

AN EXCLUSIVE INTERNAL GOSPEL

TWENTY YEARS AGO

“The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving **manna** fresh from heaven. Upon the minds of such, God’s Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God’s messengers **the scroll is being unrolled to the world**. Instructors in our schools should never be bound about by being told that **they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak**. Let not any minister feel under bonds or be gauged by men’s measurement. The gospel must be fulfilled **in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God’s message for this time.**” *The 1888 Materials*, 133.

“‘Then opened he their understanding, that they might understand the Scriptures.’ Before this opening of their understanding, the disciples had not understood the spiritual meaning of what Christ had taught them. And it is necessary now that the minds of God’s people should be opened to understand the Scriptures. **To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God**. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and the brighter will the truth become to us. As we behold it in the increasing light of revelation, it will become more precious than we first estimated it from a casual hearing or examination. The truth, as it is in Jesus, is capable **of constant expansion, of new development**, and like its divine Author it will become more precious and beautiful; it will **constantly reveal deeper significance**, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.” *Review and Herald*, October 21, 1890.

Revelation 10:1–7

“Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, ‘Babylon is fallen, is fallen.’ Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision.” *Early Writings*, 247.

“As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, **He sent another mighty angel with a third message** to the world. **A parchment was placed in the angel’s hand**, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, ‘They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.’ The third angel closes his message thus: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God’s commandments, had sinned ignorantly in transgressing its precepts.

“After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God’s law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. **As they by faith enter the most holy**, they find Jesus, and hope and joy spring up anew. **I saw them looking back**, reviewing the past, from the proclamation of the second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. **The third angel has lighted up the past, the present, and the future**, and they know that God has indeed led them by His mysterious providence.” *Early Writings*, 254.

Jeremiah 15:15 (15); Ezekiel 2:1–3:11

“At this time the rite of circumcision was given to Abraham as ‘a seal of the righteousness of the faith which he had yet being uncircumcised.’ Romans 4:11. It was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure. By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham.” *Patriarchs and Prophets*, 138.

“The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ’s death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God’s signature, that he is a subject of Christ’s kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name’s glory.” *Testimonies*, volume 6, 98.

THE BEGINNING OF ANCIENT ISRAEL: FORTY DAYS AND FORTY YEARS
Numbers 14:10–39

BROKEN COVENANT

“The Lord declared that the children of the Hebrews should wander in the wilderness forty years, **reckoning from the time they left Egypt**, because of the rebellion of their parents, until their parents should all die. Thus should they bear and suffer the consequence of their iniquity **forty years**, according to **the number of days** they were searching the land, a day for a year. ‘And ye shall know my breach of promise.’ They should fully realize that it was the **punishment** for their idolatry, and rebellious murmurings, which had obliged the Lord to **change his purpose concerning them**. Caleb and Joshua were promised a reward in preference to all the host of Israel, because **the latter had forfeited all claim to God’s favor and protection.**” *Spirit of Prophecy*, volume 1, 294.

MANNA

Exodus 16:1, 35

“God manifested his great care and love for his people in sending them bread from heaven. ‘Man did eat angels’ food;’ that is, food provided for them by the angels. The three-fold miracle of the manna—a double quantity on the sixth day, and none upon the seventh, and its keeping fresh through the Sabbath, while upon other days it would become unfit for use—was designed to impress the Israelites with the sacredness of the Sabbath. After they were abundantly supplied with food, they were ashamed of their unbelief and murmurings, and promised to trust the Lord for the future; but they soon forgot their promise, and failed at the first trial of their faith.” *Signs of the Times*, April 15, 1880.

ELEVEN DAYS

“A distance of only eleven days’ journey lay between Sinai and Kadesh, on the borders of Canaan; and it was with the prospect of speedily entering the goodly land that the hosts of Israel resumed their march when the cloud at last gave the signal for an onward movement.” *Patriarchs and Prophets*, 376.

ANCIENT AND MODERN

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In **the great disappointment their faith was tested as was that of the Hebrews at the Red Sea**. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 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 completed, and Christ would have come for the redemption of His people.

