

## THE PROPHETIC PATTERN

1— “That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.” 2 Peter 3:2.

### CALLED TO BE STUDENTS OF PROPHECY

2— “Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy.” *Testimonies*, volume 5, 708.

### PROPHECY IS THE FOUNDATION OF OUR FAITH

3— “Ministers should present **the sure word of prophecy as the foundation of the faith of Seventh-day Adventists.**” *Evangelism*, 196.

### EVERY PROPHECY EXPLAINS ANOTHER

4— “Each Gospel is a supplement to the others, **every prophecy an explanation of another**, every truth a development of some other truth. The **types** of the Jewish economy are made plain by the gospel. **Every principle in the word of God has its place, every fact its bearing.**” *Education*, 123–124.

### CIRCUMSTANCES AND THE EVENTS MUST BE CONSIDERED

5— “**The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed**, as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, **point by point**, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. . . .

“**Consider the circumstances** of the Jewish nation when the prophecies of Daniel were given. Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. ‘Blessed is he that readeth, and they that hear the words of this prophecy,’ God declares, ‘and keep those things which are written therein: for the time is at hand.’ **When we as a people understand what this book means to us, there will be seen among us a great revival.** We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.” *Testimonies to Ministers*, 112–113.

### THE DEFINITION OF PROPHECY

6— “There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. **Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history.**” *Selected Messages*, book 2, 101–102.

FIGURATIVE, *a.* [Fr. *figuratif*, from *figure*.] 1. Representing something else; representing by resemblance; typical. 2. Representing by resemblance; not literal or direct. *Webster's 1828 Dictionary*.

DELINEATION, *n.* [L. *delineatio*.] 1. First draught of a thing; outline; representation of a form or figure by lines; sketch; design. 2. Representation in words; description; as the *delineation* of a character. *Ibid*.

#### PROPHECY IS TRACED ON A LINE

7— “We must have a knowledge of the Scriptures, that we may **trace down the lines of prophecy**, and understand **the specifications given by the prophets**, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness.” *Review and Herald*, July 31, 1888.

#### PROPHECY IS REPEATED UPON THE SAME PROPHETIC LINE

8— “Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it the same **line of prophecy** is taken up as in Daniel. **Some prophecies God has repeated**, thus showing that importance must be given to them. **The Lord does not repeat things that are of no great consequence.**” *Manuscript Releases*, volume 9, 7–8.

#### HISTORY IS ALSO REPEATED—AND SHOULD BE STUDIED

9— “Study Revelation in connection with Daniel, for history will be repeated.” *Maranatha*, 30.

#### PROPHECY HAS A SPECIFIC ORDER

10— “All that God has in prophetic history specified to be **fulfilled in the past has been**, and all that is yet to come **in its order will be**. Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the **students of prophecy** the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know** as we stand on the very threshold of their fulfillment.

“**In history and prophecy** the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated.**” *Selected Messages*, book 2, 109.

#### THE PROPHET’S MESSAGES WERE FOR OUR DAY

11— “Each of the ancient prophets spoke **less for their own time than for ours**, so that their prophesying is in force for us. ‘Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. ‘**Not unto themselves, but unto us** they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12. . . .

“The Bible has accumulated and bound up together its treasures for **this last generation**. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” *Selected Messages*, book 3, 338–339.

ENSAMPLES: 5179. **tupos**, *too-pos*; from 5180; a *die* (as *struck*), i.e. (by impl.) a *stamp* or *scar*; by anal. a *shape*, i.e. a *statue*, (fig.) *style* or *resemblance*; spec. a *sampler* (“type”), i.e. *model* (for imitation) or *instance* (for warning):—en. (ex.) ample, fashion, figure, form, manner, pattern, print. *The New Strong’s Exhaustive Concordance*.

#### THE PROPHETS PRESENT THE SAME STORY

12— “These men of the Old Testament spoke of things transpiring in their day, and Daniel, Isaiah, and Ezekiel **not only spoke of things that concerned them as present truth, but their sights reached down to the future, and to what should occur in these last days.**” *Selected Messages*, book 3, 419–420.

#### IDENTIFY THE WAYMARKS—IF WE ARE TO GUARD THEM

13— “**The great waymarks** of truth, showing us **our bearings in prophetic history**, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. *Selected Messages*, book 2, 101–102.

WAYMARK, *n.* [*way* and *mark*.] A mark to guide in traveling. “Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.” Jeremiah 31:21. *Webster’s* 1828 dictionary.

