

COVENANT LINES, TIME SETTING AND BAPTISM

A MESSAGE IN HIS HAND

Revelation 10:8–10.

“The **comprehension of truth**, the **glad reception of the message**, is represented in the **eating of the little book**.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

The First Angel

“I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a **mighty angel** to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. **I was told that his mission was to lighten the earth with his glory** and warn man of the coming wrath of God.” *Early Writings*, 245.

The Second Angel

“**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.” *Early Writings*, 247.

The Third Angel

“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.” *Early Writings*, 255.

Pergamos

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh **will I give to eat of the hidden manna**, and will give him a white stone, and in the stone **a new name written**, which no man knoweth saving he that receiveth *it*. Revelation 2:17.

Jeremiah 15:16–21; Ezekiel 2:3–3:12.

WHEN?

Ezekiel 2:1, 2; 37:1–14.

ISLAM RESTRAINED

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 216–217.

ABRAM

CHAPTER FIFTEEN

Number the **stars**; Thy **Seed**; God brought him **out of Babylon**; **Believed** God; Five offerings, **three divided**; Servants in Egypt **400 years**; Egypt will He **also** judge; The **fourth generation**; **Ten nations**

CHAPTER SEVENTEEN

Be thou **perfect**; **Covenant**; Thou shall be father to many; **Name changed**; Covenant between thee and thy seed; A **Land**; **Circumcision**; A **Token**; **Eight** days old; Not circumcised is **cut off**; Sarai’s name changed; Covenant will be with Isaac; **Time prophecy**

JACOB

JOSEPH

MOSES

SOLOMON

CYRUS

CHRIST

MILLERITES

144,000

“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed.” *Review and Herald*, February 26, 1914.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND

Revelation 14:1–5; 15:2, 3.

SONG

“Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have ‘gotten the victory over the **beast**, and over his **image**, and over his **mark**, and over the **number of his name**.’ With the Lamb upon Mount Zion, ‘having the harps of God,’ they stand, **the hundred and forty and four thousand** that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, ‘the voice of harpers harping with their harps.’ And **they sing ‘a new song’** before the throne, a song which **no man can learn save the hundred and forty and four thousand**. It is the song of Moses and the Lamb—a **song of deliverance**. None but the hundred and forty-four thousand can learn that song; for it is **the song of their experience—an experience such as no other company have ever had**. ‘These are they which **follow the Lamb** whithersoever He goeth.’ These, having been **translated from the earth, from among the living**, are counted as ‘the **first fruits unto God and to the Lamb**.’ Revelation 15:2, 3; 14:1–5. ‘These are they which came out of great tribulation;’ they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have ‘washed their robes, and made them white in the blood of the Lamb.’ ‘In their mouth was found no guile: for they are without fault’ before God. ‘Therefore are they before the throne of God, and **serve Him day and night in His temple**: and He that sitteth on the throne shall dwell among them.’ They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But ‘they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.’ Revelation 7:14–17.” *The Great Controversy*, 648.

FOLLOW THE LAMB

THE ULTIMATE REMNANT

“Christ’s true disciples follow Him through sore conflicts, enduring self-denial and experiencing bitter disappointment; but this teaches them the guilt and woe of sin, and they are led to look upon it with abhorrence. Partakers of Christ’s sufferings, they are destined to be partakers of His glory. In holy vision the prophet saw **the ultimate triumph of God’s remnant church**. He writes: ‘I saw as it were a sea of glass mingled with fire: and them that had gotten the victory ... stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.’ Revelation 15:2, 3. . . .

“‘These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.’ Revelation 14:4. The vision of the prophet pictures them as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But **all who follow the Lamb in heaven must first have followed Him on earth, not fretfully or capriciously, but in trustful, loving, willing obedience, as the flock follows the shepherd.**” *Acts of the Apostles*, 590, 591.

“It was not long after the passing of the time, in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

“I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, ‘Look again, and look a little higher.’ At this, I raised my eyes, and saw **a straight and narrow path**, cast up high above the world. On this **path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’** [See Matthew 25:6.] This light shone **all along the path**, and gave light for their feet, so that they might not stumble.

“If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by **raising His glorious right arm, and from His arm came a light which waved over the advent band**, and they shouted ‘Alleluia!’ Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.

“Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. **The living saints, 144,000 in number**, knew and understood the voice, while the wicked thought it was thunder and an earthquake. **When God spoke the time, He poured upon us the Holy Ghost**, and our faces began to light up and shine with the glory of God, as Moses’ did when he came down from Mount Sinai.

“**The 144,000 were all sealed, and perfectly united.** On their foreheads was written, ‘God, New Jerusalem,’ and a glorious star containing Jesus’ new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. **Then it was that the synagogue of Satan knew** that God had loved us who could wash one another’s feet, and salute the brethren with a holy kiss, and they worshiped at our feet.” *Christian Experience and Teachings*, 57, 58.

Isaiah 30.

“I saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’ Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw **an exceeding bright light** come from the Father to the Son, and from **the Son it waved over the people before the throne**. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

“I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then **He raised His right arm**, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children.” *Early Writings*, 54–56.

VIRGINS

“The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**” *The Great Controversy*, 393.

FIRST FRUITS 7/1

Exodus 22:29, 30; Leviticus 22:26, 27; 23:39 Tabernacles; 1 Corinthians 15:20.

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. **The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ.** Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward they that are Christ’s at His coming.’ 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

“**These types were fulfilled, not only as to the event, but as to the time.** On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as ‘the Lamb of God, which taketh away the sin of the world.’ That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, ‘the first fruits of them that slept,’ a sample of all the resurrected just, whose ‘vile body’ shall be changed, and ‘fashioned like unto His glorious body.’ Verse 20; Philippians 3:21.

“**In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service.**” *The Great Controversy*, 399, 400.

“In the Jewish system it was required that beneficence should first be shown to the Lord. At **the harvest and the vintage** the first fruits of the field—the corn, the wine, and the oil—were to be consecrated as an offering to the Lord.” *Testimonies*, volume 4, 77.

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

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

“In the seventh month came the **Feast of Tabernacles**, or of ingathering. This feast acknowledged God’s bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, **the first fruits had been reserved**, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them.” *Patriarchs and Prophets*, 540.

