

STONES—1989 THROUGH 2001

THE PROPHETIC PATTERN—1989

Called to be Students—The Pattern of Prophecy—Confirming the Pattern—By My Spirit,
Saith the Lord—Line Upon Line—Laying Down the Lines
Time Prophets—The Testing Image—The Great Test

DANIEL ELEVEN—1991/92

Knowledge Increased—Verse Forty—The Impending Sunday Law—Taking the World

THE PURIFICATION OF GOD’S CHURCH—1995

The Forgotten Truths—The Last Work—The Shut Door—The Waymarks—The Refreshing

THE CROWNING ACT—1996

The Millennium—The Antichrist—Satan’s Marvelous Act—Mary’s Agenda

GIDEON’S TORCH—1996

The Setting—Least in my Father’s House—The Cleansings—The Loud Cry—A Wolf and a
Raven—Wandering in the Wilderness

REVELATION SIXTEEN—1996

The History of the Mystery—The Frog of the Fortress god—The Buffalo Frog—The
Miraculous Deception

THOSE THINGS WHICH HAVE BEEN—1997

Certain Principles—Matthew 24—The Ten Virgins—The 3 one Combination—National
Reform Movement

THE PROPHETIC TIME SERIES—1997

THE DAILY

The Pioneer View of the Daily—The New View of the Daily—Daniel Chapter Eight—
Daniel Chapter Eight concluded

GOD’S DENOMINATED PEOPLE

The Time of the End—The End of the Days—The City Which the Lord did Choose—The
Time of the Gentiles

TIME SETTING

No New Message—Conclusion

THE OVERFLOWING SCOURGE—1998

Miller’s Dream—Scornful Men—Terrible as an Army—They Err in Vision—Take Hold

THE JUDGMENT OF THE LIVING—2000

The Judgment—The Ten Virgins—The Refreshing—Rightly Dividing the Word

THE PARABLE OF ADVENTISM—2000

The Midnight Cry—The Remnant of Israel Shall do no Iniquity—By My Spirit—Who is Like God?—Jerusalem—Progress and Outcome—Behold, the Bridegroom Cometh—The Condensed Version

FOUNDATIONS LAID 2001 THROUGH 2014

- November, 2004 Ozone—————911 and Stones
- December, 2005 Hot Springs—————2520
- 2006 Idaho & Blythe—————46
- July, 2007 Ozone—————Two Tables, Waymarks, Foundations
- July, 2008 London—————Judgment of the Living at 911
- December, 2008 Yorktown Bay—————Latter rain a message, seventh seal
- 2010 Oklahoma—————Prophetic Chain
- 2011 —————Desolation of Jerusalem
- 2011—————Covenant Lines
- 2012 —————Habakkuk’s Tables (95)

TEMPLE

- June 2014 Hidden Manna —————
Ezra 7:9; the Midnight Cry
- Europe, November to January, 2014 & 2015 The Bridegroom Cometh—————
Public Evangelism; Fanaticism
- September 2015 Walls of the Vineyard—————
Most Holy Place Opened
- December 2016 Wales—————
Seventh seal begins to open, Omega arrives

THE DAY

“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. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not **the time of thy visitation.**’ Luke 19:42–44.” *The Great Controversy*, 17.

Isaiah 27:8, 9.

“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 world is a second Sodom, the end is right upon us; and is it reasonable to think that there is no message to make ready a people to stand in **the day of God’s preparation**? Why is there so little eyesight? So little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there such a continual cry of peace and safety, and no going forward in obedience to the Lord’s command? Is the third angel’s message to go out in darkness, or to **lighten the whole earth with its glory**? Is the light of God’s spirit to be quenched, and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It is time that unbelief, pride, love of supremacy, evil surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks.” *The 1888 Materials*, 423.

PENTECOST

“The Passover was followed by the seven day’s feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first fruits of the year’s harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.

“Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. The Pentecost occupied but one day, which was devoted to religious service.” *Patriarchs and Prophets*, 539, 540.

“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.

“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 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.

“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. {TM 506.2}

“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.

“At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, ‘Watch unto prayer,’ ‘Watch, . . . and pray always.’ A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.

“‘Ask ye of the Lord rain in the time of the latter rain.’ Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man’s co-operation is required. God’s work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, ‘Where two or three are gathered together in My name, there am I in the midst.’ The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God’s appointed opportunities for giving the early and the latter rain.” *Testimonies to Ministers*, 506–508.

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 in the first *month*. Joel 2:23.

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 7:9.

1 Corinthians 11:18, 19.

“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.**” *Testimonies*, volume 5, 707–708.