BEARING, *n.* The situation of an object, with respect to another object, by which it is supposed to have a connection with it or influences upon it, or to be influenced by it. *Ibid.*

#### THE THREE MESSAGES ARE WAYMARKS WHICH HAVE BEEN LOCATED

14— “The proclamation of the first, second, and third angels’ messages has been **located** by the word of Inspiration. **Not a peg or pin is to be removed.** No human authority has any more right to change **the location** of these messages than to substitute the New Testament for the Old.” *Counsels to Writers and Editors*, 26–27.

15— “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.** It is just as essential now as ever before that **they shall be repeated to those who are seeking for the truth.** By pen and voice we are to sound the proclamation, **showing their order, and the application of the prophecies** that bring us to the third angel’s message. **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, 104–105.

## THE PATTERN OF PROPHECY

16— “Surely the Lord God will do **nothing**, but he revealeth his secret unto his servants the prophets.” Amos 3:7.

17— “Prophecy has been fulfilling, line upon line. The more firmly we stand under **the banner of the third angel’s message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel.

“The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, **will appear the truths of ancient prophecy**; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit’s utterances through the prophets. These messages were given, **not for those that uttered the prophecies**, but **for us** who are living amid the scenes of their fulfillment.” *Selected Messages*, book 2, 114.

### SPIRITUAL DARKNESS PRECEDES REFORMATION

18— “**He** [William Miller] **could see hypocrisy, darkness, and death everywhere**. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. **As John the Baptist heralded the first advent** of Jesus and prepared the way for His coming, **so William Miller** and those who joined with him proclaimed the second advent of the Son of God.” *Early Writings*, 229–230.

### THE FIRST MESSAGE IS A REFORM MESSAGE

19— “Thousands were led to embrace **the truth preached by William Miller**, and servants of God were raised up in **the spirit and power of Elijah** to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 233.

## THE SECOND MESSAGE IS A REVIVAL MESSAGE

20— “Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. *The Great Controversy*, 399–400.

## THE THIRD MESSAGE IS A JUDGMENT MESSAGE

21— “The prophecies present **a succession of events leading down to the opening of the judgment**. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could **a message concerning the judgment** be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’” *The Great Controversy*, 355–356.

## DISAPPOINTMENT FOLLOWS THE THIRD MESSAGE

22— “Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning **they suffered disappointment**.” *The Great Controversy*. 351–352.

### THIRD MESSAGE BEGINS A WORK OF RESTORATION

23— “I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel’s message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. **The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time.** It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: ‘They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.’ Verse 12. God’s memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. **God’s people have a special work to do in repairing the breach** that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are **the restorers** of paths to dwell in. The Lord says: ‘If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth.’ Verses 13, 14. Thus genuine medical missionary work is bound up inseparably with the keeping of God’s commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God’s creative work. Its observance is bound up with **the work of restoring the moral image of God in man.** This is the ministry which God’s people are to carry forward at this time. This ministry, rightly performed, will bring rich blessings to the church.” *Testimonies* volume 6, 265–266.

### AFTER THIRD MESSAGE, EVILS CREEP IN

24— “Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. **But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.** . . . Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!” *Evangelism*, 695.

### THE FOURTH MESSAGE REPEATS THE SECOND MESSAGE’S CALL OUT OF BABYLON.

25— “Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, ‘Babylon the great **is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’ Revelation 18:2. **The message of the fall of Babylon, as given by the second angel, is repeated,** with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel’s message as it swells to a **loud cry.** And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message.” *The Faith I Live By*, 335.

## LOUD CRY JOINS THE THIRD MESSAGE, AS MIDNIGHT CRY THE SECOND

26— “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, joining 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.” *Early Writings*, 277–278.

## SECOND AND FOURTH ARE CLEANSING MESSAGES

27— “When Jesus began His public ministry, He cleansed the Temple from its **sacrilegious profanation**. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ Revelation 14:8. And in **the loud cry** of the third angel’s message a voice is heard from heaven saying, ‘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’ Revelation 18:4–5.” *Selected Messages*, book 2, 118.

## SECOND & FOURTH ARE TESTING & PURIFYING MESSAGES

28— “God’s love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth. All that He brings upon the church in test and trial comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world.” *Testimonies* volume 9, 228.

## TEN VIRGINS IS REPEATED IN THE FOURTH MESSAGE

29— “When the third angel’s message is preached as it should be, **power attends its proclamation**, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

## SECOND AND FOURTH ARE EMPOWERED BY HOLY SPIRIT

30— “The angel who unites in the proclamation of the third message is to lighten the whole earth with his glory. **A work of world-wide extent and unwonted power is here brought to view.** The Advent movement of 1840–44 was **a glorious manifestation of the power of God**; the first message was carried to every missionary station in the world, and in this country 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 far exceeded by the mighty movement under the loud cry of the third message. The work will be similar to that of the day of Pentecost.” *Spirit of Prophecy* volume 4, 429.