LESSONS TO UNLEARN

“We have many lessons to learn, and **many, many to unlearn**. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.” *Review and Herald*, July 26, 1892.

LITERAL OR SYMBOLIC?

“The **living saints, 144,000 in number**, knew and understood the voice, while the wicked thought it was thunder and an earthquake.” *Early Writings*, 14.

WILLIAM FOY IN 1842

“But three steps remained for him to take. Against his breast, and across his left hand, was as it were, a trumpet of pure silver; and a great and terrible voice came from the midst of the boundless place, saying, ‘**The sixth angel hath not yet done sounding.**’” William E. Foy, *Christian Experience and Visions of William E. Foy*, 18.

“I then saw in the midst of the place, an innumerable multitude, arrayed in white raiment, standing in **a perfect square**, having crowns of unfading glory upon their heads. They were of the size of children ten years of age; and **they sung a song, which the saints and angels could not sing.**” William E. Foy, *Christian Experience and Visions of William E. Foy*, 19.

“I then beheld an innumerable multitude arrayed in white raiment, with cards upon their breasts; and unto each was given a crown of brightness. The guide spake, saying, ‘These are **they which have passed through death.**’

“There was arrayed before me in the spirit **an innumerable multitude, which had not passed through death**; their crowns were like the brightness of the stars; and in their right hand they held cards. I then saw an individual, **which had passed through death**. Her brightness was beyond the expression of mortals and at her right side stood a guardian angel: the angel’s raiment was like pure gold, and his wings like flaming fire and as she passed me, she cried with a lovely voice. ‘I am going to the gate to meet my friends.’ An angel then appeared flying through the midst of this boundless place, and came to the spirit of one of those **that had not passed through death**, and cried with a loud voice, saying: ‘This is my Mother.’” William E. Foy, *Christian Experience and Visions of William E. Foy*, 10.

REVELATION 7

SYMBOLIC

Juda: Let God be praised. Celebrated.
Reuban: Behold a son.
Gad: Good fortune. To press or crowd together.
Aser: Happy. To be honest.
Nepthalim: My wrestling.
Manassess: Making to forget.
Simeon: Answering of prayer. Hearing.
Levi: Joined. To unite.
Issachar: A reward.
Zabulon: Exalted or habitation.
Joseph: To add.
Benjamin:..Son of my right hand.

God will be celebrated and praised by the 144,000 as they behold the Son and press together in honesty. They will wrestle in prayer with God, who will forget their sins, and they will joined in unity and receive the reward of the Holy Spirit living within their habitation while exalting Christ as they are added to the redeemed and sit down with Christ at God's right hand.

LITERAL

Revelation 7:4, 9.

SYMBOLIC

“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. It was as a representative of those who shall be thus translated that Elijah, near the close of Christ's earthly ministry, was permitted to stand with Moses by the side of the Saviour on the mount of transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed. They beheld Jesus clothed with the light of heaven; they heard the ‘voice out of the cloud’ (Luke 9:35), acknowledging Him as the Son of God; they saw Moses, representing those who will be raised from the dead at the time of the second advent; and there also stood **Elijah, representing those who at the close of earth's history will be changed from mortal to immortal and be translated to heaven without seeing death.**” *Prophets and Kings*, 227.

LITERAL

“The Jews tried to stop the proclamation of the message that had been predicted in the Word of God; but prophecy must be fulfilled. The Lord says, ‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord’ (Malachi 4:5). **Somebody** is to come in the spirit and power of Elijah, and when **he** appears, men may say, ‘You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.’” *Selected Messages*, book 2, 412.

THE ELECT WILL KNOW WHO

“Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, **Who is to compose the hundred and forty-four thousand?** This those who are **the elect of God will in a short time know without question.**” *Selected Messages*, book 1, 174.

SINGLED OUT

“Let me read: [Revelation 14:1–3, quoted.]

“Why were they [the 144,000] so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory. They were ever keeping in view the great and blessed hope that is before them. What is it? It is an eternal weight of glory. Nothing could surpass it.” *Sermons and Talks*, 72.

THE SEALING

“This sealing of the servants of God **is the same** that was shown to Ezekiel in vision. John also had been a witness of this most startling revelation. He saw the sea and the waves roaring, and men’s hearts failing them for fear. He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission.” *Testimonies to Ministers*, 445.

SELECT, BIND & SEAL

“I then saw the third angel. Said my accompanying angel, ‘Fearful is **his work**. Awful is his **mission**. He is the angel that is to **select the wheat from the tares**, and **seal, or bind, the wheat** for the heavenly garner. These things should engross the whole mind, the whole attention.’” *Early Writings*, 118.

THE SEALING TIME—A PERIOD OF TIME

“My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. **The sealing time is very short, and will soon be over.** Now is **the time, while the four angels are holding the four winds**, to make our calling and election sure.” *Early Writings* 58.

“The prejudice which has arisen against us because we have reproved the **wrongs** that God has shown me existed, and the cry that has been raised of harshness and severity, are unjust. God bids us speak, and we will not be silent. If **wrongs** are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to deal with the **wrongs** and sins existing among them. Those who have excused these **wrongs** have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.

“**The spirit of hatred** which has existed with some because the **wrongs** among God’s people have been reproved has brought blindness and a fearful deception upon their own souls, making it impossible for them to discriminate between right and wrong. They have put out their own spiritual eyesight. They may witness **wrongs**, but they do not feel as did Joshua and humble themselves because the danger of souls is felt by them.

“The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in **the closing work for the church, in the sealing time of the one hundred and forty-four thousand** who are to stand without fault before the throne of God, will they feel most deeply the **wrongs** of God’s professed people. This is forcibly set forth by the prophet’s illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer’s inkhorn by his side. ‘And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’

“Who are standing in the counsel of God at this time? Is it those who virtually excuse **wrongs** among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit **wrong**? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God’s sealing approval. **They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons.** Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those ‘that sigh and that cry for all the abominations that be done’ in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel.” *Testimonies*, volume 3, 266, 267.

JUDGMENT OF THE LIVING

“The onlookers may discern no difference, but there is One who said that the tares were not to be plucked up by human hands, lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares, and binds them in bundles to burn, while the wheat is gathered into the heavenly garner.

