

## ISLAM

“For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, **Christ Himself came** to Gabriel’s aid. ‘The prince of the kingdom of Persia withstood me one and twenty days,’ Gabriel declares; ‘but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.’ Daniel 10:13. **All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.**” *Prophets and Kings*, 571.

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The commencement of that time of trouble,’ here mentioned **does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.**” *Early Writings*, 85.

Isaiah 27:8; Revelation 9:4; 7:1–3

“I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, ‘My blood, Father, My blood, My blood, My blood!’ Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, ‘Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.’

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads.” *Early Writings*, 38.

“Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. **That which God has prepared for us** is represented in Zechariah, chapters 3 and 4, and 4:12–14: ‘And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’

“The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. **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, 217.

Numbers 22:21–35; (Luke 1:63–80; Habakkuk 2:1–4; Revelation 13:11); Revelation 9:14, 15; Genesis 16; Joel 2:8; Revelation 12:16, 17; 13:4, 9, 10, 12, 14

#### THE EFFECT OF EVERY VISION

Ezekiel 12:21–25; Ezra 7:9; Matthew 25:5–10

#### THE FIRST OF THE FIRST MONTH (1D1M)

Strange Wives: Ezra 10:16–17 Strange woman put away (separation process)  
Message of Babylon: Ezekiel 29:17–21 King of the North paid; Sprinkling begins  
Setting Up the Sanctuary: Exodus 40:2, 16–17; 33–38  
Cleansing the Sanctuary for Service (A Process): 2 Chronicles 29:17  
Cleansing the Sanctuary before a Holy Convocation (A Process): Ezekiel 45:18–21  
The Flood Ends: Genesis 8:13  
Esther 3:7

#### THE FIRST OF THE FIFTH MONTH (1D5M)

August 15<sup>th</sup> (The First Day of the Fifth Month) Numbers 33:38; Deuteronomy 10:6–8

**120** days/years: Genesis 6:3

“But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness. A power attended his words, for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for **one hundred and twenty years** his solemn voice fell upon the ears of that generation in regard to events, which, so far as human wisdom could judge, were impossible.” *Patriarchs and Prophets*, 96.

## DISPENSATIONAL CHANGE

**120** Levites and the **cloud** filled the temple: 2 Chronicles 5:1–3, 11–14, Exodus 40:33–38; Daniel 7:13; Revelation 15:8; Numbers 9

## MALACHI’S OFFERING

**120** talents of gold as a **pleasant offering** by the church to the king: 1 Kings 10:7–10; 2 Chronicles 9:8, 9; Malachi 3:4.

## LEADERSHIP CHANGES NAMES

Moses dies at **120** and the leadership passes to Joshua: Deuteronomy 31:1–3; 34:7–10; Aaron also dies and passes the priesthood to Eleazar: Lazarus in Greek.

## THE SEALING

**120** princes and **three** presidents that rebel against Daniel: Daniel 6.

## THE SAMARITAN WOMAN’S WORK

**Four months**: John 4:31–41.

## WHEAT AND TARES SEPARATED

**120** gathered together to replace Judas: Acts 1:15; (Joseph: add—Barabbas: son of an army [Chaldean]—Justus: just [Latin]; Matthias: **gift of God**.)

## FRACTALS

Revelation 14:6, 7

### TWO TEMPLE CLEANSINGS

“**RULE X**—Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.” *Miller’s Rules*.

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Selected Messages*, book 2, 118.

“Christ had just cleansed the temple of those who defiled it with forbidden traffic. Divinity had flashed through humanity, and men had seen the glory and power of God manifested before them.” *Review and Herald*, April 9, 1889.

“**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller.” *Testimonies*, volume 1, 21.

“I had never been positive as to any particular day for the Lord’s appearing, believing that no man could know the day and hour. In all my published lectures, it will be seen on the title page, ‘about the year 1843.’ In all my oral lectures, I invariably told my audiences that the periods would terminate in 1843, if there were no mistake in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. In 1842, some of my brethren preached with great positiveness the exact year, and censured me for putting in an IF. The public press had also published that I had fixed upon a definite day, the 23rd of April, for the Lord’s Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the feast of Tabernacles.

“During the year ‘43, the most violent denunciations were heaped upon me, and those associated with me, by the press, and some pulpits. Our motives were assailed, our principles misrepresented, and our characters traduced. Time passed on: and the 21st of March, 1844 went by, without our witnessing the appearing of the Lord. Our disappointment was great; and many walked no more with us.

“Previously to this, in the fall of ‘43, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God,—a wresting of Scripture. But the practice spread extensively; and from that time the churches, as might have been expected, were closed against us. It prejudiced many against us so that they would not listen to the truth. It created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result, which I never desired, nor expected; but it was brought about by unforeseen circumstances. We could then only act in accordance with the position in which we were thus placed.