## CONFIRMING THE PROPHETIC PATTERN

31— “And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; **believe his prophets, so shall ye prosper.**” 2 Chronicles 20:20.

### HOW TO ESTABLISH PROPHETIC TRUTH.

32— “This is the third time I am coming to you. **In the mouth of two or three witnesses shall every word be established.**” 2 Corinthians 13:1.

### DARKNESS AND CAPTIVITY PRECEDE A REFORM MESSAGE

33— “**Today** the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” *Prophets and Kings*, 714.

### REFORMATION WAS THE CONDITION FOR DELIVERANCE FROM CAPTIVITY

34— “For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. **And ye shall seek me, and find me, when ye shall search for me with all your heart.** And I will be found of you, saith the Lord: and **I will turn away your captivity**, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.” Jeremiah 29:10–14.

### DANIEL SYMBOLIZED THOSE WHO ACCEPTED THE CALL FOR REFORMATION

35— “Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in books ‘the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.’ Daniel 9:2.

“With **faith founded on the sure word of prophecy**, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition **he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.**

“‘I set my face unto the Lord God,’ the prophet declared, ‘**to seek by prayer and supplications, with fasting, and sackcloth, and ashes:** and I prayed unto the Lord my God, and made my confession.’ Verses 3, 4.” *Prophets and Kings*, 554.

### THREE DECREES BEGIN THE 2300 DAYS

36— “In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built ‘according to the commandment [‘decree,’ margin] of Cyrus, and Darius, and Artaxerxes king of Persia.’ **These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years.** Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.” *The Great Controversy*, 326–327.

### THE SECOND DECREE IS IDENTIFIED AS A CALL OUT OF BABYLON

37— “A score or more of years passed by, when **a second decree**, quite as favorable as the first, was issued by Darius Hystaspes, the monarch then ruling. Thus did God in mercy provide another opportunity for the Jews in the Medo-Persian realm to return to the land of their fathers. The Lord foresaw the troublous times that were to follow during the reign of Xerxes,—the Ahasuerus of the book of Esther,—and He not only wrought a change of feeling in the hearts of men in authority, but also **inspired Zechariah to plead** with the exiles to return.

“**‘Ho, ho, come forth, and flee from the land of the north,’ was the message** given the scattered tribes of Israel who had become settled in many lands far from their former home. ‘I have spread you abroad as the four winds of the heaven, saith the Lord. **Deliver thyself, O Zion, that dwellest with the daughter of Babylon.** For thus saith the Lord of hosts; After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.’ Zechariah 2:6–9.” *Prophets and Kings*, 598–599.

### DISAPPOINTMENT FOLLOWS THIRD DECREE

38— “Ezra had expected that a large number would return to Jerusalem, but **the number who responded to the call was disappointingly small.** Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith.” *Prophets and Kings*, 612.

### THE THIRD MESSAGE BEGINS A WORK OF RESTORATION

39— “**The spiritual restoration** of which the work carried forward in Nehemiah’s day **was a symbol**, is outlined in the words of Isaiah: ‘They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.’ ‘They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.’ Isaiah 61:4; 58:12.” *Prophets and Kings*, 677.

#### AFTER THE THIRD MESSAGE, EVILS CREEP IN

40— “Solemnly and publicly the people of Judah had pledged themselves to obey the law of God. But **when the influence of Ezra and Nehemiah was for a time withdrawn**, there were many who departed from the Lord. Nehemiah had returned to Persia. **During his absence from Jerusalem, evils crept in** that threatened to pervert the nation.” *Prophets and Kings*, 669.

41— “This reformation was not permanent. Nehemiah himself, returning from an extended visit to the Persian court, found a sad state of affairs. With characteristic zeal **he sought to purify the church** from its wickedness.” *The Southern Watchman*, January 3, 1905.

#### NEHEMIAH SECURES THE FOURTH DECREE

42— “His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. **He obtained royal letters** to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king’s forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined.” *Prophets and Kings*, 633.

#### NEHEMIAH DOES A WORK OF CLEANSING

43— “When Nehemiah learned of this **bold profanation**, he promptly exercised his authority to expel the intruder. ‘It grieved me sore; therefore **I cast forth** all the household stuff of Tobiah out of the chamber. Then I commanded, and **they cleansed the chambers**; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.’” *Signs of the Times*, January 17, 1884.