“The **time of the judgment** is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. ‘They shall be Mine, saith the Lord of hosts, in that day **when I make up My jewels**; and I will spare them, as a man spareth his own son that serveth him’ (Malachi 3:17). Those who have been obedient to God’s commandments will unite with **the company of the saints in light**; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God.

“The tares and wheat are now commingled, but then the one Hand that alone can separate them will give to everyone his true position.” *Manuscript Releases*, volume 9, 137.

THE SEAL IMPRESSED—A POINT IN TIME

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth**, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. **The sanctification of the Spirit signalizes the difference between those who have the seal of God**, and those who keep a spurious rest-day. **When the test comes, it will be clearly shown** what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws. *Bible Training School*, December 1, 1903.

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**” *Testimonies*, volume 5, 216.

IMPRESSED, pp. Imprinted; stamped; marked by pressure; compelled to enter public service; seized for public use; fixed in the mind; made sensible; convinced.

“If you would impress upon the wax a clear and vivid impression of the seal, you would not dash the seal upon it in hasty, violent action; but you would carefully place the seal on the plastic wax, and **quietly and steadily press it down, until it has hardened in the mold**. In like manner deal with human souls. The continuity of Christian influence upon minds trains the soul after Christ and puts through human instrumentalities the new life implanted by the Spirit of God after His own divine likeness.” *Manuscript Releases*, volume 19, 99.

BINDING INTO COMPANIES

“I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board; that there could not be one left. Said the angel: ‘They are binding in **bundles** ready to burn.’ Then he shewed me the conductor, who looked like a stately fair person, which all the passengers looked up to and revered. I was perplexed, and asked my attending angel who it was. Said he, ‘It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned.’ This agent, the next highest in order to him, is the engineer, and others of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition. They are **binding in bundles** ready to burn. I asked the angel if there were none left. He bade me look in an opposite direction, and I saw **a little company traveling a narrow pathway**. All seemed to be firmly **united**, and **bound together by the truth**, in **bundles, or companies**. Said the angel, ‘The third angel is binding them (sealing them) in bundles for the heavenly garner.’

“This little company looked care-worn, as though they had passed through severe trials and conflicts. And it appeared as if the sun had just appeared from behind the cloud, and shone upon their countenances and caused them to look triumphant, as though their victories were nearly won.

“I saw that the Lord had given the world opportunity to discover the snare. This one thing was evidence enough for the Christian if there was no other. **There is no difference made between the precious and the vile.**” *Experience and Views*, 7.

THE SIGNET

Haggai 2:21–23; Jeremiah 22:24; Revelation 7; Ezekiel 9.

“John saw a Lamb on Mount Zion, and with Him 144,000 having His Father’s name written in their foreheads. They bore the **signet** of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of His own good pleasure.” *Review and Herald*, March 19, 1889.

“‘Whose **fan** is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.’ Matthew 3:12. This was one of the times of purging. **By the words of truth, the chaff was being separated from the wheat.** Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum.** When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, **even as** the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’” *The Desire of Ages*, 392.

THE NUMBER EIGHT & THE PRIESTS

Exodus 24:50; Hebrews 8; 2 Chronicles 29:15–17.

SEVEN AND ONE

“**Mount Zion** was just before us, and on the mount was a building which looked to me like a temple. About it were **seven other mountains**, on which grew roses and lilies. I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. There were all kinds of trees to beautify the place; the box, pine, fir, olive, myrtle and pomegranate, and the fig tree, bowed down with the weight of its timely figs, made the place all over glorious. **As we were about to enter the temple, Jesus raised his lovely eyes and said, Only the one hundred and forty-four thousand enter this place, and we shouted Alleluia.**

“The temple was supported by **seven pillars**, all of transparent gold, set with pearls most glorious. The things I saw there I can but faintly describe. Oh! that I could talk in the language of Canaan, then could I tell something of the glory of the better world. **I saw there tables of stone in which the names of the one hundred and forty-four thousand were engraved in letters of gold.**” *Life Sketches*, 217.

TWO STONES

THE PATTERN OF CHRIST

PASSED BY

“Men know it not, but the tidings fill heaven with rejoicing. With a deeper and more tender interest the holy beings from the world of light are drawn to the earth. The whole world is brighter for His presence. Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. **Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.**

“God declares, ‘I will pour water upon him that is thirsty, and floods upon the dry ground.’ ‘Unto the upright there ariseth light in the darkness.’ Isaiah 44:3; Psalm 112:4. To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine.

“In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David’s throne. ‘And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.’” *The Desire of Ages*, 47.

Paganism to Papalism; Hebrew to Christian; Laodicea to Ephesus

SACRIFICE AND OFFERING

“Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, ‘Lo, I come.’ ‘Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me... Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God.’ Hebrews 10:5–7.” *The Desire of Ages*, 23.

“It was to the glory of God that the Prince of life should be **the first fruits**, the antitype of **the typical wavesheaf**. ‘For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.’

“**Christ was the first fruits of them that slept**. This very scene, the **resurrection** of Christ from the dead, was observed in type by the Jews at one of their sacred feasts.” *The Seventh-day Adventists Bible Commentary*, volume 6, 1092.

RESURRECTION

“The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And **prophecy foretells a restoration of her power**. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘his deadly wound was healed: and all the world wondered after the beast.’ Paul states plainly that the ‘man of sin’ will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: ‘All that dwell upon the earth shall worship him, whose names are not written in the book of life.’ Revelation 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.” *The Great Controversy*, 578.

ASCENSION

“As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord’s instrumentalities. The world is filled with storm and war and variance. **Yet under one head—the papal power**—the people will unite to oppose God in the person of His witnesses. This union is cemented by the great apostate. While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. Jealousy, evil surmising, evilspeaking, are instigated by him to produce discord and dissension.” *Testimonies*, volume 7, 182.

“In this time of prevailing iniquity, the Protestant churches that have rejected a ‘Thus saith the Lord,’ will reach a strange pass. They will be converted to the world. In their separation from God, they will seek to make falsehood and apostasy from God the law of the nation. **They will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the protection of the state.** The protest of Bible truth will no longer be tolerated by those who have not made the law of God their rule of life.” *Review and Herald*, December 21, 1897.