“On the passing of my published time, I frankly acknowledged my disappointment in reference to the exact period; but my faith was unchanged in any essential feature. I therefore continued my labors, principally at the West during the summer of ‘44, until ‘the seventh month movement,’ as it is called. I had had no participation in this, only as I wrote a letter eighteen months previously, presenting the observances under the Mosaic law, which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the Spring. I had, however, no expectation that so unwarranted a use would be made of those types, that any should regard a belief in such mere inferential evidence a test of salvation. I therefore had no fellowship with that movement until about two or three weeks previous to the 22nd of October, when seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that if it should pass by I should be more disappointed than I was in my first published time.

“But that time passed; and I was again disappointed. The movement was of such a character, that for a time it was very mysterious to me, and the results following it were so unaccountable that I supposed our work might be completed, and that a few weeks only might elapse between that time and the appearing of Christ. However that might be, I regarded my own work as completed; and that what was to be done for the extension of these views, must be done by younger brethren, except an occasional discourse from myself.” William Miller, *Apology and Defense*, 24, 25.

“As anti-Millerite sentiment in the Protestant churches developed rapidly in the year 1843, and large numbers of Millerites began to be disfellowshipped, the concept that Protestantism as well as Roman Catholicism constituted Babylon was formulated into a careful theology and the cry arose, ‘Babylon is fallen. Come out of her, my people.’ Charles Fitch’s sermon, *Come Out of Her, My People*, set the pace.

“Fitch had by now become one of the Millerite leaders. In the first section of his sermon he defined Babylon as antichrist and explained that anyone who opposes the *PERSONAL REIGN of Jesus Christ over this world on David’s throne, is ANTICHRIST*. His criterion established, he identified antichrist as the entire Roman Catholic Church, for ‘when the papacy came into power, they concluded to have Christ reign, not personally, but spiritually, and hence the Pope entered into the stead of Christ, and undertook to rule the world for him—claiming to be God’s vicegerent on earth.’

“According to Fitch, the Catholics wished to retain their power so they would be ‘opposed to Christ’s coming to establish a personal reign.’ But, he went on, Protestants also were opposed to Christ’s personal reign, for they had rejected this doctrine and ‘turned away their ears to the groundless fable of a spiritual reign of Christ, during what is called a temporal millenium [sic] when they expect all the world will be converted; and each sect is expecting at that time to have the predominant influence.’ To Fitch the conclusion was inescapable that the Protestant churches also belonged to the category of antichrist, 1 and especially so in view of the opposition of the ‘Christian sects’ to Christ’s personal return during the Jewish sacred year of 1843. ‘The professed Christian world,’ said he, ‘Catholic and Protestant, are Antichrist.’

“The second section of Fitch’s sermon dealt with the fall of Babylon as expressed in Revelation 18:2. It was obvious to him that the language of the text applied to the Roman Catholic Church; but he pointed out that the language characterized also the Protestant churches in view of their spirit of oppression (pro-slavery), their pride, and their desire for power and wealth.” Gerard Damsteegt, *Foundations of Seventh-day Adventist Message and Mission*, 79, 80.

### **THE FIRST DISAPPOINTMENT: THE TARRYING TIME**

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.’” *The Great Controversy*, 393.

### **THE TRUE MIDNIGHT CRY**

“Near the close of the second angel’s message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’

“This was the midnight cry, which was to give power to the second angel’s message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’ Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’

“In every part of the land, light was given upon the second angel’s message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company **who had the living testimony** left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another.” *Early Writings*, 238.

“I was pointed down to the time when the third angel’s message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and **the living testimony had been revived**. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.” *Early Writings*, 279.

### COMBINING THE MESSAGES

#### COMBINED & BLENDED

“The three angels’ messages are to be **combined**, giving their threefold light to the world. In the Revelation, John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ [Revelation 18:2–5 quoted.] This represents the giving of the last and threefold message of warning to the world.” *Seventh-day Adventist Bible Commentary*, volume 7, 985.

“The first and the second angels’ messages are of great importance, and are followed by the third angel’s message. All three should be understood and **combined**. The warning contained in these messages means much more to the whole world than the majority of God’s people comprehend.” *Manuscript Releases*, volume 17, 236.

“The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, **combining the first, second, and third angel’s messages, is to be given to the world**. This is to be the burden of our work.” *Kress Collection*, 105.

“Thus the **substance** of the second angel’s message is again **given to the world by that other angel who lightens the earth with his glory**. **These messages all blend in one**, to come before the people in the closing days of this earth’s history. **All the world will be tested**, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men.” *Selected Messages*, book 2, 116.

“The first, second, and third angels’ messages are to be repeated.” *Review and Herald*, October 31, 1899.

#### PARALLEL

“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.

#### PERFECT FULFILLMENT, YET FUTURE

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**” *The Great Controversy*, 389.

“The first and **second messages were given in 1843 and 1844**, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104.



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

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

### 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.



### THE EVERLASTING GOSPEL

“The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’” *Selected Messages*, book 2, 106.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis 3:15.

Genesis 15, 17, 22

### A PROPHECY

“The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in **that first prophecy**: ‘I will put enmity between thee and the woman, and between thy seed and her seed.’ And this will continue to the close of time.” *The Great Controversy*, 507.

