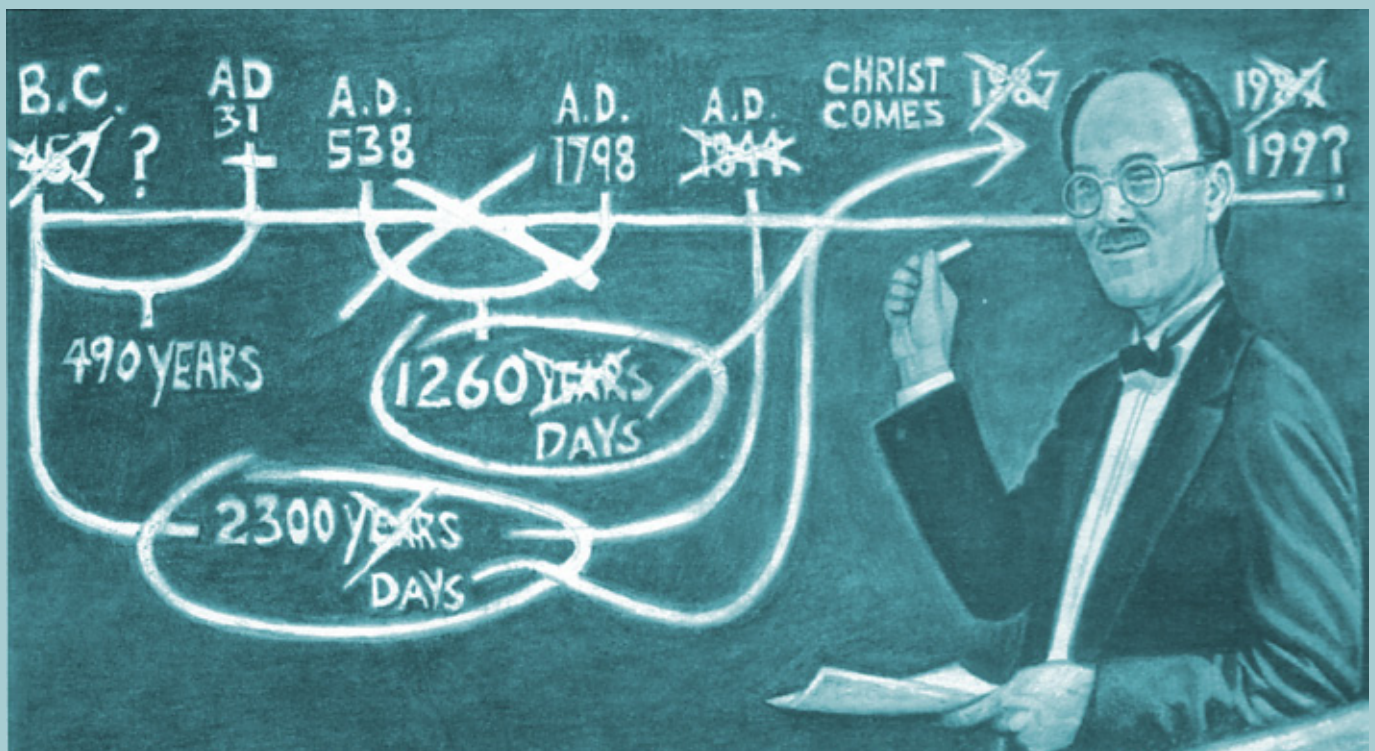


Prophetic

Time Lines



Compiled by Jeff Pippenger





PIP – The Personal is Political - The Personal is Prophetic

PIP

Mission Statement **PIP:** fin or future-is-now is a self-supporting ministry in Germany. We are Seventh-day Adventists who believe in the importance and relevance of the Religious Awakening of 1840-1844 and desire to see these Truth's renewed within Churches that we belong to, love and support. William Miller, an American Baptist, was the Pioneer of the Advent Movement which spread all over the globe. He studied the Bible word for word and he was given by God, great light from the books of Daniel and Revelation. Because these truths are of the utmost importance for us here at the end of the world, we here at **PIP** want to share the understanding and the writings from that era, using the modern avenues of communication, above all bring them to our fellow believers in the Churches. It was from this "Millerite Movement" that the Seventh-day Adventist Church found its existence. **PIP** is a registered non profit charity.

Mission Statement **Future For America:** The ministry of Future for America is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future – for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, Future for America emphasizes all aspects of the medical missionary work. The "entering wedge" – medical missionary work – must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. Future for America upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Ellen G. White – Abbreviations:

BCL	= Battle Creek Letters	MS	= Manuscript
CM	= Colporteur Ministry	PK	= Prophets and Kings
CW	= Counsels on Writers and Editors	PP	= Patriarchs and Prophets
DA	= The Desire of Ages	RH	= The Review and Herald
Ed	= Education	SG	= Spiritual Gifts, Vol. 1-3
Ev	= Evangelism	SM	= Selected Messages Vol. 1-3
EW	= Early Writings	SP	= The Spirit of Prophecy, Vol. 1-4
FE	= Fundamentals of Christian Education	ST	= The Signs of the Times
FLB	= The Faith I Live By	SW	= The Southern Work
GC	= The Great Controversy	T	= Testimonies for the Church, Vol. 1-9
MCP	= Mind, Character, and Personality, Vol.1-2	TM	= Testimonies to Ministers and Gospel Workers
MR	= Manuscript Releases, Vol 1-21		

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Prophetic Time Lines

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

We are called to be students of prophecy

1. “Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. **As a people we are called individually to be students of prophecy.** We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.” *ST*, 708.2

Prophecy is the foundation of our faith

2. “Ministers should present **the sure word of prophecy as the foundation of the faith of Seventh day Adventists.** The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, „Behold the Lamb of God, which taketh away the sin of the world.“ *Ev*, 196.2

Every prophecy explains another

3. “... Each Gospel is a supplement to the others, **every prophecy an explanation of another**, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. **Every principle in the word of God has its place, every fact its bearing.** And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” *Ed*, 123.3

The Everlasting Gospel is found within the types and symbols of the Bible

4. “The earthly temple is no more. Its mysterious veil has been rent asunder; its sacred vessels have been demolished, and the Jewish people are scattered to every part of the world. But the judgments that fell on that nation **are a symbol of those that will fall on all who, like Jerusalem, know not the time of their visitation.** Let not man mock the ancient Jewish economy, of which Christ was the Originator, and the One to whom the types and shadows pointed. **In these types and shadows is revealed the everlasting Gospel.**