44— “Then I commanded, and they **cleansed** the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense. . . . **Remember me**, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.” Nehemiah 13:9, 14.

45— “And I commanded the Levites that they should **cleanse** themselves, and that they should come and keep the gates, to sanctify the sabbath day. **Remember me**, O my God, concerning this also, and spare me according to the greatness of thy mercy.” Nehemiah 13:22.

46— “Thus **cleansed** I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; . . . And for the wood offering, at times appointed, and for the firstfruits. **Remember me**, O my God, for good.” Nehemiah 13:30–31.

## DARKNESS PRECEDES THE DAYS OF CHRIST

47— “Before the days of Christ, men asked in vain, ‘What is truth?’ **Darkness covered the earth, and gross darkness the people.** Even Judea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. **Then was a Teacher sent** from God, even Him who was the Way, the Truth, and the Life.” *Fundamentals of Christian Education*, 238–239.

## THE FIRST MESSAGE IS AN ELIJAH MESSAGE

48— “The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” *The Great Controversy*, 351.

## TRIUMPHAL ENTRY IS A SECOND MIDNIGHT CRY MESSAGE

49— “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, 250–251.

## THE CROSS WAS A JUDGMENT MESSAGE

50— “Five hundred years before, the Lord had declared by the prophet Zechariah, ‘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, and upon a colt the foal of an ass.’ [1 Zechariah 9:9.] Had the disciples realized **that Christ was going to judgment** and to death, they could not have fulfilled this prophecy.

“In like manner, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. **The first and second angels’ messages were given at the right time**, and accomplished the work which God designed to accomplish by them.” *The Great Controversy*, 405.

## THE CROSS FOLLOWED BY DISAPPOINTMENT

51— “**As the disciples** were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, **so Adventists** were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and **both**, through their own misapprehension of their message, **suffered disappointment**.

“Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in His providence the people were brought to the **test** of a definite time, in order to reveal to them what was in their hearts. The message was **designed for the testing and purification** of the church. . . . The disappointment also, though the result of their own misapprehension of the message which they gave, was to be overruled for good. **It would test the hearts** of those who had professed to receive the warning.”  
*The Great Controversy*, 352

## THE THIRD MESSAGE BEGINS A WORK OF RESTORATION

52— “‘In three days I will raise it up.’ In the Saviour’s death the powers of darkness seemed to prevail, and they exulted in their victory. But from the rent sepulcher of Joseph, Jesus came forth a conqueror. ‘Having spoiled principalities and powers, He made a show of them openly, triumphing over them.’ [Colossians 2:15.] By virtue of His death and resurrection He became the minister of the ‘true tabernacle, which the Lord pitched, and not man.’ [Hebrews 8:2.] **Men reared the Jewish tabernacle; men builded the Jewish temple; but the sanctuary above, of which the earthly was a type, was built by no human architect.** ‘Behold the Man whose name is The Branch; . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne.’ [Zechariah 6:12–13.]” *The Desire of Ages*, 165–166.

## PENTECOST WAS THE FOURTH MESSAGE

53— “When Jesus was about to leave his disciples, he said to them, ‘Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.’ ‘It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.’ And what is the special work of the Comforter? ‘And when he is come, **he will reprove the world of sin, and of righteousness, and of judgment:** of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.’

“Would it not be well for the members of the churches to devote some time to earnest prayer, and to the study of the words of Christ concerning the Comforter? Christ sent the Comforter upon his disciples when they were earnestly praying for it, and were as one in their desires and petitions. **‘When the day of Pentecost was fully come,** they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’” *Review and Herald* January 20, 1891.

## BY MY SPIRIT, SAITH THE LORD

54— “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that **no prophecy of the scripture is of any private interpretation**. For the prophecy came not in old time by the will of man: but holy men of God spake **as they were moved by the Holy Ghost**.” 2 Peter 1:19–20.

## SIN, RIGHTEOUSNESS, AND JUDGMENT

55— “Concerning the advent of the Holy Spirit, Jesus said, ‘It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.’ **Now read carefully, that you may discern what is the work of the Holy Spirit**. ‘And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me.’ If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. ‘Of righteousness, because I go to my Father, and ye see me no more.’ From the time he ascended to his Father, he has represented man, as his surety and substitute. The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and he is reconciled to all who believe in Christ as one fully able to save from sin.

“It is essential that we who are fallen through sin, shall put on the robe of Christ’s righteousness which has been prepared for us. The Holy Spirit was to convince ‘of judgment, because the prince of this world is judged.’” *Review and Herald*, April 25, 1893.