### THE GOSPEL

“**The first gospel sermon** was preached in Eden, when God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’” *Youth Instructor*, February 22, 1900.

### EVERLASTING

“Cain and Abel represent two classes that will exist in the world till the close of time.” *Patriarchs & Prophets*, 72.

### A TEST

“Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator’s dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam’s sin. He permitted his mind to run in the same channel that led to Satan’s fall—indulging the desire for self-exaltation and questioning the divine justice and authority.

“**These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God.** They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained. They knew that in these offerings they were to express faith in the Saviour **whom the offerings typified**, and at the same time to acknowledge their total dependence on Him for pardon; and they knew that by thus conforming to the divine plan for their redemption, they were giving proof of their obedience to the will of God.” *Patriarchs and Prophets*, 71.

## ENMITY

“The enmity put between the seed of the serpent and the seed of the woman was **supernatural**.” *Selected Messages*, book 1, 254.

## THE PHARISEE AND THE PUBLICAN

“The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world.” *Christ’s Object Lessons*, 152.

## PETER THE PHARISEE & THE PUBLICAN

“For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was ‘not as other men are.’ When Christ on the eve of His betrayal forewarned His disciples, ‘All ye shall be offended because of Me this night,’ Peter confidently declared, ‘Although all shall be offended, yet will not I.’ Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours the test came, and with cursing and swearing he denied his Lord.” *Christ’s Object Lessons*, 152.

“At the last meeting of Christ with His disciples by the sea, Peter, tested by **the thrice-repeated question**, ‘Lovest thou Me?’ (John 21:15–17), had been restored to his place among the Twelve. His work had been appointed him; he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep.” *Acts of the Apostles*, 515.

## THREE TESTS

“Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Savior, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Everyone should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God’s word declares, ‘Many shall be purified, and made white, and tried.’ Daniel 12:10. Only he who endures the trial will receive the crown of life. (James 1:12.)” *Christ’s Object Lessons*, 154, 155.

## PURIFIED; MADE WHITE & TRIED

### THE MILLERITES—DANIEL 12:3, 4, 9, 10; HOSEA 4:6

“Many who went forth to meet the Bridegroom under the messages of the **first** and **second** angels, refused the third, **the last testing message** to be given to the world, and a similar position will be taken when the last call is made.

“**Every specification of this parable should be carefully studied.** We are represented either by the wise or by the foolish virgins.” *Review and Herald*, October 31, 1899.

**FIRST MESSAGE: PURIFIED  
SECOND MESSAGE: MADE WHITE  
THIRD MESSAGE: TRIED**

John 14:6

**FIRST MESSAGE: PURIFIED; WAY  
SECOND MESSAGE: MADE WHITE: TRUTH  
THIRD MESSAGE: TRIED; LIFE**

John 16:8

**SIN; FIRST ANGEL'S MESSAGE; PURIFIED; WAY  
RIGHTEOUSNESS; SECOND ANGEL'S MESSAGE; MADE WHITE; TRUTH  
JUDGMENT; THIRD ANGEL'S MESSAGE; TRIED; LIFE**

Psalms 77:13

**COURTYARD; SIN; FIRST ANGEL'S MESSAGE; PURIFIED; WAY  
HOLY PLACE; RIGHTEOUSNESS; SECOND ANGEL'S MESSAGE; MADE WHITE; TRUTH  
MOST HOLY PLACE; JUDGMENT; THIRD ANGEL'S MESSAGE; TRIED; LIFE**

**JUSTIFICATION; COURTYARD; SIN; FIRST MESSAGE; PURIFIED; WAY  
SANCTIFICATION; HOLY PLACE; RIGHTEOUSNESS; SECOND MESSAGE; MADE WHITE; TRUTH  
GLORIFICATION; MOST HOLY PLACE; JUDGMENT; THIRD MESSAGE; TRIED; LIFE**

#### **TURNING POINTS**

**“There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done.** His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

**“There are periods which are turning points in the history of nations and of the church.** In the providence of God, when **these different crises arrive, the light for that time is given.** If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement.”** *Bible Echo*, August 26, 1895.

#### **THE TURNING POINT OF JUDAS**

**“Christ’s discourse in the synagogue concerning the bread of life was the turning point in the history of Judas.** He heard the words, ‘Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.’ **John 6:53.** He saw that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch.

“From **that time** he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. **All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness.** He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. **Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed.** His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to **which of them should be greatest was generally excited by Judas.**” *The Desire of Ages*, 719.

#### FIRST TEST REJECTED

“The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus **a door was opened** through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, **he rose from the table, and went to the palace of the high priest, where he found the council assembled.** He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Savior.

“**In spirit and practice many resemble Judas.** As long as there is silence in regard to the plague-spot in their character, no open enmity is seen; but when they are reproved, bitterness fills their hearts.” *Youth Instructor*, July 12, 1900.

#### THE SECOND TEST

“Before the Passover Judas had met **a second time** with the priests and scribes, and had **closed the contract to deliver Jesus into their hands.** . . . Judas was now offended at Christ’s act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel’s king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. **He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord.**” *The Desire of Ages*, 645.

