

Habakkuk's Two Tables #2

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.

And there came **two angels** to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant’s house, and **tarry all night**, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

And Lot went out at the door unto them, and **shut the door after him**, And said, I pray you, brethren, do not so **wickedly**. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be **a judge**: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and **shut to the door**. And they smote the men that *were* at the door of the house with **blindness**, both small and great: so that they wearied themselves to find the door. 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.

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and **seventy of the elders of Israel; and worship** ye afar off. . . .

And Moses took half of the blood, and put *it* in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. . . .

And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee **tables of stone**, and a law, and commandments which I have written; that thou mayest teach them.

And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, **Tarry ye here for us**, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and **the cloud covered it six days**: and **the seventh day** he called unto Moses out of the midst of the cloud.

And the sight of **the glory of the Lord** *was* like devouring fire on the top of the mount in the eyes of the children of Israel. 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**. Exodus 24:1, 6–8, 12–18.

POWER FROM ON HIGH

And he said unto them, **These *are* the words which I spake unto you, while I was yet with you**, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved 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 ye are witnesses of these things. And, behold, I send the promise of my Father upon you: **but tarry ye in the city of Jerusalem, until ye be endued with power from on high.**

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy. 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

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and **tarry**ed there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I *am* the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew *it* not. And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. 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 **tarry**d, 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.