

BREAD OF HEAVEN

Revelation 2:17

“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 Present Truth*, November 1, 1850.

“After 1849 various Sabbatarian Adventists realized that **the scattering time had passed and the gathering time had commenced. . . .**

“In the beginning of 1850 E. G. White stressed **the necessity for mission among other Adventists** but not their leaders, stating that ‘our work was not to the shepherds who have rejected the former messages, but to the honest deceived who are led astray.’ It seems that meetings were held among these Adventists which were also attended by some interested non-Adventists. The result was that even a few non-Adventists joined the Sabbatarian Adventists to that in **February 1850** E. G. White could report that in Oswego, New York, ‘souls are coming out upon the truth all around here. They are those who have not heard the Advent doctrine and some of them are those who went forth to meet the Bridegroom in 1844.’” Gerard Damsteegt, *The Foundations of Seventh-day Adventists Message and Mission*, 271.

“Nurturing the Developing Church

“Three individuals stand out as the founders of the Seventh-day Adventist Church: Joseph Bates, James White, and Ellen G. White. **The foundations of their work were laid in the great Advent Awakening under William Miller and his associates in the first few years of the 1840s** under the proclamation of the first and second angels’ messages of Revelation 14. Joseph Bates, retired, seasoned sea captain, became the apostle of the Sabbath truth. The youthful schoolteacher James White, with organizational ability and clear perceptions, and his wife Ellen, imbued with the gift of prophecy, were used of God in molding and guarding the emerging church. In no more clear-cut way does this show up than in the few years between 1852 to 1855.

“The *Review and Herald*, first appearing in the embryo form of the *Present Truth* in 1849 and 1850, then developing into the *Second Advent Review and Sabbath Herald* in late 1850, was the catalyst. It carried the third angel’s message to an ever-enlarging audience, turning ‘Adventists’ into Sabbath keeping Adventists. For the most part, the reading audience accepted the Bible; they understood the mission of Christ and the steps in conversion. But through the doctrinal articles in *The Review and Herald* the Sabbath and sanctuary and other truths were opened up to them in such a plain manner that many honest in heart were soon led to move forward into what was termed ‘present truth.’ The back page of the *Review* kept the readers informed as to literature available, financial needs, and the movement of the ministers who comprised the scant working force. The paper also carried appointments of weekend meetings—called conferences—at various places.” Arthur White, 1 *BIO*, 284.

“**We had a hard struggle in establishing organization.** Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by his providence. We engaged in the work of organization, and marked prosperity attending this advance movement. **As the development of the work called us to engage in new enterprises, we were prepared to enter upon them.** The Lord directed our minds to the importance of educational work. We saw **the need of schools** that our children might receive instruction, free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of **health institutions** had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment of others. This enterprise also was carried forward. All this was **missionary work** of the highest order. Our work was not sustained by large gifts and legacies: for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our **united** efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. **The system of organization has proved a grand success.** Systematic benevolence was entered into according to the Bible plan. The body ‘has been complicated by that which every joint supplieth.’ As we have advanced, our system of organization has still proved effectual.” *General Conference Daily Bulletin*, January 29, 1893.

“The characterization of **Babylon** as a union of Church and State was used by some believers as an argument to prevent the organization of Sabbatarian Adventists into an effective missionary church. **Any organization required legal incorporation** as a religious body under the laws of the State which necessarily would involve **the adoption of a name** for the new church. The initial step of the adoption of an official name, to ‘make us a name’ (Genesis 11:4), Cottrell felt, formed the basis of Babylon. J. White objected to the argument because it was ‘the confusion of languages among the Babel-builders’ which lay at the foundation of Babylon. The refutation of this and other arguments freed the way for the organization of Sabbatarian Adventists into the SDA Church in 1863.” Gerard Damsteegt, *The Foundations of Seventh-day Adventists Message and Mission*, 190.

“Soon after the encampment at Sinai, Moses was called up into the mountain to meet with God. Alone he climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah’s presence. **Israel was now to be taken into a close and peculiar relation to the Most High—to be incorporated as a church and a nation under the government of God.** The message to Moses for the people was: ‘Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. 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.’” *Patriarchs and Prophets*, 303.

Remember Exodus 6:1–6

Horeb Deuteronomy 5:1–3; Exodus 19:1–8; 24:1–7

Exodus 31:16; 34:28

Broken Numbers 14:19–22

Renewed Deuteronomy 29

“Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.” *The Desire of Ages*, 47.

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

“And He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach.’ . . .

“The first step was now to be taken in the organization of the church that after Christ’s departure was to be His representative on earth. No costly sanctuary was at their command, but the Saviour led His disciples to the retreat He loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea.” *The Desire of Ages*, 290, 291.

AARON’S ROD

Numbers 17; James 5:7

“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.

“God requires His people to cleanse themselves from all filthiness of the flesh and spirit, **perfecting holiness in the fear of the Lord.** All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord’s anger.

“I was shown that if God’s people **make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting.** 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.**” *Testimonies*, volume 1, 618, 619.