SECOND COMING

“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.

REVELATION SEVENTEEN

Rome is eighth and is of the seven—Revelation 17:11; Kingdoms of History; Daniel 7, 8

EXTERNAL

FIVE HAVE FALLEN

Babylon, Medo-Persai, Greece, Pagan Rome, Papal Rome

ONE IS

United States

ONE IS YET TO COME

United Nations

THE EIGHTH IS OF THE SEVEN

Modern Rome

INTERNAL

FIVE HAVE FALLEN

Ephesus, Smyrna, Pergamos, Thyatira, Sardis

ONE IS

Philadelphia

ONE IS YET TO COME

Laodicea

THE EIGHTH IS OF THE SEVEN

Ephesus

NUMBER FIVE IS DEAD

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast **a name that thou livest, and art dead**. Revelation 3:1.

SARDIS, PHILADELPHIA & LAODICEA—DRAGON, BEAST & FALSE PROPHET

“Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently **the third chapter of Revelation**, for in it is portrayed **the condition of things existing in the last days**. Study carefully every verse in this chapter, for through these words Jesus is speaking to you.” *Manuscript Releases*, volume 18, 193.

PARALLEL MOVEMENTS

“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.” *The Great Controversy*, 343.

THE FIRST AND SECOND ANGEL’S MESSAGES

“God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run **parallel with this which follows**. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” *The 1888 Materials*, 803–804.

THE PARABLE OF THE TEN VIRGINS

“The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people**.” *The Great Controversy*, 393.

“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.

THE SEVEN THUNDERS

“The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels’ messages. . . .

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

PIONEER UNDERSTANDING

“In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.’ First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!* eternal DEATH!!! is on their track. Remember Lot’s wife.” Joseph Bates, *Review and Herald*, volume 1, November 1850.

SARDIS:

“Sardis not only represents ‘those escaping’ or ‘that which remains’ after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means ‘remnant’ of ‘an escaped few,’ and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a ‘remnant’ who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be ‘a few names,’ or ‘a few souls’ (*Moffatt*), in Sardis who had ‘not defiled their garments.’” Taylor Bunch, *The Seven Epistles of Christ*, 186.

Zechariah 13; Malachi 3:1–4; Matthew 3:11, 12.

Sardis: That which remains, escape of the remnant

Philadelphia: Brotherly love

Laodicea: A people judged, judging of the people

Revelation 2:1–7 (Ephesus: Desirable))

Tried them which say they are apostles, and are not, and hast found them liars; thou hast left thy first love and thou hatest the deeds of the Nicolaitanes.

SAY THEY ARE APOSTLES (LIARS: ISAIAH 28:9-18)

“The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the ‘dirt brush’ [see ‘William Miller’s dream,’ **page 81.**] has entered, and that **some are in danger of being swept away.** I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late.

“The angel said, ‘Destruction is coming like a mighty whirlwind.’ I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and **sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.**

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16–22) they went away sorrowful, and that **soon the overflowing scourge** would pass over and **sweep their possessions all away**, and **then** it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.” *Early Writings*, 49.

COVENANT LINES

THE SEVEN CHURCHES & SEALS

Ephesus	Moses
Smyrna	Judges
Pergamos	Kings
Thyatira	Babylon (Captivity of 70 & 1260)
Sardis	Medio-Persia (USA call out of Babylon)
Philadelphia	Greece
Laodicea	Pagan Rome (league with Jews 158BC & 1863)

(158 BC —27 AD = 46 X 4 = 184 years. 1863—2001 (9/11) = 46 X 3 = 138 years.)

FIRST WITNESS

Ephesus: Adam in the Garden of Eden clothed in light as symbolized by the white horse of the first seal, but loses his first love by partaking of the forbidden fruit but the promise is “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” (Revelation 2:7).

Smyrna: Abel, living godly in Christ Jesus, suffers tribulation at the hands of Cain, with the promise “be thou faithful unto death, and I will give thee a crown of life.”

Pergamos: Compromise: That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. (Genesis 6:2).

Thyatira: The Flood and Tower of Babel (paralleling Revelation 12:15 and 17:5).

Sardis: Abram comes out of Ur (a type of Babylon) to the promised land.

Philadelphia: Joseph and his brothers in Egypt multiplying under Joseph’s rule. (Like an open door that no man can shut).

Laodicea: A period of darkness with a Pharaoh who knew not Joseph. Overlaps with the time period of Ephesus (Moses).

TESTIMONY OF THREE

Adam	Moses	Ephesus
Abel	Judges	Smyrna
Sons of God	Kings	Pergamos
Flood tower of Babel	Babylon	Thyatira
Abram	Medio-Persia	Sardis
Joseph	Greece	Philadelphia
New Pharaoh	Pagan Rome	Laodicea

GENESIS 17:10–17

A TEST

Genesis 17:14.

“**The test of discipleship** is not brought to bear as closely as it should be upon those who present themselves for **baptism**. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord’s side, to come out from the world and be separate, and touch not the unclean thing. Before baptism there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism.” *Testimonies*, volume 6, 95.

COVENANT

Genesis 17:11.

THE RITE OF CIRCUMCISION & BAPTISM

Leviticus 12:3; Luke 1:59–64 (Genesis 17:5, 15); Acts 7:2–15, 8

“Those who have by **baptism** given to God a pledge of their faith in Christ, and their death to the old life of sin, have **entered into covenant relation with God.**” *Australasian Union Conference Recorder*, October 7, 1907.

TOKEN & SEPARATE FROM THE WORLD

Token—**H226** a *signal* (literally or figuratively), as a *flag, beacon, monument, omen, prodigy, evidence*, etc.: - mark, miracle, (en-) sign, token.

“The Lord made a covenant with Abraham and his seed, and gave them **the right [rite] of circumcision as a token that he had separated them from all nations as his peculiar treasure.**” *Signs of the Times*, July 22, 1886.

“Christ has made **baptism the sign of entrance to His spiritual kingdom**. . . .

“Baptism is **a most solemn renunciation of the world**. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King. They have obeyed the command, ‘Come out from among them, and be ye separate, ... and touch not the unclean thing.’ . . .

