

Amos 3:7

SUNSET

“The coming of Christ will be as it were at midnight, when all are sleeping. It will be well for everyone to have his accounts all straightened up **before sunset**. All his works should be right, all his dealings just, between himself and his fellow-men. All dishonesty, all sinful practices should be put far away. The oil of grace should be in our vessels with our lamps. There will be some at that late day who will have the appearance of being Christians, but their identity with Christ is only a deception. Sad indeed will be the condition of the soul who has had a form of godliness but has denied the power thereof; who has called Christ, Lord, Lord, and yet who has not his image and superscription. The foolish virgins flattered themselves that they would have mercy, that they would obtain an entrance into the marriage feast; but the Master answered their plea for admission with a stern refusal, saying, ‘I know you not.’ ‘And the door was shut.’

“The question is asked, ‘How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?’ ‘And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?’

“God graciously grants a day of probation, a time of test and trial. He gives the invitation: ‘Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’ If this invitation is disregarded, if the solemn scenes of the judgment make no impression upon the obdurate heart, if there is no repentance and confession and reformation, then the consequence will surely follow that fearfulness shall surprise the hypocrite.

“Today the voice of mercy is calling, and Jesus is drawing men by the cords of his love; but the day will come when Jesus will put on the garments of vengeance, and those who have no oil in their vessels with their lamps, will be surprised and confounded in their destitution. The wickedness of the world is increasing every day, and when a certain line is reached, the register will be closed, and the account settled. There will be no more a sacrifice for sin. The Lord cometh. Long has mercy extended a hand of love, of patience and forbearance, toward a guilty world. The invitation has been given, ‘Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.’ But men have presumed upon his mercy and refused his grace.

“Why has the Lord so long delayed his coming? The whole host of heaven is waiting to fulfil the last work for this lost world, and yet the work waits. It is because the few who profess to have the oil of grace in their vessels with their lamps, have not become burning and shining lights in the world. It is because missionaries are few. Many voices are saying, ‘My Lord delayeth his coming.’ Have we no incentive to work? Does not death enter the doors of your neighbors and friends, telling you that your probation is fast hastening to its close? You are not sure of a day, therefore see to it that the oil of grace is not emptied out of your vessel. Let no one feel, ‘My mountain standeth sure. I am an old, experienced Christian.’ Suppose that mortal sickness should come upon you in a moment, could you face eternal realities, and say, ‘It is well with my soul’?

“In the judgment it will be revealed that those who slept and had not the oil of grace in their vessels with their lamps, who have gone on in careless indifference, in a self-satisfied state, in negligence of spiritual opportunities and privileges, have led others in the selfsame path, and have caused those whom they had no power to redeem, to imperil their eternal destiny at the cost of the soul’s salvation.

“Every week counts one week less, every day one day nearer to the appointed time of the judgment. Alas that so many have only a spasmodic religion,—a religion dependent upon feeling and governed by emotion. ‘He that endureth to the end shall be saved.’ Then see that you have the oil of grace in your hearts. The possession of this will make every difference with you in the judgment. Those who say, Lord, Lord, and outwardly appear to rejoice in the Saviour, while they do not the works of Christ, are not what they appear to be, and unless they are truly converted, will be numbered with the foolish virgins. ‘This is the love of God, that we keep his commandments.’ ‘He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.’ The Lord will not save men in disobedience. His perfection of character binds him to deal justly, and the penalty will certainly fall upon all who are found guilty of the transgression of the law in thought, word, or action.” *Review and Herald*, March 27, 1894.

SLEEP

“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*, 394.

MIDNIGHT

“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.

PREDICTION BEFORE MIDNIGHT

JACOB/ISRAEL—UNCONFESSED SINS

“It was in a lonely, mountainous region, the haunt of wild beasts and the lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. **It was midnight**. . . . It was Christ, ‘the Angel of the covenant,’ who had revealed Himself to Jacob. . . . The Angel tried to release Himself; He urged, ‘Let Me go, for the day breaketh;’ but Jacob answered, ‘I will not let Thee go, except Thou bless me.’ Had this been a boastful, presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts the faithfulness of a covenant-keeping God. . . .

“Such will be the experience of God’s people in their final struggle with the powers of evil. **God will test their faith**, their perseverance, their confidence in His power to deliver them. . . .

“**Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God could not have heard his prayer and mercifully preserved his life.** So in the time of trouble, if the people of God had **unconfessed sins** to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. **Their sins will have been blotted out by the atoning blood of Christ**, and they cannot bring them to remembrance.” *Patriarchs and Prophets*, 196, 202.