The idea that the Old Testament no longer possesses vital interest because the New Testament has been written, is an idea fatal to the soul of him who believes it. **Both the Old**

Testament and the New are necessary. The New Testament does not contain another Gospel, a new religion. It is but the unfolding of the Old. **The past ages are of peculiar value to us;** and those who are ignorant of the Scriptures, and of the power of God as manifest in the history of His people, understand but dimly the manner of His working.” *ST*, January 13, 1898.5

Circumstances, the giving of prophecy and the events must be considered

5. “... **The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed,** as to teach that the human agent is to be kept out of sight, hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read the book of Daniel. Call up, **point by point,** the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust.” *TM*, 112.2

“**Consider the circumstances** of the Jewish nation when the prophecies of Daniel were given.” *TM*, 113.1

“Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. ‘Blessed is he that readeth, and they that hear the words of this prophecy’, God declares, ‘and keep those things which are written therein: for the time is at hand’ (Rev 1:3). **When we as a people understand what this book means to us, there will be seen among us a great revival.** We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.” *TM*, 113.2

The definition of prophecy

6. “There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order.** They bore the message of time to the people. The truth shone out clearly as the sun at noonday. **Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history. ...**” *2SM*, 102.1

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

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

DRAUGHT, v. t. To draw out; to call forth. [See *Draft*.] *Ibid.*

DRAFT, v. t. To draw the outline; to delineate. *Ibid.*

Prophecy is to be traced on a line



7. “We must have a knowledge of the Scriptures, that we may **trace down the lines of prophecy**, and **understand the specifications given by the prophets**, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness. ...” *RH*, July 31, 1888.6

Prophecy is repeated upon the same prophetic line

8. “Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it the same **line of prophecy** is taken up as in Daniel. **Some prophecies God has repeated**, thus showing that importance must be given to them. **The Lord does not repeat things that are of no great consequence.**” *9MR*, 7.5

History is also repeated – and should be studied

9. “**Study Revelation in connection with Daniel, for history will be repeated.** ...” *Mar*, 30.5

10. “The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old-Testament Scriptures. The **unchangeableness of God** should be clearly seen; the **similarity of his dealings** with his people of the past dispensation and of the present, **should be studied**. Under the inspiration of the Spirit of God, Solomon wrote, ‘That which hath been is now; and that which is to be hath already been; and God requireth that which is past.’ (Ecclesiastics 3:25). In mercy God **repeats** his past dealings. He has given us a record of his dealings in the past. **This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit.** ...” *RH*, April 20, 1897.14

Prophecy has a specific order, “which we must know”

11. “All that God has in prophetic history specified to be **fulfilled in the past** has been, and all that is yet to come **in its order will be**. Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the **students of prophecy** the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know** as we stand on the very threshold of their fulfillment.” *2SM*, 109.1

“In **history and prophecy** the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated.** ...” *2SM*, 109.2

The prophet’s messages, were primarily for our day.

12. “...Each of the ancient prophets spoke **less for their own time than for ours**, so that their prophesying is in force for us. ‘Now all these things happened unto them for **ensamples**: and they are written for our admonition, upon whom the ends of the world are come’ (1 Corinthians 10:11). ‘**Not unto themselves, but unto us** they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into’ (1. Peter 1:12).” *3SM*, 338.1

“...The Bible has accumulated and **bound up together** its treasures for this last generation. **All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.** ...” *3SM*, 339.1

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

The prophets present the same story, though from differing vantage points

13. “The last books of the Old Testament show us workers taken from the laborers in the field. Others were men of high ability and extensive learning, but the Lord gave them visions and messages. These men of the Old Testament spoke of things transpiring in their day, and Daniel, Isaiah, and Ezekiel **not only spoke of things that concerned them as present truth, but their sights reached down to the future, and to what should occur in these last days.**” *3SM*, 419.5

We must identify the waymarks – if we are to guard them

14. “**The great waymarks** of truth, showing us **our bearings in prophetic history**, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. ...” *2SM*, 101.2

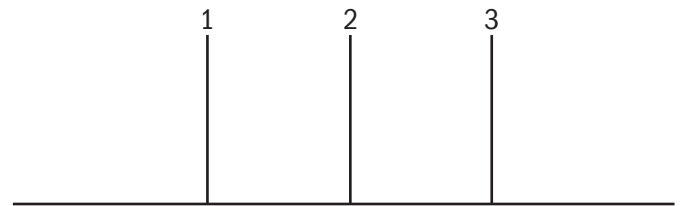
WAYMARK, *n.* [*way* and *mark.*] A mark to guide in traveling. “Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these they cities.” Jeremiah 31:21. *Webster’s 1828 Dictionary.*

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

The three messages are waymarks which have been specifically located

15. “The proclamation of the first, second, and third angels’ messages has been **located** by the word of Inspiration. **Not a peg or pin is to be removed.** No human authority has any more right to change **the location** of these messages than to substitute the New Testament for the Old. ...” *CW*, 26.2

The three messages have been located historically (1843-1844). We are to repeat the proclamation – showing “their order”; and how prophecy brings us to the third message; and waymarks – by the use of a prophetic time line.



There cannot be a Third without a First and Second

16. “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.**” *CW*, 26.2

The Prophetic Pattern

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” Amos 3,7

Diligent students of prophecy will be rewarded

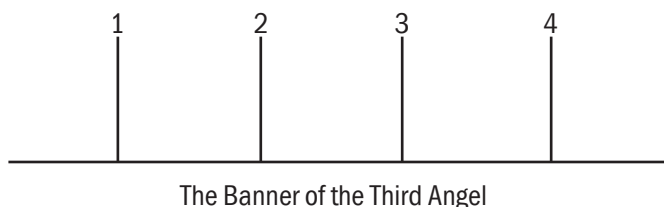
17. “The Bible is to be our guidebook, and **instead of** consulting the wisdom of men, and accepting as divine truth the assertions of finite mortals, **we should search the sure word of prophecy.** God has spoken, and his word is reliable, and we must rest our faith upon a ‘Thus saith the Lord’. God would have us **study the events that are taking place around us, and compare them with the predictions of his word,** in order that we may understand that we are living in the last days. We want our Bibles, and we want to know what is written therein. **The diligent student of prophecy will be rewarded** with clear revelations of truth, for Jesus said, ‘Thy word is truth.’ (John 17:17).” *ST*, October 1, 1894.8

Prophecy is the ground of our faith

18. “**The Word of God, just as it reads, is the ground of our faith. That Word is the sure word of prophecy, and it demands implicit faith from all who claim to believe it.** It is authoritative, containing in itself the proof of its divine origin. ‘We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty.’ (2. Peter 1:16). ‘He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.’ (John 3:36).” *ST*, June 2, 1898.8