“As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. This **vow is their oath of allegiance**.” *Evangelism* 307.

EIGHT—CIRCUMCISION

Genesis 17:12.

NOAH—BAPTISM

2 Peter 2:5; 1 Peter 3:20, 21.

RESURRECTION

Romans 6:3–5; John 12:31–33.

7/1

FIRST FRUITS

Exodus 22:29, 30; Leviticus 22:26, 27.

CLEANSING

Leviticus 14:1–32 **leprosy**; Leviticus 15 **Running issue, sick flowers**; Numbers 6:9, 10
Nazarite

FIRST IS THE EIGHTH

Leviticus 23:33–39 **tabernacles**; Nehemiah 8:18.

DEDICATION OF SANCTUARY AND CONSECRATION OF PRIESTS

CONSECRATION AND ATONEMENT OF THE PRIESTS

Leviticus 8:1–10:3.

MOSES’ TABERNACLE

“A period of about half a year was occupied in the building of the tabernacle. When it was completed, Moses examined all the work of the builders, comparing it with the pattern shown him in the mount and the directions he had received from God. ‘As the Lord had commanded, even so had they done it: and Moses blessed them.’ With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary and, descending, enveloped it. ‘And the glory of the Lord filled the tabernacle.’ There was **a revealing of the divine majesty**, and for a time even Moses could not enter. With deep emotion the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that **God had condescended to abide with them**. . . .

“By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham the priesthood was regarded as the birthright of the eldest son. Now, instead of the first-born of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. **The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord;** the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministrations, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered. . . .

“After **the dedication of the tabernacle**, the priests were consecrated to their sacred office. These services occupied **seven days**, each marked by special ceremonies. **On the eighth day they entered upon their ministrations.** Assisted by his sons, Aaron offered the sacrifices that God required, and he lifted up his hands and blessed the people. All had been done as God commanded, and He accepted the sacrifice, and **revealed His glory in a remarkable manner; fire came from the Lord and consumed the offering upon the altar.** The people looked upon this wonderful **manifestation of divine power** with awe and intense interest. They saw in it a **token** of God’s glory and favor, and they raised a **universal shout of praise and adoration and fell on their faces as if in the immediate presence of Jehovah.**

“But soon afterward a sudden and terrible calamity fell upon the family of the high priest. At the hour of worship, as the prayers and praise of the people were ascending to God, two of the sons of Aaron took each his censer and burned fragrant incense thereon, to rise as a sweet odor before the Lord. But they transgressed His command by the use of ‘strange fire.’ For burning the incense they took common instead of the sacred fire which God Himself had kindled, and which He had commanded to be used for this purpose. For this sin **a fire went out from the Lord and devoured them in the sight of the people.**” *Patriarchs and Prophets*, 349, 350, 359.

SOLOMON’S TEMPLE

1 Kings 8:1–66

“The long-cherished plan of David to erect a temple to the Lord, Solomon wisely carried out. For **seven years** Jerusalem was filled with busy workers engaged in leveling the chosen site, in building vast retaining walls, in laying broad foundations,— ‘great stones, costly stones, and hewed stones,’—in shaping the heavy timbers brought from the Lebanon forests, and in erecting the magnificent sanctuary. 1 Kings 5:17. . . .

“At last the temple planned by King David, and built by Solomon his son, was completed. ‘All that came into Solomon’s heart to make in the house of the Lord,’ he had ‘prosperously effected.’ 2 Chronicles 7:11. And now, in order that the palace crowning the heights of Mount Moriah might indeed be, as David had so much desired, a dwelling place ‘not for man, but for the Lord God’ (1 Chronicles 29:1), there remained the solemn ceremony of **formally dedicating it** to Jehovah and His worship.

“The spot on which the temple was built had long been regarded as a consecrated place. It was here that Abraham, the father of the faithful, had revealed his willingness to sacrifice his only son in obedience to the command of Jehovah. Here God had renewed with Abraham the covenant of blessing, which included the glorious Messianic promise to the human race of deliverance through the sacrifice of the Son of the Most High. See Genesis 22:9, 16–18. Here it was that when David offered burnt offerings and peace offerings to stay the avenging sword of the destroying angel, God had answered him by fire from heaven. See 1 Chronicles 21. And now once more the worshipers of Jehovah were here to meet their God and renew their vows of allegiance to Him.

“The time chosen for the dedication was a most favorable one—**the seventh month**, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate **the Feast of Tabernacles**. This feast was preeminently an occasion of rejoicing. The labors of the harvest being ended and the toils of the new year not yet begun, the people were free from care and could give themselves up to the sacred, joyous influences of the hour.

“At **the appointed time** the hosts of Israel, with richly clad representatives from many foreign nations, assembled in the temple courts. The scene was one of unusual splendor. Solomon, with the elders of Israel and the most influential men among the people, had returned from another part of the city, whence **they had brought the ark of the testament**. From the sanctuary on the heights of Gibeon had been transferred the ancient ‘tabernacle of the congregation, and all the holy vessels that were in the tabernacle’ (2 Chronicles 5:5); and these cherished reminders of the earlier experiences of the children of Israel during their wanderings in the wilderness and their conquest of Canaan, now found a permanent home in the splendid building that had been erected to take the place of the portable structure.

“**In bringing to the temple the sacred ark containing the two tables of stone on which were written by the finger of God the precepts of the Decalogue, Solomon had followed the example of his father David. Every six paces he sacrificed.** With singing and with music and with great ceremony, ‘the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place.’ Verse 7. As they came out of the inner sanctuary, they took the positions assigned them. The singers—Levites arrayed in white linen, having cymbals and psalteries and harps—stood at the east end of the altar, and with them **a hundred and twenty priests sounding with trumpets**. See Verse 12.

“‘It came even to pass, as **the trumpeters and singers were as one**, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for His mercy endureth forever: that then **the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God.**’ Verses 13, 14.

“Realizing the significance of this cloud, Solomon declared: ‘The Lord hath said that He would dwell in the thick darkness. But I have built an house of habitation for Thee, and a place for Thy dwelling forever.’ 2 Chronicles 6:1, 2. . . .