## THE PROPHECIES LEAD TO JUDGMENT.

56— “The prophecies present **a succession of events leading down to the opening of the judgment**. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’” *The Great Controversy*, 355–356.

## THE FOUNDATION AND THE HEADSTONE.

57— “Then he answered and spake unto me, saying, 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. Moreover the word of the Lord came unto me, saying, The hands of **Zerubbabel have laid the foundation of this house**; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.” Zechariah 4:6–9.

Zerubbabel: 2216. from 2215 [to flow away] and 894 [Babylon]; *descendant of* (i.e. from) *Babylon*, i.e. born there. *The New Strong's Exhaustive Concordance*.

Zerubbabel: offspring of Babylon. *Seventh-day Adventist Bible Dictionary*.

Zerubbabel: shoot of Babylon. *Young Analytical Concordance*.

## THE SHAKING TIME

58— “Speak to Zerubbabel, governor of Judah, saying, **I will shake the heavens and the earth**; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and **will make thee as a signet**: for **I have chosen thee**, saith the Lord of hosts.” Haggai 2:21–23.

SIGNET, n. A seal; particularly in Great Briton, the seal used by the king in sealing his private letters, and grants that pass by bill under his majesty's hand. *Webster's 1828 Dictionary*.

59— “We are in **the shaking time**, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls They must **do their part to bind up the law and seal it among the disciples**.” *Colporteur Ministry*, 12–13.

60— “Not one of us will ever receive **the seal** of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, **to cleanse the soul temple** of every defilement. **Then the latter rain will fall** upon us **as the early rain fell** upon the disciples on the Day of Pentecost.” *Testimonies* volume 5, 214.

## REFORMATION MESSAGE PRECEDES THE FOURTH MESSAGE

61— “Would it not be well for you **to seek the Lord as the disciples sought Him** before the day of Pentecost? After Christ's ascension, His disciples—men of varied talents and capabilities— assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room ‘all continued with one accord in prayer and supplication.’ **They made thorough work of repentance by confessing their own sins**. Upon them was laid no burden to confess one another's sins. **Settling all differences and alienations**, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time ‘they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’” *Manuscript Releases*, volume 5, 94–95.

62— **“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.

63— **“The spirit of true reform will be met in our day as in ancient times.** Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all who guard the interests of Christ’s church. **During Nehemiah’s absence from Jerusalem, evils were introduced which threatened to pervert the nation. The same dangers exist in our time.** If those who have the oversight of the church leave their charge, unconsecrated ones, claiming to believe the truth but having no connection with God, will take advantage of their absence to do much harm.” *Signs of the Times*, January 24, 1884.

#### THE FOURTH MESSAGE IS FOLLOWED BY A JUDGMENT MESSAGE

64— “The one week—seven years—ended in A.D. 34. Then by the stoning of Stephen the **Jews finally sealed their rejection of the gospel**; the disciples who were scattered abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4); and shortly after, Saul the persecutor was converted and became Paul the apostle to the Gentiles.” *Prophets and Kings*, 699.

65— “Oh, how precious was this promise, as it was shown to me in vision! ‘I will come in to him, and will sup with him, and he with Me.’ Oh, the love, the wondrous love of God! After all our lukewarmness and sins He says: ‘Return unto Me, and I will return unto thee, and will heal all thy backslidings.’ This was repeated by the angel a number of times. ‘Return unto Me, and I will return unto thee, and will heal all thy backslidings.’

“Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. **They will glide along**, much after the same manner as before, **and will be spewed out of the mouth of the Lord.** Those only who **zealously repent** will have favor with God.” *Testimonies*, volume 1 143–144.

65— “On returning from Persia, Nehemiah learned of **the bold profanation** and took prompt measures to expel the intruder. ‘It grieved me sore,’ he declares; ‘therefore **I cast forth all the household stuff of Tobiah out of the chamber.** Then I commanded, and **they cleansed the chambers**: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.’” *Prophets and Kings*, 670.

## THE TIME OF THE PLAGUES IDENTIFIED

66— “When the Saviour saw in the Jewish people **a nation divorced from God**, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, ‘**Let the plagues loose**; let darkness, destruction, and death come upon the transgressors of my law.’ Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, ‘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?’” *Review and Herald*, October 8, 1901.

67— “The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem **is to have another fulfillment**, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold **the doom of a world that has rejected God’s mercy and trampled upon His law**. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the ‘battle of the warrior . . . with confused noise, and garments rolled in blood’ (Isaiah 9:5),—what are these, in contrast with the terrors of that day **when the restraining Spirit of God shall be wholly withdrawn from the wicked**, no longer to hold in check the outburst of human passion and satanic wrath! The world will then behold, as never before, the results of Satan’s rule.