#### THE FINAL DECISION

“In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. ‘Then said Jesus unto him, **That thou doest, do quickly.** . . . He then having received the sop went immediately out: and **it was night.**’ Night it was to the traitor as he turned away from Christ into the outer darkness.



“Until **this step was taken, Judas had not passed beyond the possibility of repentance.** But when he left the presence of his Lord and his fellow disciples, **the final decision** had been made. **He had passed the boundary line.**

“Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor’s heart, Christ gave to Judas **the final, convincing evidence of His divinity.** This was to the false disciple **the last call to repentance.** No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

“In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship.** ‘**I tell you before it come,**’ He said, ‘**that, when it is come to pass, ye may believe that I AM.**’ Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not **divine foresight,** and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ’s true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer.” *The Desire of Ages*, 653–655.

#### REVEALED IN HIS TIME

2 Thessalonians 2:6–8

#### THE MYSTERY OF INIQUITY DOTH ALREADY WORK

“But Judas had opened the door of his heart, the chambers of his mind, to the temptations of Satan. And the enemy sowed in his heart and mind **the seed which he communicated to his brethren.** The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be **a channel of darkness to the other disciples in the time of test and trial that was soon to come,** and that was even then upon them. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called **Judas a devil.**” *Review and Herald*, November 16, 1897.

“Satan is busily laying his plans for the last mighty conflict, when all will take sides. . . .

“Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. Look in imagination at the vast multitudes worshipping at Satan’s altar. Listen to the music, to the language, **called higher education.** But what does God declare it?—**The mystery of iniquity.**” *Pamphlets*, 004, 11.



### A FALLING AWAY FIRST

“**In falling**, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus.” *The Desire of Ages*, 718–722.

### THE MAN OF SIN REVEALED

“That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last.” *The Desire of Ages*, 738.

### FIRST FRUITS

Revelation 14:1–5; 15:2, 3

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

### WAVE OFFERING

Leviticus 23:16–17

### AN ENSIGN

**Ensign:** a *flag*; also a *sail*; by implication a *flagstaff*; generally a *signal*; figuratively a *token*: - banner, pole, sail, (en-) sign, standard.

The Ensign is Lifted Up—Isaiah 5:26; Isaiah 18:3; The Flock of His People—Zechariah 9:16; Ye Would Not—Isaiah 30:16–17; The Final Gathering—Isaiah 11:10–16 Outcasts—Psalms 147:2, 3; Others—Isaiah 56:8; John 10:27, 16 Purging the Rebels—Ezekiel 20:33–38

“The angel, the mighty angel from heaven, is to lighten the earth with his glory, while he cries mightily with a loud voice, ‘Babylon the great is fallen, is fallen’ (Revelation 18:2). Oh, how I wish the church to **arise and shine** because **the glory of the Lord has risen upon her.**” *Manuscript Releases*, volume 14, 286, 287.

### CROWNS TAKEN

“When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void his law, **others will come in to fill their place**, and take their crown.” *Review and Herald*, June 15, 1897.

### THE LINE IS DRAWN

“None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of ‘the third angel’** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast.” *Signs of the Times*, November 8, 1899.

### THE TIME OF THEIR VISITATION

“Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. **The time of God’s destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter.**” *Testimonies*, volume 9, 97.

### THE TIME OF VISITATION

“The Jews misinterpreted and misapplied the word of God, and **they knew not the time of their visitation. The years of the ministry of Christ and His apostles,—the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord’s messengers.**” *The Desire of Ages*, 234–235.

“This is what has been presented to me—that we are asleep, and do not **know the time of our visitation.** But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.” *Manuscript Releases*, volume 21, 436–438.

### A SANCTIFIED MINISTRY

“The great issue near at hand will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.” *Selected Messages*, book 3, 385.

Isaiah 66:3–5

### THE VERY LAST DECEPTION

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. **The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.** ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.

“**There will be** a hatred kindled against the *Testimonies* which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his **delusions** if the warnings and reproofs and counsels of the Spirit of God are heeded.” *Selected Messages*, book 1, 48.

### DELUSIONS

“One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light:** ‘They are not afflicted and astonished because of their moral and spiritual condition.’ Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions,** and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ **‘God shall send them strong delusion, that they should believe a lie,’ because they received not the love of the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’** Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth**, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.’” *Testimonies*, volume 8, 249–250.

#### HARVEST AND VINTAGE

“Every seventh year special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seedtime, which followed the ingathering, the people were not to sow; they should not dress the vineyard in the spring; and they must expect neither harvest nor vintage.” *Patriarchs and Prophets*, 531.

Leviticus 26:5

“Under the Jewish system the people were taught to cherish a spirit of liberality both in sustaining the cause of God and in supplying the wants of the needy. For special occasions there were freewill offerings. **At the harvest and the vintage, the first fruits of the field**—corn, wine, and oil—were consecrated as an offering to the Lord. . . . The first fruits were to be presented before the Lord at the sanctuary and were then devoted to the use of the priests.” *Acts of the Apostles*, 336.