GIDEON/JERUBBAAL—PREDICTION BEFORE MIDNIGHT

“But the Lord did not leave his faithful servant to despair. He spoke to Gideon in the night season, and bade him, with Phurah, his trusty attendant, go down to the camp of the Midianites, intimating that he would there hear matter for his encouragement. He went, and waiting there in darkness and silence, he heard one soldier, just awakened, relate a dream to his companion: ‘Lo, a cake of **barley bread** tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it that the tent lay along.

“The other answered in words that stirred the heart of that unseen listener, ‘This is nothing else save the sword of Gideon the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all the host.’

“**Gideon recognized the voice of God speaking to him through the words of these Midianitish strangers.** His faith and courage were greatly strengthened, and he rejoiced that Israel’s God could work through the humblest means to abase the pride of men. With confidence and hope, he returned to the few men under his command, saying, ‘Arise, for the Lord hath delivered into your hand the host of Midian.’

“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.” *Signs of the Times* July 14, 1881.

JESUS/CHRIST—REMOVING THE VEIL

“Hitherto He had refrained from making known to them anything relative to His sufferings and death. In His conversation with Nicodemus He had said, ‘As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.’ John 3:14, 15. But the disciples did not hear this, and had they heard, would not have understood. But now they have been with Jesus, listening to His words, beholding His works, until, notwithstanding the humility of His surroundings, and the opposition of priests and people, they can join in the testimony of Peter, ‘Thou art the Christ, the Son of the living God.’ Now **the time has come for the veil that hides the future to be withdrawn.** ‘From **that time forth** began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.’ . . .

“The Saviour contrasted His own manner of work with the methods of His accusers. For months they had hunted Him, striving to entrap Him and bring Him before a secret tribunal, where they might obtain by perjury what it was impossible to gain by fair means. Now they were carrying out their purpose. **The midnight seizure by a mob**, the mockery and abuse before He was condemned, or even accused, was their manner of work, not His. Their action was in violation of the law. Their own rules declared that every man should be treated as innocent until proved guilty. By their own rules the priests stood condemned.” *The Desire of Ages*, 415, 699.

THE SEVENTH SEAL

Midnight Cry; hand removed Daniel 10:10; beginning and ending; judgment hour cry perfected; Miller’s casket (center table)

EIGHTY-ONE

2 Chronicles 26:16–21; High Priest’s breast plate; Ezekiel 8; **Judas**, Joseph, Pergamos & Thyatira; The Chart; 1909 GC Session (1908); May 2, 1844; Psalm 81; *Desire of Ages*, chapter 81

THREE STEPS BETWEEN PBM AND MIDNIGHT

Genesis 40:6–22; Ezra 8:16–20—11 priests sent for thirty-eight Levites and 220 Nethinimis

ARISE
End of the 2300 Days

“I saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’ Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it **waved over the people before the throne**. But **few would receive this great light**. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

“I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. **Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him**. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were **left in perfect darkness**. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and **led them out a little way**. Then He raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ **Then** a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was **a bell and a pomegranate, a bell and a pomegranate**. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to **keep them deceived** and to draw back and deceive God’s children.” *Early Writings*, 54, 55.