“As Solomon ended his prayer, ‘**fire came down from heaven, and consumed the burnt offering and the sacrifices.**’ The priests could not enter the temple because ‘the glory of the Lord had filled the Lord’s house.’ ‘When all the children of Israel saw ... the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For He is good; for His mercy endureth forever.’

“Then king and people offered sacrifices before the Lord. ‘So the king and all the people dedicated the house of God.’ 2 Chronicles 7:1–5. For seven days the multitudes from every part of the kingdom, from the borders ‘of Hamath unto the river of Egypt,’ ‘a very great congregation,’ kept a joyous feast. **The week following was spent by the happy throng in observing the Feast of Tabernacles.** At the close of the season of reconsecration and rejoicing the people returned to their homes, ‘glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel His people.’ Verses 8, 10.” *Prophets and Kings*, 35, 37–39, 45.

Leviticus 23:27, 33–36; 2 Chronicles 7:5, 9, 10.

“Christ was their instructor. As He had been with them in the wilderness, so He was still to be their teacher and guide. In the **tabernacle** and the **temple** His glory dwelt in the holy shekinah above the mercy seat. In their behalf He constantly manifested the riches of His love and patience.” *Christ’s Object Lessons*, 288.

1 Corinthians 3:16, 17; 6:19; 2 Corinthians 6:16; 1 Peter 2:3–10

Jeremiah 7:1–16.

“All through the book, *The Living Temple*, passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, ‘The temple of the Lord, the temple of the Lord, the temple of the Lord are we.’ Whom does the Lord receive as vessels unto honor?—Those who co-operate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings.” *Review and Herald*, October 22, 1903.

“These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely **following the path where Satan is leading them.** In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, ‘I will overturn, overturn, overturn.’ Men say in Battle Creek, ‘The temple of the Lord, **the temple of the Lord are we**’ but they are using common fire. Their hearts are not softened and subdued by the grace of God.” *Manuscript Releases*, volume 13, 222.

Zechariah 6:9–15.

THE SECOND TEMPLE

“The second temple did not equal the first in magnificence, nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from heaven descended to consume the sacrifice upon its altar. The Shekinah no longer abode between the cherubim in the most holy place; the ark, the mercy seat, and the tables of testimony were not found there. No sign from heaven made known to the inquiring priest the will of Jehovah.

“And yet this was the building concerning which the Lord had declared by the prophet Haggai: ‘The glory of this latter house shall be greater than of the former.’ ‘I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.’ Haggai 2:9, 7. For centuries learned men have endeavored to show wherein the promise of God, given to Haggai, has been fulfilled; yet in the advent of Jesus of Nazareth, the Desire of all nations, who by His personal presence hallowed the precincts of the temple, many have steadfastly refused to see any special significance. Pride and unbelief have blinded their minds to the true meaning of the prophet’s words.

“The second temple was honored, not with the cloud of Jehovah’s glory, but with the presence of the One in whom dwelt ‘all the fullness of the Godhead bodily’—God Himself ‘manifest in the flesh.’ Colossians 2:9; 1 Timothy 3:16. In being honored with the personal presence of Christ during His earthly ministry, and in this alone, did the second temple exceed the first in glory. The ‘Desire of all nations’ had indeed come to His temple, when the Man of Nazareth taught and healed in the sacred courts.” *Prophets and Kings*, 596, 597.

THE DESIRE OF AGES, 81.

“Returning to Jerusalem, they pursued their search. The next day, as they mingled with the worshipers in the temple, a familiar voice arrested their attention. They could not mistake it; no other voice was like His, so serious and earnest, yet so full of melody.

“In the school of the rabbis they found Jesus. Rejoiced as they were, they could not forget their grief and anxiety. When He was with them again, the mother said, in words that implied reproof, ‘Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.’

“‘How is it that ye sought Me?’ answered Jesus. ‘Wist ye not that I must be about My Father’s business?’ And as they seemed not to understand His words, He pointed upward. On His face was a light at which they wondered. Divinity was flashing through humanity. On finding Him in the temple, they had listened to what was passing between Him and the rabbis, and they were astonished at His questions and answers. His words started a train of thought that would never be forgotten.”

EIGHTY-ONE

Hebrews 8; Romans 8:1–11; Acts 8:1.

THE FIRST DAY OF THE FIRST MONTH—EZRA 7:9

“There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—**asleep, asleep**. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind is carried to the future when the signal will be given, ‘Behold the Bridegroom cometh; go ye out to meet Him.’** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin.” *Bible Echo*, May 4, 1896.

TEN TIMES

“You are getting the coming of the Lord too far off. I saw the latter rain was coming as [suddenly as] the midnight cry, and with **ten times the power**.” *Spalding and Magan*, 5.

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” *Review and Herald*, April 21, 1891.

“The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead.**” *Bible Training School*, December 1, 1903.

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost.” *Spirit of Prophecy*, volume 3, 243.

“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.** . . .

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**” *Testimonies*, volume 5, 214, 216.

WILLIAM MILLER’S DREAM *EARLY WRITINGS*, 81-83

“I dreamed that God, by **an unseen hand**, sent me a **curiously wrought casket** about **ten** inches long by **six square**, made of ebony and pearls curiously inlaid. To **the casket** there was a **key attached**. I immediately took the **key** and opened the **casket**, when, to my wonder and surprise, I found it filled with all sorts and sizes of **jewels**, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged **in their several places** in the **casket**; and thus arranged they reflected **a light and glory equaled only to the sun**.

CURIOUSLY: With nice care. *Webster’s 1828 Dictionary*.

SEVERAL: Separate; distinct. *Webster’s 1828 Dictionary*.

“I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of **its contents**. **I therefore placed it on a center table** in my room and gave out word that all who had a desire might **come and see** the most glorious and brilliant sight ever seen by man in this life.

“The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the **casket**, they would wonder and **shout for joy**. [1840 to 1844] But when the spectators increased, everyone would begin to **trouble the jewels**, **taking them out** of the **casket** [1863] and **scattering [1]** them on **the table**. I began to think that the owner would require the **casket** and the **jewels** again at my hand; and if I suffered them to be **scattered [2]**, I could never place them in their places in the **casket** again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, **nor to take them out of the casket**; but the more I pleaded, the more they **scattered [3]**; and now they seemed to **scatter [4]** them all over the room, on the floor and on every piece of furniture in the room.