The pattern of prophecy

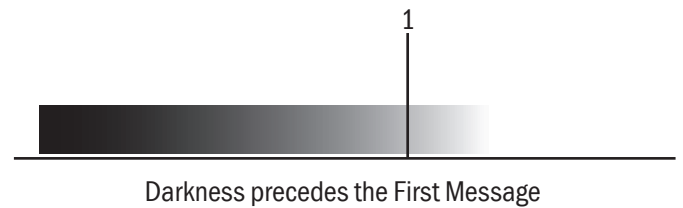
19. “Prophecy has been fulfilling, **line upon line. The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. ...**” *2SM*, 114.2



“... The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, **will appear the truths of ancient prophecy;** we shall be assured that

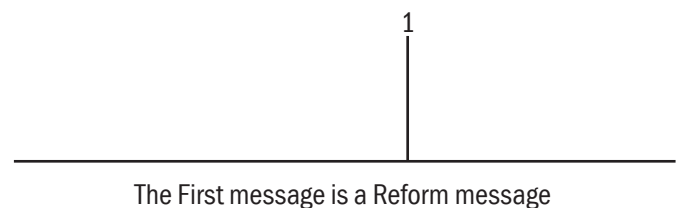
men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit’s utterances through the prophets. These messages were given, **not for those that uttered the prophecies,** but **for us** who are living amid the scenes of their fulfillment.” *2SM*, 114.2

Spiritual Darkness precedes Reformation



20. “... **He [William Miller] could see hypocrisy, darkness, and death everywhere.** His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.” *EW*, 229.2

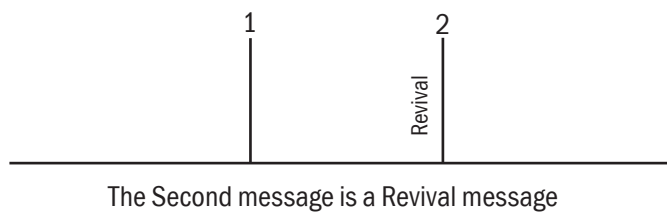
The First message is a Reform message



21. “Thousands were led to embrace **the truth preached by William Miller,** and servants of God were raised up **in the spirit and power of Elijah** to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backsliding, and with bitter tears of repentance and deep agony of soul, humbled themselves before God.

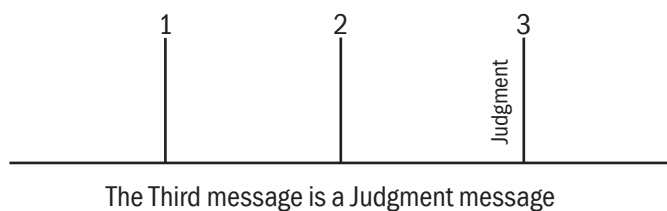
And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to Him, for the hour of His judgment is come.' (Rev 14:7)." *EW*, 233.1

The Second message is a Revival message



22. "Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. ..." *GC88*, 400.2

The Third message is a Judgment message



23. "...The prophecies present a **succession of events leading down to the opening of the judgment**. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a **message concerning the judgment** be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased'. (Daniel 12:4)." *GC88*, 355.3

Disappointment follows the Third message

24. "Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning, **they suffered disappointment**." *GC88*, 351.2

The Third message begins a work of Restoration

25. "I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah. **The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time**. It is a work of His own appointment. We are not left in doubt as to where the message applies, and the time of its marked fulfillment, for we read: 'They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.' Verse 12. God's memorial, the seventh-day Sabbath, the sign of His work in creating the world, has been displaced by the man of sin. **God's people have a special work to do in repairing the breach** that has been made in His law; and the nearer we approach the end, the more urgent this work becomes. All who love God will show that they bear His sign by keeping His commandments. They are **the restorers** of paths to dwell in. The Lord says: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth.' Verses 13-14. Thus genuine medical missionary work is bound up inseparably with the keeping of God's commandments, of which the Sabbath is especially mentioned, since it is the great memorial of God's creative work. Its observance is bound up with the **work of restoring the moral image of God in man**. This is the ministry which God's people are to carry forward at this time. This ministry, rightly performed, will bring rich blessings to the church." *6T*, 265.2

After the Third message, "evils creep in"

26. "Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.

But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith. . . . Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!" *Ev*, 695.3

The Fourth message repeats the Second message's call out of Babylon

27. "Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, 'Babylon the great **is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' (Revelation 18:2). **The message of the fall of Babylon, as given by the second angel, is repeated**, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a **loud cry**. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message." *FLB*, 335.4

The Loud Cry joins the Third message as did the Midnight Cry join the Second message

28. "Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.' (Rev. 18:4-5). **This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844.** The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom." *EW*, 277.2

The Second and Fourth are Cleansing messages

29. "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)." *2SM*, 118.2

The Second and Fourth are testing messages which purify the church

30. "God's love for His church is infinite. His care over His heritage is unceasing. **He suffers no affliction to come upon the church but such as is essential for her purification**, her present and eternal good. **He will purify His church even as He purified the temple at the beginning and close of His ministry on earth.** All that He brings upon the church in **test and trial** comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled. ..." *9T*, 228.2

The parable of the Ten Virgins is repeated in the Fourth message

31. "When the third angel's message is preached as it should be, **power attends its proclamation**, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. ..." *RH*, August 19, 1890.3

The Second and Fourth are messages empowered by the Holy Spirit

32. "The angel who unites in the proclamation of the third message is to lighten the whole earth with his glory. **A work of world-wide extent and unwonted power is here brought to view.** The Advent movement of 1840-44 was **a glorious manifestation of the power of God**; the first message was carried to every missionary station in the world, and in this country there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the loud cry of the third message. The work will be similar to that of the day of Pentecost. ..." *4SP*, 429.2

Confirming the Prophetic Pattern

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

We should be earnest students of prophecy

33. “We should be **earnest students of prophecy**; we should not rest until we become intelligent in regard to the subject of the sanctuary, which is brought out in the visions of Daniel and John. **This subject sheds great light on our present position and work**, and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the most holy apartment of the heavenly sanctuary, and is there performing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel.” *FLB*, 208.2

Prophecy is stronger than miracles

34. “It is **the voice of Christ that speaks through patriarchs and prophets**, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity; **but a stronger proof that He is the world’s Redeemer is found in comparing the prophecies of the Old Testament with the history of the New.**” *DA*, 799.2