#### THE FIRST FRUITS

“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. . . .

“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.” *Desire of Ages*, 785, 786.

“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.

#### **TWELVE AND SEVENTY**

“As He had sent out the twelve, so He ‘appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come.’ Luke 10:1, R. V. These disciples had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of intimate association with Him, and direct personal instruction. Now this larger number also were to go forth on a separate mission.

“The directions to the seventy were similar to those that had been given to the twelve; but the command to the twelve, not to enter into any city of the Gentiles or of the Samaritans, was not given to the seventy. Though Christ had just been repulsed by the Samaritans, His love toward them was unchanged. When the seventy went forth in His name, they visited, first of all, the cities of Samaria.” *Desire of Ages*, 488.

#### **PRIESTS & LEVITES**

2 Chronicles 29 (15–17)

#### **THE OUTER COURT**

Revelation 11:2

“In the temple at Jerusalem a low wall separated the outer court from all other portions of the sacred building. Upon this wall were inscriptions in different languages, stating that none but Jews were allowed to pass this boundary. Had a Gentile presumed to enter the inner enclosure, he would have desecrated the temple, and would have paid the penalty with his life. But Jesus, the originator of the temple and its service, drew the Gentiles to Him by the tie of human sympathy, while His divine grace brought to them the salvation which the Jews rejected.” *Desire of Ages*, 193.

“Christ might have occupied the highest place among the teachers of the Jewish nation, but He preferred rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might hear the words of truth. By the sea, on the mountainside, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words.” *Ministry of Healing*, 20.

#### **BUDDING OF THE HORN OF DAVID**

Ezekiel 29:17–21; 1 Samuel 16:13; Psalm 132; Revelation 1:20; Isaiah 62:1–7

#### **LOUD CRY MEANS INCREASING POWER**

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, **meaning with increasing power**, as we approach the great final test.” *Manuscript Releases*, volume 10, 315.

#### **PROGRESSIVE MANIFESTATION OF THE POWER OF GOD—DAVID’S FOUR ANOINTING’S**

**First:** 1 Samuel 16 (**ToE/1989**) The Spirit leaves Saul comes upon David—Daniel 12:3, 4, 9, 10; 1989; Begins a time of a noise (David’s harp), and a shaking (Saul’s hatred) Ezekiel 37:7, 8; Daniel 11:40–45

**Second:** 2 Samuel 1:1; 2:1–4 (**9/11**) Saul dies; David anointed as king of Judah

“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.

David reigns in Hebron 7 or 7 ½ years—2 Samuel 2:11; 5:5; 1 Kings 2:11; 1 Chronicles 3:4; 29:27

**Third:** 2 Samuel 5:1–7, 17–25 (**M/C**) David takes Jerusalem; reigns 33 years at Jerusalem; image of the beast test illustrated

Verse 17: Rephaim: valley of giants, to make whole, to mend, to cure (two sticks coming together) Verse 19: the Inquiry Verse 20: Baalperazim: the broken husband (marriage issue) Verse 21: burn their images (image test) Verse 22: Philistines gather second time in valley of Rephaim (verse 18) (the doubling) Verse 23, 24: David’s second inquiry; the mulberry trees: weeping (weeping for Tammuz) Verse 25: Geba: the cup (cup is full at Sunday law) Gazor: portion cut off (probation closes) 1 Chronicles 14:17—same historical narrative, but here the image of the beast test spreads and is recognized by all lands

**Fourth:** 2 Samuel 12:20 (**S/L**)

#### **INCREASE OF POWER**

1 Chronicles 11:3, 9

## PENTECOST WAS A PROGRESSIVE MANIFESTATION OF GOD'S POWER

“It is with an earnest longing that I look forward to the time when **the events of the day of Pentecost** shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

“**God can breathe new life into every soul** that sincerely desires to serve Him (**Ezekiel 37**), and can **touch the lips with a live coal from off the altar (Isaiah 6)**, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. **The stammering tongue will be unloosed (Isaiah 28)**, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to **cleans the soul temple from every defilement (Malachi 3:1–4)**, and to maintain such a close connection with Him that they may be partakers of **the latter rain when it shall be poured out (Revelation 18)**.” *Review and Herald*, July 20, 1886.

## THRESHING

Daniel 2:44, 45; Isaiah 41:8–16; Jeremiah 51:33

## THE CHURCH TRIUMPHANT

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord’s army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: ‘Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.’

“The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, ‘as when a standardbearer fainteth.’ Isaiah 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ’s soldiers planted His banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle and sending support to His soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as He led them on step by step, conquering and to conquer.

“At last the victory was gained. The army following the banner with the inscription, ‘The commandments of God, and the faith of Jesus,’ was gloriously **triumphant**. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established.

“**Now the church is militant**. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won.” *Testimonies*, volume 8, 41, 42.