“It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief.’ Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and **others were raised up to enter the Promised Land. In like manner**, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. **As they refused to do the work which He had appointed them, others were raised up to proclaim the message.** In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out.” *The Great Controversy*, 457, 458.

THE BEGINNING AND ENDING (WILDERNESS TO WILDERNESS)

“When Christ said to the tempter, ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,’ He repeated the words that, **more than fourteen hundred years before**, He had spoken to Israel: ‘The Lord thy God led thee these **forty years** in the wilderness. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that **man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.**’ Deuteronomy 8:2, 3. In the **wilderness**, when all means of sustenance failed, God sent His people **manna** from heaven; and a sufficient and constant supply was given. **This provision was to teach them that while they trusted in God and walked in His ways He would not forsake them.** The Savior now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. **He awaited God’s time to bring relief.** He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God.” *The Desire of Ages*, 121.

VICTORY IN JERICHO

“Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. **Blow the trumpet in Zion; sound an alarm in the holy mountain.** Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels’ hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. **Victory will attend the third angel’s message. As the Captain of the Lord’s host tore down the walls of Jericho, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated.** Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too positive; they talk too strongly.’ They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.” *Testimonies to Ministers*, 409, 410.

REBELLION AT KADESH

Numbers 14:39–45

“The decree that Israel was not to enter Canaan for forty years was a **bitter disappointment** to **Moses and Aaron, Caleb and Joshua**; yet without a murmur they accepted the divine decision. But those who had been complaining of God’s dealings with them, and declaring that they would return to Egypt, wept and mourned greatly when the blessings which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment; their sorrow was not repentance, and could not secure a reversing of their sentence.

“The night was spent in lamentation, but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them go up and take the land, they had refused; and now when He directed them to retreat they were equally rebellious. They determined to seize upon the land and possess it; it might be that God would accept their work and change His purpose toward them.

“**God had made it their privilege and their duty to enter the land at the time of His appointment**, but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now **they presumed upon their own strength to accomplish the work independent of divine aid**. ‘We have sinned against the Lord,’ they cried; ‘we will go up and fight, according to all that the Lord our God commanded us.’ Deuteronomy 1:41. So terribly **blinded** had they become by transgression. The **Lord had never commanded them to ‘go up and fight.’** It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands.

“Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. ‘We have sinned,’ they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill His promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in His dealings with them. . . .

“Regardless of the divine sentence, the Israelites prepared to undertake **the conquest of Canaan**. Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and His sorrowful servants. When, nearly forty years later, the Lord directed Israel to go up and take Jericho, He promised to go with them. The ark containing His law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy.” *Patriarchs and Prophets*, 392, 393.

HUMAN STRENGTH AND FORTY YEARS

“Moses was too fast in slaying the Egyptian. He supposed that the people of Israel understood that God’s special providence had raised him up to deliver them. But **God did not design to deliver the children of Israel by warfare, as Moses thought**; but by his own mighty power, that the glory might be ascribed to him alone.” *Spirit of Prophecy*, volume 1, 167.

FORTY YEARS

“**When Moses was forty years old**, ‘he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren.’” *Spirit of Prophecy*, volume 1, 166.

BEFORE

“‘Come up to Me into the mount,’ God bids us. To Moses, **before** he could be God’s instrument in delivering Israel, **was appointed the forty years of communion with Him in the mountain solitudes. Before** bearing God’s message to Pharaoh, he spoke with the angel in the burning bush. **Before** receiving God’s law as the representative of His people, he was called into the mount, and beheld His glory. **Before** executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, ‘I will proclaim the name of the Lord before thee,’ ‘merciful and gracious, slow to anger, and abundant in loving-kindness and truth; . . . and that will by no means clear the guilty.’ Exodus 33:19; 34:6, 7, A.R.V. **Before** he laid down, with his life, his burden for Israel, God called him to the top of Pisgah and spread out before him the glory of the Promised Land.