How to establish prophetic truth

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

Darkness and captivity precede a Reform message

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

persecution as were the children of Israel held captive in Babylon during the period of the exile.” *PK*, 714.1

Reformation was the condition for deliverance from captivity

37. **Verse 10** “For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. **11** For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. **12** Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. **13** And **ye shall seek me, and find [me], when ye shall search for me with all your heart.** **14** And I will be found of you, saith the LORD: and **I will turn away your captivity**, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.” Jeremiah 29:10-14

Daniel symbolized those who accepted the call for Reformation

38. “Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain - so plain that he understood by these testimonies recorded in books ‘the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem’. (Daniel 9:2).” *PK*, 554.2

“With **faith founded on the sure word of prophecy**, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition **he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.**” *PK*, 554.3

“‘I set my face unto the Lord God’, the prophet declared, **‘to seek by prayer and supplications, with fasting, and sackcloth, and ashes:** and I prayed unto the Lord my God, and made my confession’. (Verses 3-4). Though Daniel had long been in the service of God, and had been spoken of by heaven as ‘greatly beloved’, yet he now appeared before God as a sinner, urging the great need of the people he loved. His prayer was eloquent in its simplicity, and intensely earnest. Hear him pleading:” *PK*, 555.1

Three Decrees begin the 2,300 Days

39. “In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built ‘accord-

ing to the commandment [‘decree’, margin] of Cyrus, and Darius, and Artaxerxes king of Persia. **These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2,300 years.** Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.” *GC1911*, 326.3

The Second Decree is identified as a call out of Babylon

40. “A score or more of years passed by, when a **second decree**, quite as favorable as the first, was issued by Darius Hystaspes, the monarch then ruling. Thus did God in mercy provide another opportunity for the Jews in the Medo-Persian realm to return to the land of their fathers. The Lord foresaw the troublous times that were to follow during the reign of Xerxes, – the Ahasuerus of the book of Esther, – and He not only wrought a change of feeling in the hearts of men in authority, but also **inspired Zechariah to plead** with the exiles to return. *PK*, 598.2

“**Ho, ho**, come forth, and **flee from the land of the north**,’ was the message given the scattered tribes of Israel who had become settled in many lands far from their former home. ‘I have spread you abroad as the four winds of the heaven, saith the Lord. **Deliver thyself, O Zion, that dwellest with the daughter of Babylon.** For thus saith the Lord of hosts; After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.’ Zechariah 2:6-9.” *PK*, 599.1

Disappointment follows the Third Decree

41. “Ezra had expected that a large number would return to Jerusalem, but **the number who responded to the call was disappointingly small.** Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith.” *PK*, 612.2

The Third message begins a work of Restoration

42. “**The spiritual restoration** of which the work carried forward in Nehemiah’s day **was a symbol**, is outlined in the words of Isaiah: ‘They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.’ ‘They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of

the breach, The restorer of paths to dwell in.’ (Isaiah 61:4; 58:12).” *PK*, 677.2

After the Third message, “evils creep in”

43. “Solemnly and publicly the people of Judah had pledged themselves to obey the law of God. But **when the influence of Ezra and Nehemiah was for a time withdrawn**, there were many who departed from the Lord. Nehemiah had returned to Persia. **During his absence from Jerusalem, evils crept in** that threatened to pervert the nation. ...” *PK*, 669.1

44. “This reformation was not permanent. Nehemiah himself, returning from an extended visit to the Persian court, found a sad state of affairs. With characteristic zeal **he sought to purify the church** from its wickedness. ...” *SW*, January 3, 1905.2

Nehemiah secures the Fourth Decree

45. “His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. **He obtained royal letters** to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea, and he obtained, also, a letter to the keeper of the king’s forest in the mountains of Lebanon directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined.” *PK*, 633.2

Nehemiah does a work of cleansing

46. “When Nehemiah learned of this **bold profanation**, he promptly exercised his authority to expel the intruder. ‘It grieved me sore; therefore **I cast forth** all the household stuff of Tobiah out of the chamber. Then I commanded, and they **cleansed the chambers**; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.’ (Nehemiah 13:8-9).” *ST*, January 17, 1884.3

47. **Verse 9** “Then I commanded, and they **cleansed** the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense. ... **14 Remember me**, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.” Nehemiah 13:9.14

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

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

Darkness precedes in the days of Christ

48. “... Before the days of Christ, men asked in vain, ‘What is truth?’ **Darkness covered the earth, and gross darkness the people.** Even Judea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. **Then was a Teacher sent from God**, even Him who was the Way, the Truth, and the Life. ...” *FE*, 238.1

The First message is also an Elijah message

(See also reference #19)

49. “The **experience of the disciples** who preached the ‘gospel of the kingdom’ at the first advent of Christ, **has its counterpart in the experience of those who proclaimed the message of his second advent.** As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand’ (Mark1:15), **so Miller and his associates** proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the Judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2,300 days of Daniel 8:14, of which the seventy weeks form a part. **The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.**” *GC88*, 351.1

The triumphal entry is a Second message – as was the Midnight Cry message

50. “The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. **There went with it an impelling power** that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ’s triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour, and helped to **swell the shout**, ‘Blessed is he that cometh in the name of the Lord!’ (Matthew 21:9). **In like manner** did unbelievers who flocked to the Adventist meetings - some from curiosity, some merely to ridicule - feel the convincing power attending the message, ‘Behold, the Bridegroom cometh!’ (Matthew 25:6).” *4SP*, 250.3

The Cross was a Judgment message

51. “Five hundred years before, the Lord had declared by the prophet Zechariah, ‘Rejoice greatly, O daughter of Zion; **shout**, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.’ (1 Zechariah 9:9). Had the disciples realized **that Christ was going to judgment** and to death, they could not have fulfilled this prophecy.” *GC88*, 405.1

“In like manner, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. **The first and second angels’ messages were given at the right time**, and accomplished the work which God designed to accomplish by them.” *GC88*, 405.2

The Third message [the Cross] was followed by Disappointment

52. “... **As the disciples** were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, **so Adventists** were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and **both**, through their own misapprehension of their message, **suffered disappointment.** ...” *GC88*, 352.3

“Yet God accomplished his own beneficent purpose in permitting the warning of the Judgment to be given just as it was. The great day was at hand, and in his providence the people were brought to the **test** of a definite time, in order to reveal to them what was in their hearts. The message was **designed for the testing and purification** of the church. ...” *GC88*, 353.1

“... The disappointment also, though the result of their own misapprehension of the message which they gave, was to be overruled for good. **It would test the hearts** of those who had professed to receive the warning. ...” *GC88*, 353.2