“Has God no living church? **He has a church, but it is the church militant, not the church triumphant.** We are sorry that there are defective members, that there are tares amid the wheat. Jesus said: ‘The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together **first the tares,** and bind them in bundles to burn them: but gather the wheat into my barn.’” *Testimonies to Ministers*, 45.

“The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be **sifted out—the chaff separated from the precious wheat.** This is a terrible ordeal, but nevertheless it must take place.” *Selected Messages*, book 2, 380.

#### THE THIRD ANGEL

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his word, 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.**’” *Manuscript Releases*, volume 5, 425.

#### THE CLEAVER

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By **the mighty cleaver of truth, the messages of the first, second, and third angels,** He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.” *Testimonies*, volume 5, 455.

Daniel 2:45

“The Jewish Temple was built of hewn stones, and at great expense of time and money and labor these stones were **cut out of the mountain** and fitted for their places in the building before they were collected together, so that when the building was completed there was not the sound of an ax or hammer heard in its upbuilding. The **stones** which are in God’s sacred temple are not collected from the mountains of Judea but gathered from the nations, kindreds and tongues and people. They are not lifeless material that must be prepared with hammer and chisel, but **living stones** which emit light. **The great cleaver of truth** has taken them from the quarry of the world and placed them under the hand of the great Master Builder, the Lord of the temple, and He is polishing them in His workshop, which is this world, that all the rough edges and crookedness may be removed and they hammered and chiseled and squared by the truth of God, polished and refined, ready to fill their place in God’s spiritual temple, that they may grow up a holy temple for God.

“Now we are in the workshop of God, and the process is going on in these hours of probation to fit us for the glorious temple. We cannot now be indifferent and negligent and careless, and refuse to depart from sin, but we must be dying to our defects of character and expect to become pure and holy and fashioned in character after the similitude of a palace. When Christ shall come, it is then . . . too late to obtain a holy character. Now is **the day of preparation**; now is the time when we can have our defects removed; now is the time when our sins must go beforehand to judgment, be confessed and repented of and pardon written off against our names.” *Upward Look*, 373.

#### DIVINE INSTITUTIONS

“**In the time of the end every divine institution is to be restored.** The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in **building up the waste places**. They are to be repairers of the breach, restorers of paths to dwell in. See verse 12.” *Prophets and Kings*, 677, 678.

“In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. **So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel.** To Christ ‘give all the prophets witness.’ Acts 10:43. From the promise given to Adam, down through the patriarchal line and the legal economy, heaven’s glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice Christ’s death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt.” *The Desire of Ages*, 211.

“When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. ‘Because of the hardness of your hearts,’ He said, Moses ‘suffered you to put away your wives: but from the beginning it was not so.’ Matthew 19:8. He referred them to the blessed days of Eden, when God pronounced all things ‘very good.’ **Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity.** Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall ‘leave his father and his mother, and shall cleave unto his wife: and they shall be one’ (Genesis 2:24), He enunciated the law of marriage for all the children of Adam to the close of time. That which the Eternal Father Himself had pronounced good was the law of highest blessing and development for man.” *Thoughts from the Mount of Blessing*, 64.



## THE TEMPLE CLEANSED

“I have been shown in regard to the individuals mentioned that God loves them and would save them **if they would be saved in His appointed way.** ‘And **He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.**’ **This is the process, the refining, purifying process, which is to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed.** Our trials are all necessary to bring us close to our heavenly Father, in obedience to His will, that we may offer to the Lord an offering in righteousness. To each whose name is here mentioned, God has given capabilities, talents to improve. You each need a new and living experience in the divine life in order to do the will of God. No amount of past experience will suffice for the present nor strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious.” *Testimonies*, volume 3, 541.

## PREPARATION DAY

“**This is the day of the Lord’s preparation.** He says: ‘Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.’ **The great work from which the mind should not be diverted,** is the consideration of our safety in the sight of God. **The storm is coming,** relentless in its fury. Are we prepared to meet it? Are our feet on the Rock of Ages? Are we one with Christ, as he is one with the Father?” *Review and Herald*, December 27, 1898.

## 9/11

“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.

## THE WATCHMAN AND THE TRUMPET

“The voice of the true watchman needs now to be heard all along the line, ‘The morning cometh, and also the night.’ **The trumpet must give a certain sound,** for we are in **the great day of the Lord’s preparation.**” *Evangelism*, 218.

## A WORK IN HEAVEN AND ON EARTH

“Brethren, to whom the truths of God’s word have been opened, what part will you act in the closing scenes of this world’s history? Are you awake to these solemn realities? Do you realize **the grand work of preparation that is going on in heaven and on earth**? Let all who have received the light, **who have had the opportunity of reading and hearing the prophecy**, take heed to those things that are written therein; ‘for the time is at hand.’ Let none now tamper with sin, the source of every misery in our world. No longer remain in lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know that you are fully on the Lord’s side. Let the inquiry go forth from sincere hearts and trembling lips, ‘Who shall be able to stand?’ Have you, in **these last precious hours of probation**, been putting the very best material into your character-building? Have you been **purifying your souls** from every stain? Have you **followed the light**? Have your **works corresponded to your profession of faith**? Is the softening, subduing influence of the grace of God working upon you? Have you hearts that can feel, **eyes that can see, ears that can hear**?” *General Conference Bulletin*, July 1, 1902.

