.

“We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God’s glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies.

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, **the Sabbath commandment, shone above them all**; for the Sabbath was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious—a **halo of glory was all around it**. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.” *Early Writings*, 32.

THE END

1 Peter 2:5

“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.

Habakkuk's Two Tables #92

CONCLUSION

DANIEL 12

Revelation 10:8–11–3

MEASURING

“The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. Every case is coming in review before God; He is measuring the temple and the worshipers therein.” *Testimonies*, volume 7, 219.

A MEASURING LINE

Isaiah 34:17; Lamentations 2:8; Ezekiel 40:2–3; Zechariah 2:1

THE PLUMMET

TINGLE

2 Kings 21:12–15; (1 Samuel 3:9–12; Jeremiah 19:3)
The Lord; the temple; the city

PSALM 12

THREE VOICES

A voice of noise from **the city**, a voice from **the temple**, a voice of the **Lord** that rendereth recompense to his enemies.

2 Kings 21:12–15; Isaiah 28:14–18; Zechariah 4:8–12

ISAIAH 28:14–18 AND THE COVENANT OF DEATH

OVERFLOWING SCOURGE

“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.” *Early Writings*, 49.

“When the children of Israel were gathered out from among the Egyptians, the Lord said: ‘For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.’ And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever.’ Exodus 12:12, 22–24. The blood upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse. Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.

“This experience of the Israelites was written for the instruction of those who should live in the last days. **Before the overflowing scourge** shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above.” *Testimonies*, volume 6, 194–195.

1 Peter 2:3–10

VERSE EIGHT

And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

Isaiah 8:13–18; 28:13

“Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. **Manifold teaching needs to be given.** ‘Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.’ Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. ‘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.’ **Why?—because they did not heed the word of the Lord that came unto them.**

“This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, ‘Give Me thine heart.’ It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.

“God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. **You are not to say, I will follow the Lord’s guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord’s similitude.** Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of----?” *Testimonies to Ministers*, 419.

“‘Stay yourselves, and wonder, cry ye out, and cry; they are drunken but not with wine; they stagger; but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men delivered to one that is learned saying, read this, I pray thee; and he saith, I am not learned.’

“‘Wherefore the Lord saith, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their hearts afar from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work, and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us, and who knoweth us? **Surely your turning of things upside down shall be esteemed as the potters clay;** for shall the work say of him that made it, He made me not, or shall the thing framed say of him that framed it, He had no understanding?’

“**Every word of this will be fulfilled.** There are those who do not humble their hearts before God, and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood. Jesus Christ is to them a fable. At this stage of the earth's history, many act like drunken men. ‘Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered.’ A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture. Under its influence, they cannot walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.

“The developments of these last days will soon become decided. When these spiritualistic deceptions are revealed to be what they really are,—the secret workings of evil spirits,—those who have acted a part in them will become as men who have lost their minds.

“Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us, and who knoweth us? **Surely your turning of things upside down** shall be esteemed as the potter’s clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding?’

“**It is presented to me that in our experience we have been and are meeting this very condition of things.** Men who have had great light and wonderful privileges have taken the word of leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the ranks of the enemy. The world is to be flooded with specious fallacies. One human mind, accepting these fallacies, will work upon other human minds, who have been turning the precious evidence of God’s truth into a lie. **These men will be deceived by fallen angels**, when they should have stood as faithful guardians, watching for souls, as they that must give an account. They have laid down the weapons of their warfare, and have given heed to seducing spirits. They make of no effect the counsel of God and set aside his warnings and reproofs, and **are positively on Satan’s side**, giving heed to seducing spirits and doctrines of devils.

“Spiritual drunkenness is now upon men who ought not to be staggering as men under the influence of strong drink. Crimes and irregularities, fraud, deceit, and unfair dealing fill the world, in accordance with the teaching of the leader who rebelled in the heavenly courts.

“**History is to be repeated.** I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie. I warn our people that right among us some will turn away from the faith, and give heed to seducing spirits and doctrines of devils, and by them the truth will be evil spoken of.” *Battle Creek Letters*, 123–125.

Habakkuk's Two Tables #93

“Although the Karaite reckoning which indicated the end of the Jewish year at the new moon on April 17, 1844, was favored in the major Millerite periodicals, the majority of believers looked to March 21, 1844 as the time for Christ's return. Outside the Millerite movement March 21 was well known and there was ‘a very general expectation of an entire overthrow of the whole system of Adventism’ on that date. Immediately after it passed, Miller wrote that ‘the time, as I have calculated it, is now filled up; and I expect every moment to see the Savior descend from heaven. I have now nothing to look for but this glorious hope.’ The disappointment was very real and acknowledged by many (including Miller), who frankly confessed their error. Yet, many remained faithful to the imminent expectancy of Christ's return, and the leaders could state that ‘our faith is unwavering respecting the reality of those events being already to burst upon us at any moment. And this we can never give up.’ Not only Millerites, but also the English ‘Millerites’ experienced a disappointment when the Second Advent did not occur in the spring of 1844.” Gerard Damsteegt, *Foundations of Seventh-day Adventist Message and Mission*, 92.

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 7:1–10.

10TH DAY OF THE SEVENTH MONTH

190 Days; 70 Days

April 17th, 1844—The first disappointment

August 14th, 1844—The Midnight Cry

CONCLUSION

DANIEL 12

Zechariah 1:1–6—Joel

Zechariah 1:7–11—Babylon Punished; Isaiah 14:1–7

Zechariah 1: 12–17

“God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” *Prophets and Kings*, 714.

Revelation 6:9–11

Zechariah 1:18:21

Zechariah 2:2:1–13

ZECHARIAH 3

“Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.” *Prophets and Kings*, 587.

REPEAT AND ENLARGE

CHAPTER FOUR

Haggai 2:20–23

“Please consider the words of Zechariah, ‘And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.’ The very same adversary is here presented as standing between Christ and Peter. ‘And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.’

“Satan was charging the people of God with all his attributes, and presenting before them the sins he had instigated them to commit. Satan clothed their characters with his own filthy garments of sin, and nothing was lost in his reckoning of their misdeeds. But these souls who were represented as wearing the black robes of Satan’s weaving in his hellish loom, were not an appropriate representation; for they had repented of their transgressions. The Lord who searcheth the heart and understandeth the imagination of the thoughts, had set their sins before them, and had given them the promise: ‘If thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever.’ The Lord, the everlasting God, is ever present to observe, inspect, and examine all things. The hearts of all are read as an open book. ‘The eyes of the Lord run to and fro throughout the whole earth.’ *Manuscript Releases*, volume 7, 202.

CHAPTER FIVE

“The Spirit who asked Zechariah, ‘What seest thou?’ to which he answered, ‘I see a flying roll,’ also caused an angel to fly in the midst of heaven, ‘having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him [let no glory be given to erring, sinful men]; for the hour of his judgment is come.’ Many indeed will not understand, but will stumble at the words contained in the roll.” *The New York Indicator*, February 7, 1906.

“Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for everyone that stealeth shall be cut off as on this side according to it; and everyone that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the

house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.’

“The angel is represented as flying through the midst of heaven with a roll in his hand, on which are written the deeds of our daily life. God bears long with the children of men, but there is a time coming when he will cease to bear with them. God wants them to get under the cover of his wings. Jesus is pleading his blood in our behalf, but Satan is standing at his right hand, resisting every effort in our behalf. May God help us to humble our hearts, before it shall be forever too late to make wrongs right.” *Signs of the Times*, June 2, 1890.

Zechariah 6:1–8

Zechariah 6:9–15