“**Before** the disciples went forth on their mission, they were called up into the mount with Jesus. **Before** the power and glory of Pentecost, came the night of communion with the Savior, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angel’s promise, and the days of prayer and communion in the upper chamber.

“Jesus, when **preparing for some great trial or some important work**, would resort to the solitude of the mountains and spend the night in prayer to His Father. A night of prayer **preceded the ordination of the apostles and the Sermon on the Mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.**” *The Ministry of Healing*, 508, 509.

Jesus Christ the same yesterday, and today, and forever. Hebrews 13:8.

ISAAC AND FORTY YEARS

“Isaac was highly honored by God in being made inheritor of the promises through which the world was to be blessed; yet **when he was forty years of age he submitted to his father’s judgment** in appointing his experienced, **God-fearing servant** to choose a wife for him.” *Patriarchs and Prophets*, 175.

THE ENDING OF ANCIENT ISRAEL: 27AD TO 34 AD

“Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**’ Mark 1:14, 15. . . .

“If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

“The Sanhedrin had rejected Christ’s message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and **turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.**

“As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, **so it has been rejected in every succeeding generation.** Again and again the history of Christ’s withdrawal from Judea has been repeated. . . .

“The burden of Christ’s preaching was, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ Thus the gospel message, as given by the Savior Himself, **was based on the prophecies.** The ‘time’ which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. ‘Seventy weeks,’ said the angel, ‘are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.’ Daniel 9:24. . . . From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. ‘The time is fulfilled.’

“Then, said the angel, ‘He shall confirm the covenant with many for one week [seven years].’ For seven years after the Savior entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles. ‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ Daniel 9:27. In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

“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.

“The time of Christ’s coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel **in regard to their time**, He said, ‘Whoso readeth, let him understand.’ Matthew 24:15. After His resurrection He explained to the disciples in ‘all the prophets’ ‘the things concerning Himself.’ Luke 24:27. The Savior had spoken through all the prophets. ‘The Spirit of Christ which was in them’ ‘testified beforehand the sufferings of Christ, and the glory that should follow.’ 1 Peter 1:11.

“It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, ‘His angel,’ whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3.

“‘The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.’ While ‘the secret things belong unto the Lord our God,’ ‘those things which are revealed belong unto us and to our children forever.’ Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.

“As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10. The Savior Himself has given signs of His coming, and He says, ‘When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ ‘And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:31, 34, 36.

“We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord’s coming in glory as near at hand.

“The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. The years of the ministry of Christ and His apostles,—the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord’s messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men’s thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God.

“‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.’ While we are not to know the hour of our Lord’s return, we may know when it is near. ‘Therefore let us not sleep, as do others; but let us watch and be sober.’ 1 Thessalonians 5:4–6.” *The Desire of Ages*, 231–235.

“‘And He shall confirm the covenant with many for one week.’ The ‘week’ here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, **Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews.** As the apostles went forth with the good tidings of the kingdom, the Savior’s direction was: ‘Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.’ Matthew 10:5, 6. . . .

“**The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world.** The disciples, forced by persecution to flee from Jerusalem, ‘went everywhere preaching the word.’ ‘Philip went down to the city of Samaria, and preached Christ unto them.’ Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings ‘far hence unto the Gentiles.’ Acts 8:4, 5; 22:21.” *The Great Controversy*, 327, 328.

34AD

“This vision conveyed to Peter both reproof and instruction. It revealed to him the purpose of God—that by the death of Christ the Gentiles should be made fellow heirs with the Jews to the blessings of salvation. **As yet none of the disciples had preached the gospel to the Gentiles.** In their minds the middle wall of partition, broken down by the death of Christ, still existed, and **their labors had been confined to the Jews**, for they had looked upon the Gentiles as excluded from the blessings of the gospel. Now the Lord was seeking to teach Peter the world-wide extent of the divine plan.

“Many of the Gentiles had been interested listeners to the preaching of Peter and the other apostles, and many of the Greek Jews had become believers in Christ, but **the conversion of Cornelius** was to be **the first of importance among the Gentiles.**

“**The time had come for an entirely new phase of work to be entered upon by the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open.** And the Gentiles who accepted the gospel were to be regarded as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision.” *Acts of the Apostles*, 135, 136.