## THE KEY

“The subject of **the sanctuary was the key** which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God’s hand had directed the great advent movement and revealing present duty as **it brought to light the position and work of His people**. . . . Light from the sanctuary illumined **the past, the present, and the future**. They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. Begotten ‘again unto a lively hope,’ they rejoiced ‘with joy unspeakable and full of glory.’

“Both the prophecy of **Daniel 8:14**, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed,’ and the first angel’s message, ‘Fear God, and give glory to Him; for the hour of His judgment is come,’ pointed to Christ’s ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.

“Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: ‘I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came’—not to the earth, but—‘to the Ancient of Days, and they brought Him near before Him.’ **Daniel 7:13**.

“This coming is foretold also by the prophet Malachi: ‘The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.’ **Malachi 3:1**. The coming of the Lord to His temple was sudden, unexpected, to His people. **They were not looking for Him there**. They expected Him

to come to earth, ‘in flaming fire taking vengeance on them that know not God, and that obey not the gospel.’ 2 Thessalonians 1:8.

“But the people were not yet ready to meet their Lord. **There was still a work of preparation to be accomplished for them.** Light was to be given, **directing their minds to the temple of God in heaven;** and as they should by faith follow their High Priest in His ministration there, **new duties would be revealed. Another message of warning and instruction was to be given to the church.**

“Says the prophet: ‘Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and **He shall purify the sons of Levi,** and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ **Malachi 3:2, 3.** Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while **the sins of penitent believers are being removed** from the sanctuary, there is to be **a special work of purification, of putting away of sin, among God’s people upon earth.** This work is more clearly presented in the messages of **Revelation 14.**

“When **this work shall have been accomplished,** the followers of Christ will be ready for His appearing. ‘**Then** shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.’ **Malachi 3:4.** **Then** the church which our Lord at His coming is to receive to Himself will be a ‘glorious church, not having spot, or wrinkle, or any such thing.’ Ephesians 5:27. Then she will look ‘forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.’ Song of Solomon 6:10. . . .

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 423–426.

“In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the investigative Judgment. The cases of the righteous dead have been passing in review before God. **When** that work shall be completed, **judgment is to be pronounced upon the living.** How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and **blotted out.** Will any less be required of us in this antitypical Day of Atonement, when Christ in the Sanctuary above is pleading in behalf of his people, and the final, irrevocable decision is to be pronounced upon every case?

“What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scripture, that we may know where we are in this world’s history? Shall we not become intelligent in regard to **the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward?** If we have any regard for our souls’ salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, **that they may be blotted out.**

“We must no longer remain upon the enchanted ground. We are fast approaching **the close of our probation.** Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

“**Let the church arise, and repent of her back-slidings** before God. Let the watchmen **awake, and give the trumpet a certain sound.** It is **a definite warning that we have to proclaim.** God commands his servants, ‘Cry aloud, spare not, lift up thy voice like a **trumpet, and show my people their transgression, and the house of Jacob their sins.**’ The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must **arouse** to action. The Spirit of God can never come in **until she prepares the way.** There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

“The work is before us; will we engage in it? We must work fast, we must go steadily forward. **We must be preparing for the great day of the Lord.**” *Review and Herald*, March 22, 1887.

#### THE WATCHMAN AND THE TRUMPET

“The voice of the true watchman needs now to be heard all along the line, ‘The morning cometh, and also the night.’ **The trumpet must give a certain sound, for we are in the great day of the Lord’s preparation.**” *Evangelism*, 218.

“Again, the command is given: ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’ It is not the wicked world, but **those whom the Lord designates as ‘my people,’ that are to be reprovved for their transgressions.** He declares further: ‘Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God.’ Isaiah 58:1, 2. Here is brought to view **a class who think themselves righteous and appear to manifest great interest in the service of God;** but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.” *The Great Controversy*, 452.

### OPENING THE TEMPLE

“We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God’s glory. I saw an angel flying swiftly to me. He quickly carried me from the earth to the Holy City. In the city I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the holy, Jesus raised the second veil and I passed into the holy of holies.

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints’ prayers came up to Him, the incense in the censer would smoke, and He would offer up their prayers with the smoke of the incense to His Father. In the ark was the golden pot of manna, Aaron’s rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the Ten Commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God’s holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws.” *Early Writings*, 32, 33.

### THE THREE-FOLD MIRACLE

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

“After leaving the wilderness of Sin, the children of Israel encamped in Rephidim [**refresh**], where there was no water. Again they distrusted the providence of God, and such was their blindness and presumption that they now came boldly up to Moses with the demand, ‘Give us water, that we may drink!’ His patience failed not. ‘Why chide ye with me?’ he said, ‘Wherefore do ye tempt the Lord?’ ‘Wherefore is this,’ they cried, ‘that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?’