“But in that day, as in the time of Jerusalem’s destruction, God’s people will be delivered, everyone that shall be found written among the living. Isaiah 4:3. Christ has declared that He will come the second time to gather His faithful ones to Himself: ‘**Then** shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.’ Matthew 24:30, 31. **Then** shall they that obey not the gospel be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. 2 Thessalonians 2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.” *The Great Controversy*, 36–37.

## THE SECOND COMING IDENTIFIED

68— “**In the days of the early Christians, Christ came the second time**. His first advent was at Bethlehem, when He came as an infant. **His second advent was at the Isle of Patmos**, when He revealed Himself in glory to John the Revelator, who ‘fell at His feet as dead’ when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church. *Manuscript Releases*, volume 19, 40–41.

## LINE UPON LINE

69— “He that receiveth a prophet in the name of a prophet **shall receive a prophet’s reward**; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward.” Matthew 10:41.

### WE SHOULD LAY LINE UPON LINE

70— “Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

“For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

“But the word of the Lord was unto them precept upon precept, precept upon precept; **line upon line, line upon line; here a little, and there a little**; that they might go, and fall backward, and be broken, and snared, and taken.” Isaiah 28:9–13.

### THE LINE OF MOSES

71— “In their bondage the Israelites had to some extent lost the knowledge of God’s law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that **obedience to God was the first condition of deliverance**; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors.” *Patriarchs and Prophets*, 258.

72— “**It was the hand of God**, and no human influence or power possessed by Moses and Aaron, **that wrought the miracles which they showed before Pharaoh**. Those signs and wonders were designed to convince Pharaoh that the great ‘I AM’ had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God.” *Patriarchs and Prophets*, 264.

73— “**The judgment of which Egypt had first been warned, was to be the last visited**. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall.” *Patriarchs and Prophets*, 273.

74— “The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress. Suddenly they beheld in the distance the flashing armor and moving chariots betokening the advance guard of a great army. As the force drew nearer, the hosts of Egypt were seen in full pursuit. **Terror filled the hearts of Israel. Some cried unto the Lord, but far the greater part hastened to Moses with their complaints:** ‘Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.’” *Patriarchs and Prophets*, 283–284.

75— “Upon us is shining the accumulated light of past ages. The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, **even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea.** Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people.” *Testimonies* volume 8, 115–116.

76— “God was bringing them from a state of degradation and fitting them to occupy an honorable place among the nations and to receive important and sacred trusts. **Had they possessed faith in Him,** in view of all that He had wrought for them they would cheerfully have borne inconvenience, privation, and even real suffering; but they were unwilling to trust the Lord any further than they could witness the continual evidences of His power. **They forgot** their bitter service in Egypt. **They forgot** the goodness and power of God displayed in their behalf in their deliverance from bondage. **They forgot** how their children had been spared when the destroying angel slew all the first-born of Egypt. **They forgot** the grand exhibition of divine power at the Red Sea. **They forgot** that while they had crossed safely in the path that had been opened for them, the armies of their enemies, attempting to follow them, had been overwhelmed by the waters of the sea. They saw and felt only their present inconveniences and trials; and instead of saying, ‘God has done great things for us; whereas we were slaves, He is making of us a great nation,’ they talked of the hardness of the way, and wondered when their weary pilgrimage would end.

“**The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time.** The record of God’s dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is **fraught with warning and instruction for His people in all ages.** The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.” *Patriarchs and Prophets*, 292–293.

77— “God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, ‘Go unto the people, and **sanctify them today and tomorrow**, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.’ During these intervening days all were to occupy the time in **solemn preparation to appear before God**. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, **they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity.** . . .

“‘And Mount Sinai was altogether on a smoke, because the Lord **descended upon it in fire**: and the smoke thereof ascended as the smoke of a furnace, and **the whole mount quaked greatly.**’ ‘The glory of the Lord was like devouring fire on the top of the mount’ in the sight of the assembled multitude. And ‘the voice of the trumpet sounded long, and waxed louder and louder.’ So terrible were the tokens of Jehovah’s presence that **the hosts of Israel shook** with fear, and fell upon their faces before the Lord. Even Moses exclaimed, ‘**I exceedingly fear and quake.**’ Hebrews 12:21.” *Patriarchs and Prophets*, 303–304.

78— “Upon **descending** from the mountain, ‘Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered **with one voice**, and said, All the words which the Lord hath said will we do.’ This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book.