The Third message begins a work of Restoration

53. “‘In three days I will raise it up.’ (John 2:19). In the Saviour’s death the powers of darkness seemed to prevail, and they exulted in their victory. But from the rent sepulcher of Joseph, Jesus came forth a conqueror. ‘Having spoiled principalities and powers, He made a show of them openly, triumphing over them.’ (Colossians 2:15). By virtue of His death and resurrection He became the minister of the ‘true tabernacle, which the Lord pitched, and not

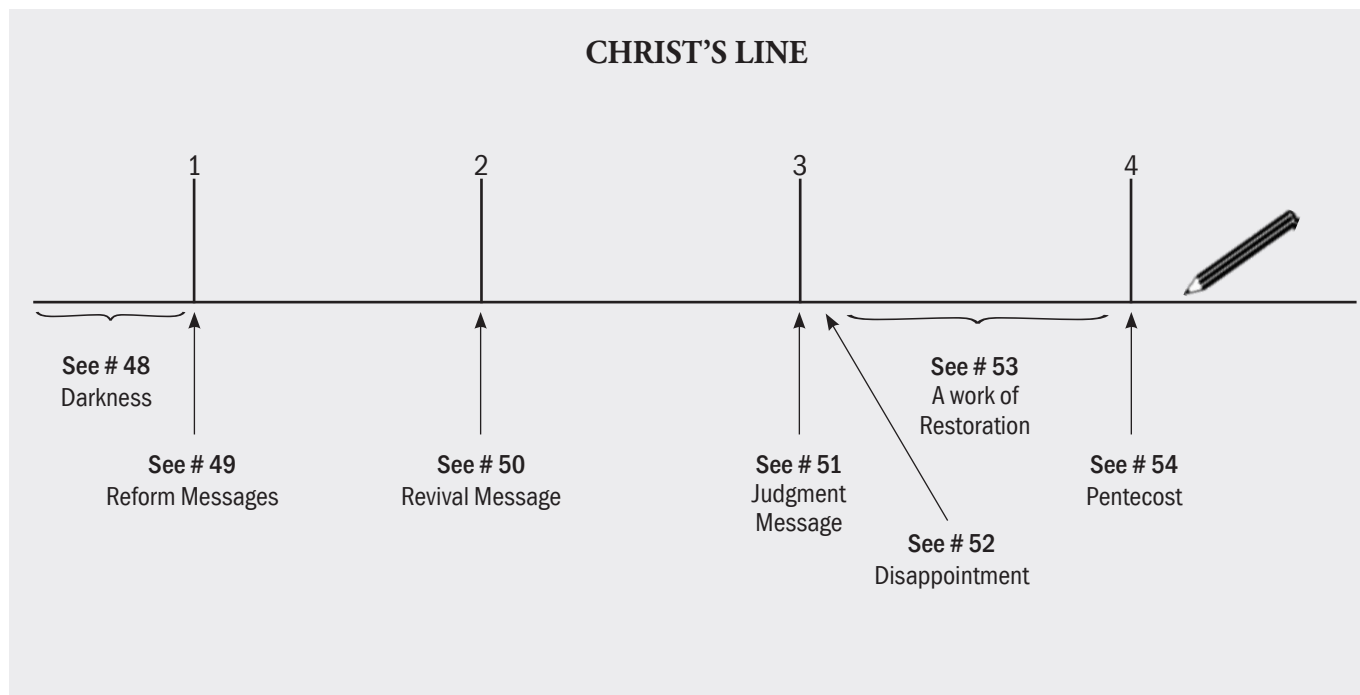
man'. (Hebrews 8:2). **Men reared the Jewish tabernacle; men builded the Jewish temple; but the sanctuary above, of which the earthly was a type, was built by no human architect.** 'Behold the Man whose name is The Branch; ... He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne.' (Zechariah 6:12-13)." *DA*, 165.5

Pentecost was the Fourth message

54. "... When Jesus was about to leave his disciples, he said to them, 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.' (John 14:1-3). 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.' (John 16:7). And what is the special work of the Comforter? 'And when he is come, **he will reprove the world of sin, and of righteousness, and of judgment:** of sin, because they believe not on me; of righteousness,

because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.' (John 16:8-14)." *RH*, January 20, 1891.6

"Would it not be well for the members of the churches to devote some time to earnest prayer, and to the study of the words of Christ concerning the Comforter? Christ sent the Comforter upon his disciples when they were earnestly praying for it, and were as one in their desires and petitions. **'When the day of Pentecost was fully come,** they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' (Acts 2:1-4)." *RH*, January 20, 1891.7



By My Spirit, Saith the Lord

Verse 19 “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: **20** Knowing this first, that **no prophecy of the scripture is of any private interpretation.** **21** For the prophecy came not in old time by the will of man: but holy men of God spake **as they were moved by the Holy Ghost.**” 2. Peter 1:19-21

We need to become students of prophecy

55. “We need to become students of prophecy. We need to labor for every one that possibly can be helped. **Now** while there is opportunity, let us get the light before the people. There will never be a more favorable time for work than this; for the judgments of God are coming upon the earth more and more.” *RH*, March 25, 1909.8

Prophecy is the very strongest evidence for faith

56. “Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But **it was necessary for them to understand the witness borne to Him by the types and prophecies** of the Old Testament. **Upon these their faith must be established.** Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now **He showed from the prophets** that this was **the very strongest evidence for their faith.**” *DA*, 796.4

Sin, Righteousness and Judgment

57. “Concerning the advent of the Holy Spirit, Jesus said, ‘It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.’ (John 16:7). **Now read carefully, that you may discern what is the work of the Holy Spirit.** ‘And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me.’ (John 16:8-9). If they do not believe on Jesus as a personal Saviour, they have no promise of salvation; for it is through faith in Christ alone that there is hope for the lost. ‘Of righteousness, because I go to my Father, and ye see me no more.’ (John 16:10). From the time he ascended to his Father, he has represented man, as his surety and substitute. The Father looks upon the Son in the perfection of his character, as one who has borne the penalty for sin, and has wrought perfect righteousness for the repenting soul, and he is reconciled to all

who believe in Christ as one fully able to save from sin.” *RH*, April 25, 1893.3

“It is essential that we who are fallen through sin, shall put on the robe of Christ’s righteousness which has been prepared for us. The Holy Spirit was to convince ‘of judgment, because the prince of this world is judged.’ (John 16:11). ...” *RH*, April 25, 1893.4