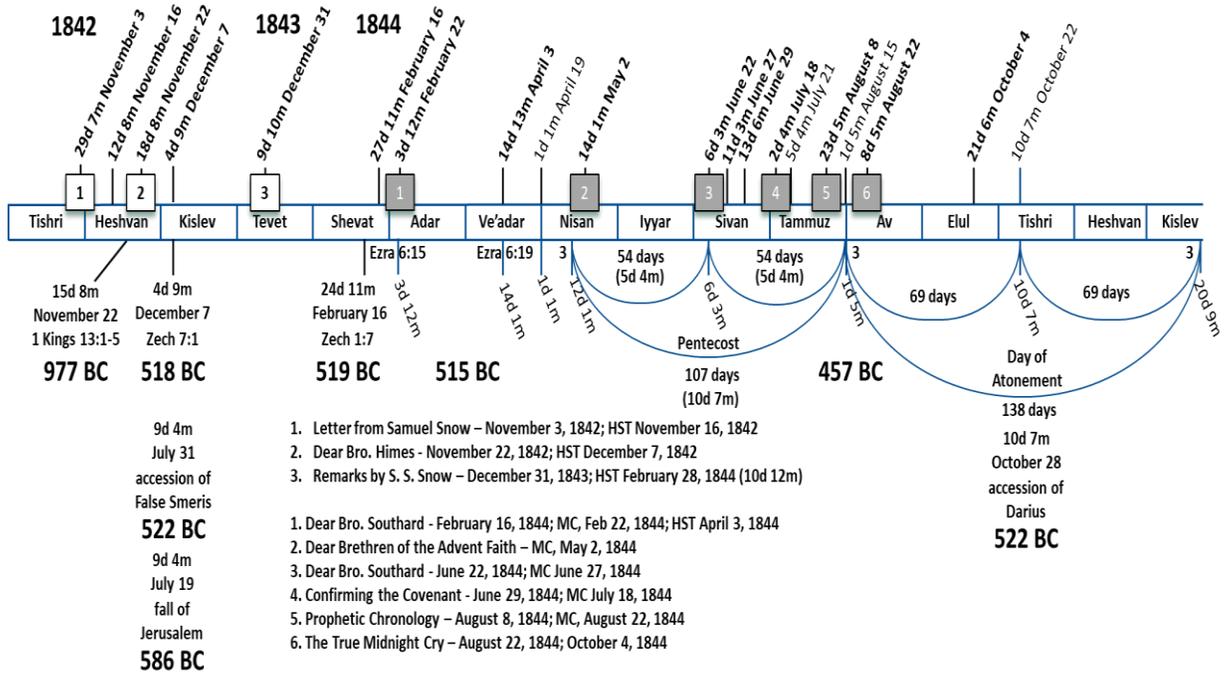
THIRTY-EIGHT—ARISE

Deuteronomy 2:13, 14; John 5:1–8

MILLER, LITCH & SNOW—LION, ASS & SEVENTH SEAL

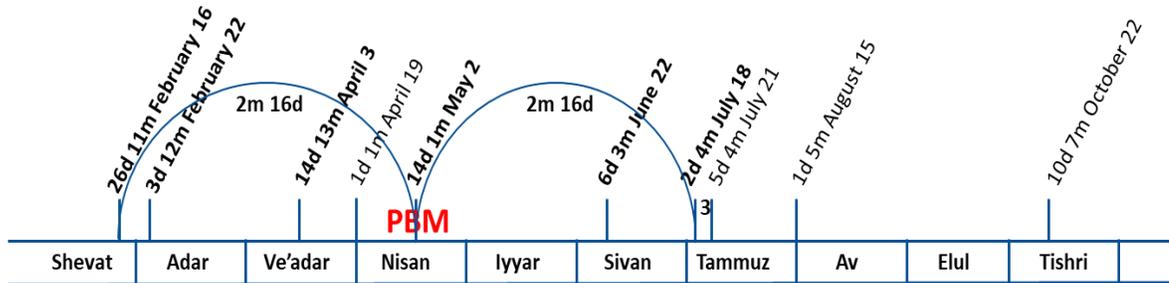
Litch 38 & 40; Snow: 1839 accepts Miller’s message was thirty-eight years old in 1844

Samuel Snow's letters



1844

Samuel Snow's letters



26d 13m - date of writing of first letter pub. 22

3d 12m - dedication of the temple in 516 BC (March 12 or 12d 3m 515 BC)

14d 13m - 1844 - 14d 1m 515 BC (Passover - Jewish)

1d 1m - disappointment

14d 1m - Passover (Karaites) - midst of the week in 31 AD

6d 3m - Pentecost - Reason for the tarrying time

11d 3m x 2 = 22d 6m or June 22

2d 4m - 3 days before midnight - *Confirming the Covenant*

SINFUL INDIFFERENCE

“While laboring at Thessalonica, Paul had so fully covered the subject of the signs of the times, showing what events would occur prior to the revelation of the Son of man in the clouds of heaven, that he did not think it necessary to write at length regarding this subject. He, however, pointedly referred to his former teachings. ‘Of the times and the seasons,’ he said, ‘ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them.’

“There are in the world today many who close their eyes to the evidences that Christ has given to warn men of His coming. They seek to quiet all apprehension, while at the same time the signs of the end are rapidly fulfilling, and the world is hastening to the time when the Son of man shall be revealed in the clouds of heaven. **Paul teaches that it is sinful to be indifferent to the signs which are to precede the second coming of Christ.** Those guilty of this neglect he calls children of the night and of darkness. He encourages the vigilant and watchful with these words: ‘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. Therefore let us not sleep, as do others; but let us watch and be sober.’” *Acts of the Apostles*, 260.

“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.

DANIEL ELEVEN

“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 Savior’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.

EVENTS CONNECTED WITH THE CLOSE OF PROBATION

“It was needful that men should be awakened to their danger; that they should be roused to prepare for **the solemn events connected with the close of probation.**” *The Great Controversy*, 310.

“Today, 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.