“Then followed the ratification of the covenant. An altar was built at the foot of the mountain, and beside it **twelve pillars were set up**, ‘according to **the twelve tribes of Israel**,’ as a testimony to their acceptance of the covenant. Sacrifices were then presented by young men chosen for the service. . . .

“From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. **Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God.** If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry.” *Patriarchs and Prophets*, 311–312, 314.

79— “**The ‘mixed multitude’** had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped. The people desired some image to represent God, and to go before them in the place of Moses. God had given no manner of similitude of Himself, and He had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all-powerful Helper of Israel, the only true God. And the desire for some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox! . . .

“Moses in the mount was warned of the apostasy in the camp and was directed to return without delay. ‘Go, get thee down,’ were the words of God; ‘thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it.’ God might have checked the movement at the outset; but **He suffered it to come to this height that He might teach all a lesson in His punishment of treason and apostasy.**

“Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin. By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, ‘**Who is on the Lord’s side? let him come unto me.**’ Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that the tribe of Levi had taken no part in the idolatrous worship. From among other tribes there were great numbers who, although they had sinned, now signified their repentance. But a large company, mostly of the mixed multitude that instigated the making of the calf, stubbornly persisted in their rebellion. In the name of ‘the Lord God of Israel,’ Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords and slay all who persisted in rebellion. ‘And there fell of the people that day about three thousand men.’ Without regard to position, kindred, or friendship, the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared.” *Patriarchs and Prophets*, 316–318, 324.

80— “The command was communicated to Moses while in the mount with God, ‘Let them make Me a sanctuary; that I may dwell among them;’ and **full directions were given for the construction of the tabernacle.** By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command.” *Patriarchs and Prophets*, 343.

81— “Leaving their encampment in the acacia groves of Shittim, the host descended to the border of the Jordan. All knew, however, that without divine aid they could not hope to make the passage. At this time of the year—in the spring season—the melting snows of the mountains had so raised the Jordan that the river overflowed its banks, making it impossible to cross at the usual fording places. God willed that **the passage of Israel over Jordan should be miraculous**. Joshua, by divine direction, commanded **the people to sanctify themselves; they must put away their sins and free themselves from all outward impurity**; ‘for tomorrow,’ he said, ‘the Lord will do **wonders** among you.’ The ‘ark of the covenant’ was to lead the way before the host. When they should see the token of Jehovah’s presence, borne by the priests, remove from its place in the center of the camp, and advance toward the river, then they were to remove from their place, ‘and go after it.’ The circumstances of the passage were minutely foretold; and said Joshua, ‘Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites. . . . Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.’” *Patriarchs and Prophets*, 483–484.

82— “A short distance from Jordan the Hebrews made their first encampment in Canaan. Here Joshua ‘**circumcised** the children of Israel;’ ‘and the children of Israel encamped in Gilgal, and kept the Passover.’ The suspension of the rite of circumcision since the rebellion at Kadesh had been a constant witness to Israel that **their covenant** with God, of which it was **the appointed symbol**, had been broken. And the discontinuance of the Passover, the memorial of their deliverance from Egypt, had been an evidence of the Lord’s displeasure at their desire to return to the land of bondage. Now, however, **the years of rejection were ended**. Once more God acknowledged Israel as His people, and **the sign of the covenant was restored**. The rite of circumcision was performed upon all the people who had been born in the wilderness. And the Lord declared to Joshua, ‘This day have I rolled away the reproach of Egypt from off you,’ and in allusion to this the place of their encampment was called Gilgal, ‘a rolling away,’ or ‘rolling off.’” *Patriarchs and Prophets*, 485–486.

83— “At **the taking of Jericho** the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders! The Holy Spirit will descend, and take up his abode in the heart of the sincere suppliant as he comes to the footstool of mercy. We are encouraged to come boldly to the throne of grace, believing that God hears and answers prayer. We have a great High Priest, who is passed into the heavens, Jesus, the Son of God. His promise to the children of men is, ‘I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.’ His dwelling-place is in every locality where men are seeking with honest hearts to do his work. ‘The glory which thou gavest me I have given them,’ Christ prayed; ‘that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.’” *Review and Herald*, October 16, 1900.

## LAYING DOWN THE LINES

84— “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Timothy 2:15.

“And the spirits of the prophets are subject to the prophets.” 1 Corinthians 14:32.

## THE ALPHA AND OMEGA PINPOINTED

85— “I am now authorized to say that the time has come to take decided action. The development seen in the cause of God is similar to the development seen when Balaam caused Israel to sin just before they entered the promised land. How dangerous it is so to exalt any man that he becomes confused, and confuses the minds of others in regard to the truths that for the last fifty years the Lord has been giving His people.” *Battle Creek Letters*, 79.