The prophecies lead to Judgment

58. “...The prophecies present a **succession of events leading down to the opening of the judgment.** This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased’. (Daniel 12:4).” *GC88*, 355.3

The foundation and the headstone

59. **Verse 6** “Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit,** saith the LORD of hosts. **7** Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and **he shall bring forth the headstone thereof** with shoutings, crying, Grace, grace unto it. **8** Moreover the word of the LORD came unto me, saying, **9** The hands of **Zerubbabel have laid the foundation of this house;** his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.” Zechariah 4:6-9

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

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

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

The Shaking Time

60. **Verse 21** “Speak to Zerubbabel, governor of Judah, saying, **I will shake the heavens and the earth;** **22** And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. **23** In that day, saith the

Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and **will make thee as a signet**: for **I have chosen thee**, saith the Lord of hosts.” Haggai 2:21-23

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

61. “**We are in the shaking time**, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord’s kingdom must work earnestly for the saving of souls. They must **do their part to bind up the law and seal it among the disciples.**” *RH*, January 22, 1901.9; *CM*, 12.3

62. “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.” *5T*, 214.2

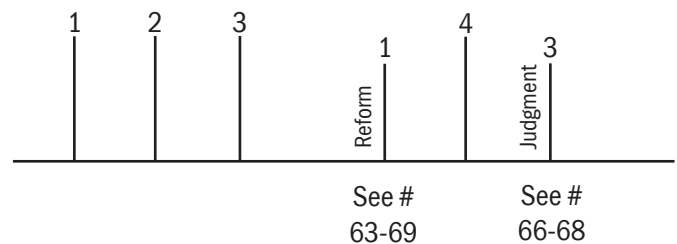
A 2nd Reformation message precedes the Fourth message

63. “Would it not be well for you to **seek the Lord as the disciples sought Him** before the day of Pentecost? After Christ’s ascension, His disciples - men of varied talents and capabilities - assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room ‘all continued with one accord in prayer and supplication’. **They made thorough work of repentance by confessing their own sins.** Upon them was laid no burden to confess one another’s sins. **Settling all differences and alienations**, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time ‘they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’ (Acts 2:4).” *5MR*, 368.1

64. “**A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.** There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But **it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing.** A revival need be

expected only in answer to prayer. While the people are so destitute of God’s Holy Spirit, they cannot appreciate the preaching of the Word; but when the Spirit’s power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God’s Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.” *ISM*, 121.1

65. “**The spirit of true reform will be met in our day as in ancient times.** Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all who guard the interests of Christ’s church. **During Nehemiah’s absence from Jerusalem, evils were introduced which threatened to pervert the nation. The same dangers exist in our time.** If those who have the oversight of the church leave their charge, unconsecrated ones, claiming to believe the truth but having no connection with God, will take advantage of their absence to do much harm. ...” *ST*, January 24, 1884.12



The Fourth message is followed by a Judgment message

66. “The one week – seven years – ended in A.D. 34. Then by the stoning of Stephen the **Jews finally sealed their rejection of the gospel**; the disciples who were scattered abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4), and shortly after, Saul the persecutor was converted and became Paul the apostle to the Gentiles.” *PK*, 699.2

67. “Oh, how precious was this promise, as it was shown to me in vision! ‘I will come in to him, and will sup with him, and he with Me.’ (Rev. 3:20). Oh, the love, the wondrous love of God! After all our lukewarmness and sins He says: ‘Return unto Me, and I will return unto thee, and will heal all thy backslidings.’ This was repeated by the angel a number of times. ‘Return unto Me, and I will return unto thee, and will heal all thy backslidings.’ (Jer. 3:22).” *IT*, 143.3

“Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. **They will glide along**, much after the same man-

ner as before, **and will be spewed out of the mouth of the Lord.** Those only who **zealously repent** will have favor with God.” *IT*, 144.1

68. “On returning from Persia, Nehemiah learned of **the bold profanation*** and took prompt measures to expel the intruder. ‘It grieved me sore’, he declares; ‘therefore **I cast forth all the household stuff of Tobiah out of the chamber.** Then I commanded, and **they cleansed the chambers:** and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.’ (Nehemiah 13:8-8)” *PK*, 670.1

* Compare Reference #27

The time of the Plagues identified

69. “When the Saviour saw in the Jewish people **a nation divorced from God,** He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, **‘Let the plagues loose:** let darkness, destruction, and death come upon the transgressors of my law’. Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, ‘If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes’ (Luke 19,42)?” *RH*, October 8, 1901.15

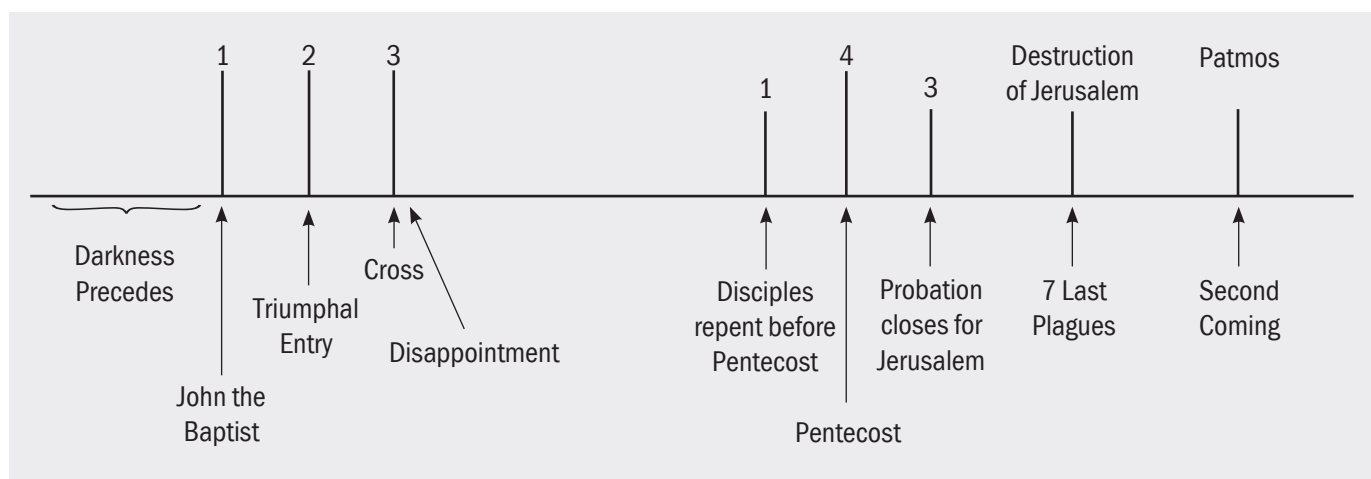
70. “The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem **is to have another fulfillment,** of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold **the doom of a world that has rejected God’s mercy and trampled upon his law.** Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of

the future. The records of the past, - the long procession of tumults, conflicts, and revolutions, the ‘battle of the warrior, with confused noise, and garments rolled in blood’ (Isaiah 9:5), - what are these, in contrast with the terrors of that day **when the restraining Spirit of God shall be wholly withdrawn from the wicked,** no longer to hold in check the outburst of human passion and Satanic wrath! The world will then behold, as never before, the results of Satan’s rule.” *GC88*, 37.1