“Upon Zerubbabel (known also as Sheshbazzar), a descendant of King David, Cyrus placed the responsibility of acting as governor of the company returning to Judea; and with him was associated Joshua the high priest. The long journey across the desert wastes was accomplished in safety, and the happy company, grateful to God for His many mercies, at once undertook the work of re-establishing that which had been broken down and destroyed. ‘The chief of the fathers’ led out in offering of their substance to help defray the expense of rebuilding the temple; and the people, following their example, gave freely of their meager store. See Ezra 2:64–70.

“As speedily as possible, an altar was erected on the site of the ancient altar in the temple court. To the exercises connected with the dedication of this altar, the people had ‘gathered themselves together as one man;’ and there they united in re-establishing the sacred services that had been interrupted at the time of the destruction of Jerusalem by Nebuchadnezzar. Before separating to dwell in the homes they were endeavoring to restore, ‘they kept also the Feast of Tabernacles.’ Ezra 3:1–6.

“The setting up of the altar of daily burnt offerings greatly cheered the faithful remnant. Heartily they entered into the preparations necessary for the rebuilding of the temple, gathering courage as these preparations advanced from month to month. They had for many years been deprived of the visible tokens of God’s presence. And now, surrounded as they were by many sad reminders of the apostasy of their fathers, they longed for some abiding token of divine forgiveness and favor. Above the regaining of personal property and ancient privileges, they valued the approval of God. Wonderfully had He wrought in their behalf, and they felt the assurance of His presence with them; yet they desired greater blessings still. **With joyous anticipation they looked forward to the time when, with temple rebuilt, they might behold the shining forth of His glory from within.**

“The workmen engaged in the preparation of the building material, found among the ruins some of the immense stones brought to the temple site in the days of Solomon. These were made ready for use, and much new material was provided; and soon the work was advanced to the point where **the foundation stone must be laid.** This was done in the presence of many thousands who had assembled to witness the progress of the work and to give expression to their joy in having a part in it. While the cornerstone was being set in position, the people, accompanied by the trumpets of the priests and the cymbals of the sons of Asaph, ‘sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth forever toward Israel.’ Verse 11.

“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.**

“The murmuring and complaining, and the unfavorable comparisons made, had a depressing influence on the minds of many and weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation.

“There were many in the congregation, however, whose larger faith and broader vision did not lead them to view this lesser glory with such dissatisfaction. ‘Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.’ Verses 12, 13.

“Could those who failed to rejoice at the laying of the foundation stone of the temple have foreseen the results of their lack of faith on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment; little did they know how much their expressed dissatisfaction would delay the completion of the Lord’s house.” *Prophets and Kings, 559–565.*

“‘Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hands who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast **tried them which say they are apostles, and are not, and hast found them liars:** and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted.’ ‘Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.’

“This figure, presented to John by Christ when he appeared to him on the Island of Patmos, is similar, in many respects, to the one shown to Zechariah. ‘The angel that talked with me,’ writes Zechariah, ‘came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. . . . 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 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.’

“This chapter is full of encouragement for those who do the work of the Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of the Lord. But he was compassed with difficulties. His adversaries ‘weakened the hands of the people of Judah, and troubled them in building,’ ‘and made them to cease by force and power.’ But the Lord interposed in their behalf, and the house was finished. ‘This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, **Grace, grace** unto it. . . . For **who hath despised the day of small things?** for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.’

“The very same difficulties which were created to hinder the restoration and upbuilding of the work of God, the great mountains of difficulty which loomed in Zerubbabel’s way, will be met by all who today are loyal to God and to his work. Many human inventions are used to carry out plans after the mind and will of men with whom God is not working. But it is not boastful words nor a multitude of ceremonies that show that the Lord is working with his people. The assumed power of the human agent does not decide this question. Those who place themselves in opposition to the Lord’s work may hinder for a time, but the same Spirit that has guided the Lord’s work all the way through will guide it today. ‘Not by might, nor by power, but by my Spirit, saith the Lord of hosts.’ Through the golden pipes, the olive-branches empty the golden oil out of themselves. These olive-branches are the anointed ones that stand by the Lord of the whole earth. Through them the Holy Spirit is communicated to the churches. Thus heaven and earth are united. The power that is in heaven unites with human intelligences.” *Review and Herald*, May 16, 1899.

HEWED BY THE PROPHETS

Hosea 6:1–7.

“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.

“The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewn, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together **without the sound of ax or hammer**. This building represents God’s spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master-Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its Builder and Maker is God.” *The Seventh-day Adventist Bible Commentary*, volume 2, 1029.

“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*, 599, 600.

THE SEVENTH SEAL

“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.” *Testimonies*, volume 9, 267.

SILENCE IN HEAVEN

And when he had opened the seventh seal, there was **silence in heaven** about the space of half an hour. Revelation 8:1.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Matthew 25:31.

“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.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 476.

“We all entered the cloud together, and were **seven days ascending to the sea of glass**, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory.” *Early Writings*, 16.

