

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 thoroughly 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 reproved 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.