“But in that day, as in the time of Jerusalem’s destruction, God’s people will be delivered, ‘every one that shall be found written among the living’. (Jes 4,3). Christ has declared that he will come the second time, to gather his faithful ones to himself: **‘Then** shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.’ (Matthew 24:30-31). **Then** shall they that obey not the gospel be consumed with the spirit of his mouth, and be destroyed with the brightness of his coming. (2 Thessalonians 2:8). Like Israel of old, the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of his glory is to them a consuming fire.” *GC88*, 37.1

The Second Coming identified

71. “**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’ (Revelation 1:17) 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.” *19MR*, 40.4



Line Upon Line

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

Students of prophecy will prepare the way of the Lord

72. “... It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion. Peculiar and rapid changes will soon take place, and if the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy. It is now time earnestly to seek the Lord that every one of you may know what is the will of God in reference to the part you shall act in the conflict; and when you see an opportunity for labor, obey the indication of the Lord. Christ is saying to his people, ‘Can ye discern the signs of the times?’(Matthew 16:3). **It is the duty of the watchman to mark these signs**, and at the cry of the church, ‘Watchman, what of the night?’ (Isaiah 21:11) give the correct signal, and not present that which will be misleading and ruinous. Those who have been, and who still are, **diligent students of prophecy**, are to ‘prepare the way of the Lord, and to make his paths straight’. (Matthew 3:3).” *RH*, February 21, 1893.4

Prophecy is the Key

73. “The same night he revealed himself to the disciples assembled at Jerusalem. **He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets** and explained the scriptures concerning himself. The Old Testament, the **‘sure word of prophecy’**, is the only key that will unlock the New Testament Scriptures, and show that Jesus Christ revealed in the gospel is the Son of God, the long-expected Messiah.” *RH*, September 14, 1886.16

We should lay line upon line

74. **Vers 9** “Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. **10** For precept must be upon precept, precept upon precept; **line upon line, line upon line; here a little, and there a little.** **11** For with stammering lips and another tongue will he speak to this people. **12** To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. **13** But the word of the Lord was unto them precept upon precept, precept upon precept; **line upon line, line upon line; here a little, and**

there a little; that they might go, and fall backwards, and be broken, and snared, and taken.” Isaiah 28: 9-13

The line of Moses

(Darkness Leads to Reform)

75. “In their bondage the Israelites had to some extent lost the knowledge of God’s law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that **obedience to God was the first condition of deliverance**; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors.” *PP*, 258.1

(Revival)

76. “**It was the hand of God**, and no human influence or power possessed by Moses and Aaron, **that wrought the miracles which they showed before Pharaoh**. Those signs and wonders were designed to convince Pharaoh that the great ‘I AM’ had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God. ...” *PP*, 264.1

(Judgment)

77. “**The judgment of which Egypt had first been warned, was to be the last visited**. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall.” *PP*, 273.2

(Disappointment)

78. “The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress. Suddenly they beheld in the distance the flashing armor and moving chariots betokening the advance guard of a great army. As the force drew nearer, the hosts of Egypt were seen in full pursuit. **Terror filled the hearts of Israel. Some cried unto the Lord, but far the greater part hastened to Moses with their complaints**: ‘Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.’ (Exodus 14:11-12).” *PP*, 283.5

79. "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, **even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea.** Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come for the redemption of His people." *8T*, 115.4

(Backsliding)

80. "... God was bringing them from a state of degradation and fitting them to occupy an honorable place among the nations and to receive important and sacred trusts. **Had they possessed faith in Him**, in view of all that He had wrought for them, they would cheerfully have borne inconvenience, privation, and even real suffering; but they were unwilling to trust the Lord any further than they could witness the continual evidences of His power. **They forgot** their bitter service in Egypt. **They forgot** the goodness and power of God displayed in their behalf in their deliverance from bondage. **They forgot** how their children had been spared when the destroying angel slew all the first-born of Egypt. They forgot the grand exhibition of divine power at the Red Sea. **They forgot** that while they had crossed safely in the path that had been opened for them, the armies of their enemies, attempting to follow them, had been overwhelmed by the waters of the sea. They saw and felt only their present inconveniences and trials; and instead of saying, 'God has done great things for us; whereas we were slaves, He is making of us a great nation', they talked of the hardness of the way, and wondered when their weary pilgrimage would end." *PP*, 292.3

"... **The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time.** The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is **fraught with warning and instruction for His people in all ages.** The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan." *PP*, 293.1

(Reform)

81. "God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, 'Go unto the people, and **sanctify them today and tomorrow**, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai' (Exodus 19:10-11). During these intervening days all were to occupy the time **in solemn preparation to appear before God.** Their person and their clothing must be freed from impurity. And as Moses should point out their sins, **they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity.**" *PP*, 303.5

(Shaking)

"...And Mount Sinai was altogether on a smoke, because the Lord **descended upon it in fire**: and the smoke thereof ascended as the smoke of a furnace, and **the whole mount quaked greatly.**' (Exodus 19:18). 'The glory of the Lord was like devouring fire on the top of the mount' (Exodus 24:17) in the sight of the assembled multitude. And 'the voice of the trumpet sounded long, and waxed louder and louder' (Exodus 19,19). So terrible were the tokens of Jehovah's presence that **the hosts of Israel shook** with fear, and fell upon their faces before the Lord. Even Moses exclaimed, '**I exceedingly fear and quake.**' (Hebrews 12:21)." *PP*, 304.2

(Pentecost)

82. "Upon **descending** from the mountain, 'Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered **with one voice**, and said, All the words which the Lord hath said will we do.' (Exodus 24:3). This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book." *PP*, 311.5

"Then followed the ratification of the covenant. An altar was built at the foot of the mountain, and beside it **twelve pillars were set up**, 'according to the **twelve tribes of Israel**,' as a testimony to their acceptance of the covenant. Sacrifices were then presented by young men chosen for the service." *PP*, 312.1