THE FALL

“The news of man’s fall spread through Heaven—every harp was hushed. The angels cast their crowns from their heads in sorrow. All Heaven was in agitation. The angels were grieved at the base ingratitude of man, in return for the rich bounties God had provided. A council was held to decide what must be done with the guilty pair. The angels feared that they would put forth the hand, and eat of the tree of life, and thus perpetuate a life of sin.” *Spirit of Prophecy*, volume 1, 42.

THE CROSS

“But God suffered with His Son. Angels beheld the Saviour’s agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. **There was silence in heaven.** No harp was touched. Could mortals have viewed the amazement of the angelic host as in **silent** grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin.” *The Desire of Ages*, 693.

THE SECOND COMING

“Before his presence, ‘all faces are turned into paleness;’ upon the rejecters of God’s mercy falls the terror of eternal despair. ‘The heart melteth, and the knees smite together,’ ‘and the faces of them all gather blackness.’ [Jeremiah 30:6; Nahum 2:10.] The righteous cry with trembling, ‘Who shall be able to stand?’ The angels’ song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying, ‘My grace is sufficient for you.’ The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher, and sing again, as they draw still nearer to the earth.” *The Great Controversy*, 641.

THE DAY OF ATONEMENT

“In the sanctuary of the wilderness tabernacle and of the temple that were the earthly symbols of God’s dwelling place, one apartment was sacred to His presence. The veil inwrought with cherubim at its entrance was not to be lifted by any hand save one. To lift that veil, and intrude unbidden into the sacred mystery of the most holy place, was death. For above the mercy seat dwelt the glory of the Holiest—glory upon which no man might look and live. On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God’s presence, while clouds of incense veiled the glory from his sight. **Throughout the courts of the temple every sound was hushed. No priests ministered at the altars. The host of worshipers, bowed in silent awe, offered their petitions for God’s mercy.**” *The Ministry of Healing*, 437.

“In the sanctuary and the temple, that were the earthly symbols of God’s dwelling place, one apartment was sacred to His presence. The veil inwrought with cherubim at its entrance was not to be lifted by any hand save one. To lift that veil and intrude unbidden into the sacred mystery of the most holy place was death. For above the mercy seat and the bowed, worshiping angels dwelt the glory of the Holiest, glory upon which no man might look and live. On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God’s presence, while clouds of incense veiled the glory from his sight. Throughout the courts of the temple every sound was hushed. No priests ministered at the altars. The hosts of worshipers, bowed in silent awe, sent up their petitions for God’s mercy.

““These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.’ 1 Corinthians 10:11, A. R. V.

““The Lord is in His holy temple: Let all the earth keep silence before Him.’ Habakkuk 2:20.” *Testimonies*, volume 8, 284, 285.

INCENSE, PRAYER, FIRE, AND THE GOLDEN ALTAR

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. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

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. Revelation 8:3-5.

INCENSE

“The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.” *Patriarchs and Prophets*, 353.

PRAYER

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chronicles 7:14.

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 10:1.

“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.**” *Selected Messages*, book 1, 121.

FIRE

“It was a sin in the ancient economy to offer a sacrifice upon the wrong altar, or to allow incense to be kindled from a strange fire. We are in danger of commingling the sacred and the common. The holy fire from God is to be used with our offerings. The true altar is Christ, and **the true fire is the Holy Spirit**. The Holy Spirit is to inspire, to teach, to lead, and to guide men, and make them safe counselors. If we turn aside from God's chosen ones, we are in danger of inquiring from strange gods, and of offering upon a strange altar.” *Ye Shall Receive Power*, 178.

For our God is a consuming fire. Hebrews 12:29.

PURIFICATION OR WRATH

“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.

“I indeed baptize you in water unto repentance, said John; ‘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**.’ Matthew 3:11, R. V., margin. The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities ‘by the spirit of judgment, and by the spirit of burning.’ The word of the Lord to Israel was, ‘I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin.’ Isaiah 4:4; 1:25. 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. Jacob, after his night of wrestling with the Angel, exclaimed, ‘I have seen God face to face, and my life is preserved.’ Genesis 32:30.

“Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God’s presence. But wherever men came before God while willfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be consumed ‘with the Spirit of His mouth,’ and destroyed ‘with the brightness of His coming.’ 2 Thessalonians 2:8. **The light of the glory of God, which imparts life to the righteous, will slay the wicked.**” *The Desire of Ages*, 107.

THE ALTAR

“**The true altar is Christ**, and the true fire is the Holy Spirit.” *Ye Shall Receive Power*, 178.

THE ALTAR ILLUMINATED

“Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, **the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings**. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word.” *Introduction to The Great Controversy*, 7.

“**God’s Spirit has illuminated every page of Holy Writ**, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness.” *Testimonies to Ministers*, 112.