## THREE MESSAGES AND THEN ONE

86— “As he listened to the prophet’s words **Balak was overwhelmed with disappointed hope**, with fear and rage. He was indignant that Balaam could have given him the least encouragement of a favorable response, when everything was determined against him. He regarded with scorn the prophet’s compromising, deceptive course. The king exclaimed fiercely, ‘Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor.’ The answer was that the king had been forewarned that Balaam could speak only the message given him from God.

“Before returning to his people, Balaam uttered a most beautiful and sublime prophecy of the world’s Redeemer and the final destruction of the enemies of God.” *Patriarchs and Prophets*, 450–451.

## SUNDAY LAW PRECEDES LATTER RAIN

87— “When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of **the three Hebrews** was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood.” *Manuscript Releases*, volume 13, 71.

88— “An idol sabbath has been set up, **as the golden image was set up** in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued **a decree** that all who would not bow down and worship this image should be killed, **so a proclamation will be made** that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, ‘Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed’ Isaiah 10:1.” *Manuscript Releases*, volume 14, 91.

## ZECHARIAH

89— “And the word of the Lord came unto me, saying, Take of **them of the captivity**, even of Heldai, of Tobijah, and of Jedaiah, **which are come from Babylon**, and come thou **the same day**, and go into the house of **Josiah the son of Zephaniah**; Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The **BRANCH**; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to **Helem**, and to **Tobijah**, and to **Jedaiah**, and to **Hen the son of Zephaniah**, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.” Zechariah 6:9–15.

## THE LINE OF NOAH

90— “In Noah’s day the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. ‘**As it was in the days of Noah, so shall it be also in the days of the Son of man.**’ Men will reject the solemn message of warning in our day, as they did in Noah’s time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs.” *Testimonies*, volume 5, 308.

91— “In the selfsame day entered **Noah, and Shem, and Ham, and Japheth**, the sons of Noah, and Noah’s **wife**, and **the three wives** of his sons with them, into the ark.” Genesis 7:13.

## THE LINE OF ELIJAH

92— **Reform message is first**— “Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. **Revival message is second**— Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. **Judgment message is third**— And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink. **Disappointment follows third message**— And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. **Fourth message is latter rain**— And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man’s hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.” 1 Kings 18:37–45.

93— “**Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ** and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump,’ without tasting of death. 1 Corinthians 15:51–52.” *Prophets and Kings*, 227.

#### THE LINE OF GIDEON

93— “And Gideon came to Jordan, and passed over, **he, and the three hundred** men that were with him, faint, yet pursuing them.” Judges 8:4.

94— “And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon.” Judges 7:20.

95— “And he sent messengers throughout **all Manasseh**; who also was gathered after him: and he sent messengers unto **Asher**, and unto **Zebulun**, and unto **Naphtali**; and they came up to meet them.” Judges 6:35.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

“No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name.

“‘Canst thou by searching find out God? canst thou find out the Almighty unto perfection?’ ‘My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’ ‘I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done.’ Job 11:7; Isaiah 55:8, 9; 46:9, 10.

“Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.

“Peter, writing of the salvation brought to light through the gospel, says: Of this salvation ‘the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching *what*, or *what manner of time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto *themselves*, but unto *us* they did minister.’ 1 Peter 1:10-12.

“Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They ‘inquired and searched diligently,’ ‘searching what, or what manner of time the Spirit of Christ which was in them did signify.’ What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! ‘Unto whom it was revealed, that not unto themselves, but unto us they did minister.’ Witness those holy men of God as they ‘inquired and searched diligently’ concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!” *The Great Controversy*, 343–344.

“The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole and to see the relation of its parts. He should gain a knowledge of *its grand central theme*, of God’s original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.” *Mind, Character, and Personality*, volume 1, 346.

“It [the coming of the Lord] will not tarry past the time that the message is borne to all nations, tongues, and peoples. Shall we who claim to be students of prophecy forget that God’s forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls.” *Evangelism*, 697.

“Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: ‘Your house is left unto you desolate.’ Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who ‘received not the love of the truth, that they might be saved’: ‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ 2 Thessalonians 2:10-12. As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love.” *The Great Controversy*, 430–431.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 259–261.

“The burden of the warning now to come to the people of God, nigh and afar off, is the third angel’s message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, ‘Here is the truth,’ ‘I have the truth; follow me.’ But the warnings came, ‘Go not ye after them. I have not sent them, but they ran.’ (See Jeremiah 23:21.)” *Selected Messages* book 2, 103–104.