MODERN ISRAEL’S BEGINNING: 1844 THROUGH 1850

1844

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, **after the passing of the time in 1844**, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. . . .

“During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind **until all the principal points of our faith were made clear to our minds,** in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

“For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, ‘Father Andrews, the Lord Jesus maketh thee whole.’ He was healed instantly. He got up, and walked about the room, praising God, and saying, ‘I never saw it on this wise before. Angels of God are in this room.’ The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God.” *Selected Messages*. Book 1, 206, 207.

1846

“In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year.” *Testimonies* volume 1, 75.

EARLY DECEMBER 1850

“For two or three years my mind continued to be locked to the Scriptures. In 1846 I was married to Elder James White. It was some time **after my second son** was born that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind that I might understand His Word. Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me.

“I was at that time [early December 1850] in Paris, Maine. Old Father Andrews was very sick. For some time he had been a great sufferer from inflammatory rheumatism. He could not move without intense pain. We prayed for him. I laid my hands on his head and said, ‘Father Andrews, the Lord Jesus maketh thee whole.’ He was healed instantly. He got up and walked about the room, praising God, and saying, ‘I never saw it on this wise. Angels of God are in this room.’ The glory of God was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this, I have been enabled to understand the Word of God.” *Manuscript Releases*, volume 3, 413, 414.

AFTER 1849

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

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

NOVEMBER, 1850

“September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.” *Review and Herald*, November 1, 1850.

A SCATTERING AT THE END OF MODERN ISRAEL

“There is plenty of land lying waste in the South that might have been improved as the land about the Madison School has been improved. The time is soon coming when God’s people, because of persecution, will be scattered in many countries. Those who have received an all-round education will have the advantage where they are. The Lord reveals divine wisdom in thus leading His people to the training of all their faculties and capabilities for the work of disseminating truth.” *Manuscript Releases*, volume 5, 280.

1850/1851

“The Third Angel’s Message to be Made Plain by a Chart

“In **mid-September** James White laid aside publishing the *Advent Review*, as there were conferences to attend at Sutton, Vermont, September 26 to 29; at Topsham, Maine, October 12 and 13; and at Fairhaven, Massachusetts, October 19 and 20. The Whites could not visit Massachusetts without spending a little time at the Otis Nichols home, in Dorchester, near Boston. So on Monday, the day after the Fairhaven conference, they made their way there. That night, while in the home of a man whose business was lithographing, Ellen White was given instruction in vision. She wrote of it to Reuben Loveland and his wife, whom she had recently met on a visit to Vermont:

“‘There in the night God gave me a very interesting vision, the most of which you will see in the paper.—Letter 26, 1850.’ In her letter to the Hastings family she went into more detail concerning this vision and its call for an advance step in proclaiming the third angel’s message: ‘On our return to Brother Nichols’ the Lord gave me a vision and showed me that the truth must be made plain upon tables and it would cause many to decide for the truth by the third angel’s message, with the two former being made plain upon tables.—Letter 28, 1850.’

“In this vision she was also shown that which would give James White courage to continue publishing: ‘I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those that hear, and then the truth would not fade from the mind. And that the paper would go where the messengers could not go.—Ibid.’

“Work on the new chart was begun at once, and opportunity was given to tell the brethren about it in the issue of *Present Truth* that James got out the next month: ‘The Chart. A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Brother Otis Nichols, of Dorchester, Massachusetts. Those who teach the present truth will be greatly aided by it. Further notice of the chart will be given hereafter.—*Present Truth*, **November, 1850.**’

“By late **January, 1851**, the chart was ready and advertised for \$2. James White was much pleased with it and offered it free to ‘those whom God has called to give the message of the third angel’ (*Review and Herald*, **January, 1851**). Some generous donations had helped meet the expense of publication.” Arthur White, *Ellen White Biography*, volume 1, 185.