TROUBLE: Agitate or disturb. *Webster's 1828 Dictionary.*

“**I then saw that among the genuine jewels and coin they had scattered [5] an innumerable quantity of spurious jewels and counterfeit coin. [Post 1888] I was highly incensed at their base conduct and ingratitude and reprovved and reproached them for it; but the more I reprovved, the more they scattered [6] the spurious jewels and false coin among the genuine.**

“**I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket [1919] and scattered [7] it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.**

“**While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.**

“**I cried to him to forbear, for there were some precious jewels scattered among the rubbish.**

“**He told me to ‘fear not,’ for he would ‘take care of them.’**

“**Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.**

“**He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.**

“**He then called upon me to ‘come and see.’**

“**I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.” *Early Writings*, 81–83.**

THE SEVENTH SEAL

Revelation 8:1–5.

SILENCE IN HEAVEN

THE FALL

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

THE CROSS

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

THE SECOND COMING

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

THE DAY OF ATONEMENT

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

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

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

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

FIRE

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

PURIFICATION OR WRATH

“The **live coal is symbolical of purification.** If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord.” *Review and Herald*, October 16, 1888.

EZEKIEL 8

THE 665TH DAY

Ezekiel 8:1

DAY OF VISITATION

“If thou hadst known, even thou, at least in this **thy day**, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not **the time of thy visitation.**’ Luke 19:42–44.” *The Great Controversy*, 17.

DAY OF EAST WIND

Isaiah 27:8, 9.

DAY OF GOD’S PREPARATION

“What are you doing, brethren, in **the great work of preparation?** Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**” *Testimonies*, volume 5, 216.

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

1909 GC SESSION (1908)

1908

Kellogg—pantheism	1895–1897
T. Jones—kingly power	1901
Ballenger—Sanctuary	1905
W. W. Prescott—the “daily”	1908
Mackins—spiritualistic manifestations	1908

DESIRE OF AGES, CHAPTER 81—THE LORD IS RISEN

“The night of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life.

“‘And, behold, there was a great **earthquake**: for the **angel of the Lord descended from heaven**.’ Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God’s glory went before him, and illuminated his pathway. ‘His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and **became as dead men**.’

“Now, priests and rulers, where is the power of your guard? Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of **the mightiest of the Lord’s host**. This messenger is he who **fills the position from which Satan fell**. It is he who on the hills of Bethlehem proclaimed Christ’s birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, ‘I am the resurrection, and the life.’ As He comes forth in majesty and glory, the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise.

“An **earthquake** marked the **hour** when Christ laid down His life, and **another earthquake** witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with **the tread of a conqueror**, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake ‘not the earth only, but also heaven.’ ‘The earth shall reel to and fro like a drunkard, and shall be removed like a cottage.’ ‘The heavens shall be rolled together as a scroll;’ ‘the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.’ But ‘the Lord will be the hope of His people, and the strength of the children of Israel.’ Hebrews 12:26; Isaiah 24:20; 34:4; 2 Peter 3:10; Joel 3:16.

“At the death of Jesus the soldiers had beheld the earth wrapped in darkness at **midday**; but at the **resurrection** they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory!

“Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so **recently mocked and derided**. In this glorified Being they beheld the prisoner whom they had seen in the judgment hall, the one for whom they had plaited a crown of thorns. This was the One who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was He who had been nailed to the cross, at whom the priests and rulers, full of self-satisfaction, had wagged their heads, saying, ‘He saved others; Himself He cannot save.’ Matthew 27:42. This was He who had been laid in Joseph’s new tomb. The decree of heaven had loosed the captive. Mountains piled upon mountains over His sepulcher could not have prevented Him from coming forth.

“**At sight of the angels and the glorified Saviour the Roman guard had fainted and become as dead men.** When the heavenly train was hidden from their view, they arose to their feet, and as quickly as their trembling limbs could carry them, made their way to the gate of the garden. Staggering like drunken men, they hurried on to the city, telling those whom they met the wonderful news. They were making their way to Pilate, but their report had been carried to the Jewish authorities, and the chief priests and rulers sent for them to be brought first into their presence. A strange appearance those soldiers presented. Trembling with fear, their faces colorless, **they bore testimony to the resurrection** of Christ. The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. With painful utterance they said, It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory.

“The faces of the priests were as those of the dead. Caiaphas tried to speak. His lips moved, but they uttered no sound. The soldiers were about to leave the council room, when a voice stayed them. Caiaphas had at last found speech. **Wait, wait**, he said. Tell no one the things you have seen.

“**A lying report** was then given to the soldiers. ‘Say ye,’ said the priests, ‘His disciples came by night, and stole Him away while we slept.’ Here the priests overreached themselves. How could the soldiers say that the disciples had stolen the body while they slept? If they were asleep, how could they know? And if the disciples had been proved guilty of stealing Christ’s body, would not the priests have been first to condemn them? Or if the sentinels had slept at the tomb, would not the priests have been foremost in accusing them to Pilate?

“The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offense punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Had they not kept their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves?

“In order to silence the testimony they feared, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a report circulated any more than they did. The Roman soldiers sold their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues **a lying report** which had been framed for them by the priests.

“Meanwhile **the report of Christ’s resurrection** had been carried to Pilate. Though Pilate was responsible for having given Christ up to die, he had been comparatively unconcerned. While he had condemned the Saviour unwillingly, and with a feeling of pity, he had felt no real compunction until now. In terror he now shut himself within his house, determined to see no one. But the priests made their way into his presence, told the story which they had invented, and urged him to overlook the sentinels’ neglect of duty. Before consenting to this, he himself privately questioned the guard. They, fearing for their own safety, dared not conceal anything, and Pilate drew from them an account of all that had taken place. He did not prosecute the matter further, but from that time there was no peace for him.

“When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord’s body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.