“Thus they began again to reason from the promptings of their own natural heart. The pillar of cloud seemed to them a fearful mystery, and as to that man Moses, who was he, and what object had he in attempting to lead them out of Egypt? They even accused him of designing to kill them and their children with privations and hardships, and then enriching himself with their possessions. But Moses prayed earnestly, and the Lord directed him to take the elders of Israel, and the rod wherewith he smote the river, and to go on before the people. And ‘Behold,’ says the Lord, ‘I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink.’ He did so, and the water gushed out in such abundance as to satisfy their thirst.

“The cloud of glory rested directly before the rock. Had that cloud been removed, the people would have been destroyed by the brightness of the glory. Christ would have been revealed in his glorious form standing by the rock. But as it was, the glory of the Lord was seen by all the congregation who stood at a distance.

“Here we see the matchless mercy of Jesus Christ displayed. Instead of commanding Moses to lift up his rod and call down some terrible plague upon the wicked leaders in this murmuring, as he had done upon the Egyptian leaders, he was simply told to take some of the leading men of Israel to be eye-witnesses of a miracle which Christ himself would perform for their deliverance.

“It was Moses who ‘clave the rocks in the wilderness, and gave them drink as out of the great depths,’ who ‘brought streams also out of the rock, and caused waters to run down like rivers.’ It was he who smote the rock, but it was Christ who stood beside him and caused the life-giving water to flow.

“In their thirst, the people had tempted God, saying, ‘Is the Lord among us, or not?’ If God has brought us here, why does he not give us water as well as bread? That if showed criminal unbelief, and Moses feared that the judgments of God would rest upon them for their sin. And he called the name of the place Massah, temptation, and Meribah, chiding, as a memorial of their wicked murmurings.” *Sings of the Times*, April 15., 1880.

1 Samuel 2:27–3:21; Deuteronomy 18; Acts 2, 3

### **RAISING A PRIESTHOOD**

“As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, ‘Take away the filthy garments,’ and the encouraging words are spoken, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ Zechariah 3:4. The spotless robe of Christ’s righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb’s book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon’s roar. Now they are eternally secure from the tempter’s devices. Their sins are transferred to the originator of sin. A ‘fair miter’ is set upon their heads.

“While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father’s name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. ‘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. And in their mouth was found no guile: for they are without fault before the throne of God.’ Revelation 14:4, 5.

“Now is reached the complete fulfillment of the words of the Angel: ‘Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch.’ Zechariah 3:8. Christ is **revealed** as the Redeemer and Deliverer of His people. Now indeed are the remnant ‘men wondered at,’ as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. ‘In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem.’ Isaiah 4:2, 3.” *Prophets and Kings*, 591, 592.

“‘A fair miter’ is set upon their heads. **They are to be as kings and priests unto God.** While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father’s name written in their foreheads.” *Testimonies*, volume 5, 276.

“The great issue near at hand will weed out those whom God has not appointed and He will have **a pure, true, sanctified ministry** prepared for the latter rain.” *Selected Messages*, book 3, 385.

Isaiah 61, 62; 1 Peter 2:1–10

“The high priest cannot defend himself or his people from Satan’s accusations. He does not claim that Israel is free from fault. In filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, and relying upon the mercy of a sin-pardoning Redeemer. In faith he claims the promises of God.

“Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people, declaring, ‘The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?’ Verse 2. Long had Israel remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction, but God had now set His hand to bring them forth.

“**As the intercession** of Joshua is accepted, the command is given, ‘Take away the filthy garments from him;’ and to Joshua the Angel says, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ ‘So they set a fair miter upon his head, and clothed him with garments.’ Verses 4, 5. His own sins and those of his people were pardoned. Israel was clothed with ‘change of raiment’—the righteousness of Christ imputed to them. The miter placed upon Joshua’s head was such as was worn by the priests, and bore the inscription, ‘Holiness to the Lord’ (Exodus 28:36), signifying that notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary.

“The Angel now declared to Joshua: ‘Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.’ Zechariah 3:7. If obedient, he should be honored as the judge, or ruler, over the temple and all its services; he should walk among attending angels, even in this life; and at last he should join the glorified throng around the throne of God.” *Prophets and Kings*, 583–585.

“**As the intercession** of Joshua is accepted, the command is given, ‘Take away the filthy garments from him,’ and to Joshua the Angel declares, ‘Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.’ ‘So they set a fair miter upon his head, and clothed him with garments.’ His own sins and those of his people were pardoned. Israel were clothed with ‘change of raiment’—the righteousness of Christ imputed to them. The miter placed upon Joshua’s head was such as was worn by the priests and bore the inscription, ‘Holiness to the Lord,’ signifying that, notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary.

“After thus solemnly **investing him with the dignity of the priesthood** the Angel declared: ‘Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.’ He would be honored as the judge or ruler over the temple and all its services; he should walk among attending angels, even in this life, and should at last join the glorified throng around the throne of God.” *Testimonies*, volume 5, 469.

Joshua 5

## MARAH & THE PROPHETS

Genesis 15, 17, 22