“The priests, in putting Christ to death, had made themselves the tools of Satan. Now they were **entirely** in his power. They were entangled in a snare from which they saw no escape but in continuing their warfare against Christ. When they heard the report of His resurrection, they feared the wrath of the people. They felt that their own lives were in danger. The only hope for them was to prove Christ an impostor by denying that He had risen. They bribed the soldiers, and secured Pilate’s silence. They spread their **lying** reports far and near. But there were witnesses whom they could not silence. Many had heard of the soldiers’ testimony to Christ’s resurrection. And certain of the dead who came forth with Christ appeared to many, and declared that He had risen. Reports were brought to the priests of persons who had seen these risen ones, and heard their testimony. The priests and rulers were in continual dread, lest in walking the streets, or within the privacy of their own homes, they should come face to face with Christ. They felt that there was no safety for them. Bolts and bars were but poor protection against the Son of God. By day and by night that awful scene in the judgment hall, when they had cried, ‘His blood be on us, and on our children,’ was before them. Matthew 27:25. Nevermore would the memory of that scene fade from their minds. Nevermore would peaceful sleep come to their pillows.

“When the voice of the mighty angel was heard at Christ’s tomb, saying, Thy Father calls Thee, the Saviour came forth from the grave by the life that was in Himself. Now was proved **the truth of His words**, ‘I lay down My life, that I might take it again.... I have power to lay it down, and I have power to take it again.’ Now was fulfilled the prophecy He had spoken to the priests and rulers, ‘Destroy this temple, and in three days I will raise it up.’ John 10:17, 18; 2:19.

“Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, ‘I am the resurrection, and the life.’ **These words could be spoken only by the Deity.** All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. **Only He who is one with God** could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.

“Christ arose from the dead as **the first fruits of those that slept**. He was **the antitype of the wave sheaf**, and His **resurrection** took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.’ 1 Thessalonians 4:14.

“As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.

“During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler’s daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ’s resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the first fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.

“These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, ‘Thy dead men shall live, together with My dead body shall they arise.’ Their resurrection was an illustration of the fulfillment of the prophecy, ‘Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.’ Isaiah 26:19.

“To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. ‘I am come,’ He said, ‘that they might have life, and that they might have it more abundantly.’ ‘Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.’ ‘Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.’ John 10:10; 4:14; John 6:54.

“To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. ‘If a man keep My saying, he shall never see death,’ ‘he shall never taste of death.’ To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and ‘when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.’ John 8:51, 52; Colossians 3:4.

“The voice that cried from the cross, ‘It is finished,’ was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour’s resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.” *The Desire of Ages*, 779–787.

PARALLEL KINGDOMS

SEVEN THUNDERS & TWO STICKS

Ezekiel 37; Genesis 45, 46, 47

LAST SEVEN SOUTHERN KINGS

Manasseh: H4519—*causing to forget*.

Amon: H526—properly to *build up*; *architect*.

Josiah: H2977—*foundation*.

Jehoahaz: H3059—*Jehovah seized*.

Jehoiakim: H3079—*Jehovah will raises*; to *rise*.

Jehoiachin: H3078—*Jehovah will establish*; *erect*; hence (causatively) to *set up*, *tarry*.

Zedekiah: H6667—to *make right* (in a moral or forensic sense): **cleanse**.

LAST SEVEN NORTHERN KINGS

Jeroboam II: a *people*; a *tribe* (as those of Israel); figuratively a *flock*.

Zechariah: to *mark* (to be recognized), that is, to *remember*; bring (**call**). John 10:16.

Shallum: to *be completed*; end, finish, **restore**, **reward**. Isaiah 56:3–8.

Menahem: *comforter*. to *sigh*, *breathe* strongly; to *be sorry*, **repent**. Acts 3:19–23.

Pekahiah & Pekah: to *open* (the senses, especially the eyes). Revelation 14:8.

Hoshea: deliver, rescue, bring (having) salvation, get victory. Daniel 12:1.

THREE TOUCHES: DANIEL 10:19

Then there came again and touched [**third touch**] me *one* like the appearance [mareh] of a man, and he **strengthened**^{H2388} me, And said, O man greatly beloved, fear not: peace *be* unto thee, be **strong**,^{H2388} yea, be **strong**.^{H2388} And when he had spoken unto me, I was **strengthened**,^{H2388} and said, Let my lord speak; for thou hast **strengthened**^{H2388} me.

2388: fasten, sieze, **bind** [**five times**]

PARALLEL KINGDOMS: DANIEL 10:20-11:2

Then said he, Knowest thou wherefore I come unto thee? and **now** [**at this time**] will I return to fight [consume] with the prince of Persia: and **when** I am gone forth, lo, the prince of Grecia shall come.

But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

Also I in **the first year of Darius** the Mede, *even* I, stood to confirm and to strengthen him.

“Daniel’s prayer had been offered ‘**in the first year of Darius**’ (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, ‘to confirm and to strengthen him.’ Daniel 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and **the beginning of his reign marked the completion of the seventy years** since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon.” *Prophets and Kings*, 556.

In **the third year of Cyrus** king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision. Daniel 10:1.

And now will I shew thee the truth. Behold, there shall **stand up** [5975: Daniel 7:4; 8:22–25; 11:7, 14, 20, 21; 12:1] **yet** three kings in Persia; and the fourth shall be **far richer** than *they* all: and by his strength [**power**] through his riches [**wealth**] he shall **stir up** [**wake up**] **all against** [**with; seek a quarrel**] the realm of Grecia.

And a mighty king shall stand up, that shall rule with great **dominion**, and do according to his will.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his **dominion** which he ruled: for his kingdom shall be plucked up, even for others beside those. Daniel 11:3, 4.

VERSES 11–15 MIDNIGHT & THE MIDNIGHT CRY

MIDNIGHT

“Eleven, eleven and twelve”: the Battle of Raphia **217BC**.

And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Unexpected victory for the notoriously cruel and immoral king of the south: Ptolemy 4th Philopator. The whole region provides praise to Ptolemy, including the Jews who invite him to Jerusalem. He accepts invitation and then goes to Jerusalem in verse twelve.

And when he hath taken away the multitude, his heart shall be lifted up **BC 217**; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

“heart shall be lifted up”: Daniel 5:23

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

2 Chronicles 26:16–21—**KoS** attempts to offer incense; resisted by **81 priests**, receives mark of leprosy on forehead, cut off from the temple. “to his destruction”