"From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. **Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God.** If the Israelites would be true to their trust, they would become a power in the world. God would be their

defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry." *PP*, 314.2

(Judgment)

83. "... **The 'mixed multitude'** had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed. Among the objects regarded by the Egyptians as symbols of deity was the ox or calf; and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped. The people desired some image to represent God, and to go before them in the place of Moses. God had given no manner of similitude of Himself, and He had prohibited any material representation for such a purpose. The mighty miracles in Egypt and at the Red Sea were designed to establish faith in Him as the invisible, all - powerful Helper of Israel, the only true God. And the desire for some visible manifestation of His presence had been granted in the pillar of cloud and of fire that guided their hosts, and in the revealing of His glory upon Mount Sinai. But with the cloud of the Presence still before them, they turned back in their hearts to the idolatry of Egypt, and represented the glory of the invisible God by the similitude of an ox!" *PP*, 315.3

"Moses in the mount was warned of the apostasy in the camp and was directed to return without delay. 'Go, get thee down,' were the words of God; 'thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it.' (Exodus 32:7-8). God might have checked the movement at the outset; but **He suffered it to come to this height that He might teach all a lesson in His punishment of treason and apostasy.**" *PP*, 317.4

Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin. By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, '**Who is on the Lord's side? let him come unto me.**' (Exodus 32:26). Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left. The command was obeyed. It was found that the tribe of Levi had taken no part in the idolatrous worship. From among other tribes there were great numbers who, although they had sinned, now signified their repentance. But a large company, mostly of the mixed multitude that instigated the making of the calf, stubbornly persisted in their rebellion. In the name of 'the Lord God of Israel', Moses now com-

manded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords and slay all who persisted in rebellion. 'And there fell of the people that day about three thousand men.' (Exodus 32:28). Without regard to position, kindred, or friendship, the ringleaders in wickedness were cut off; but all who repented and humbled themselves were spared." *PP*, 324.1

84. "The command was communicated to Moses while in the mount with God, 'Let them make Me a sanctuary; that I may dwell among them' (Exodus 25:8); and **full directions were given for the construction of the tabernacle.** By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command." *PP*, 343.1

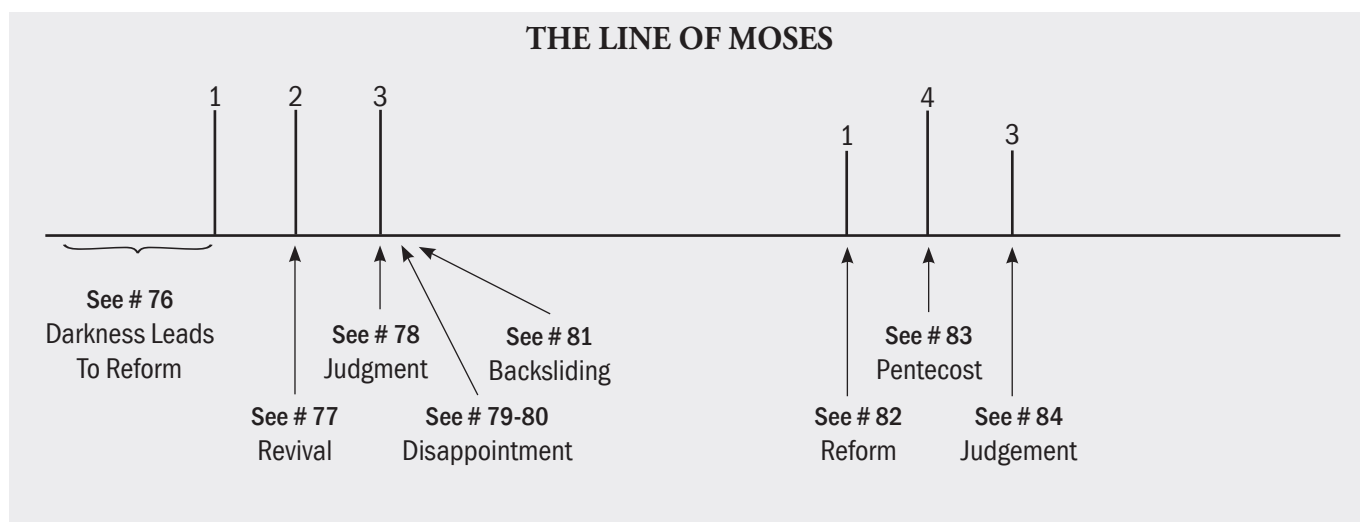
85. "Leaving their encampment in the acacia groves of Shittim, the host descended to the border of the Jordan. All knew, however, that without divine aid they could not hope to make the passage. At this time of the year - in the spring season - the melting snows of the mountains had so raised the Jordan that the river overflowed its banks, making it impossible to cross at the usual fording places. God willed that **the passage of Israel over Jordan should be miraculous.** Joshua, by divine direction, commanded **the people to sanctify themselves; they must put away their sins and free themselves from all outward impurity;** 'for tomorrow', he said, 'the Lord will do **wonders** among you'. (Josua 3,5). The 'ark of the covenant' was to lead the way before the host. When they should see the token of Jehovah's presence, borne by the priests, remove from its place in the center of the camp, and advance toward the river, then they were to remove from their place, 'and go after it' (Josua 3,3). The circumstances of the passage were minutely foretold; and said Joshua, 'Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites. ... Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.' (Josua 3:10-11)." *PP*, 483.3

86. "A short distance from Jordan the Hebrews made their first encampment in Canaan. Here Joshua '**circumcised** the children of Israel' (Josua 5:3); 'and the children of Israel encamped in Gilgal, and kept the Passover' (Josua 5:10). The suspension of the rite of circumcision since the rebellion at Kadesh had been a constant witness to Israel that **their covenant** with God, of which it was **the appointed symbol**, had been broken. And the discontinuance of the Passover, the memorial of their deliverance from Egypt, had been an evidence of the Lord's displeasure at their desire to return to the land of bondage. Now, however, **the years of rejection were ended.** Once more God acknowledged Israel as His people, and **the sign of the covenant was restored.** The rite of circumcision was performed upon all the people who had been born in the wilderness. And

the Lord declared to Joshua, ‘This day have I rolled away the reproach of Egypt from off you’ (Joshua 5:9), and in allusion to this the place of their encampment was called Gilgal, ‘a rolling away’, or ‘rolling off.’” *PP*, 485.2

87. “**At the taking of Jericho** the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders! The Holy Spirit will descend, and take up his abode in the heart of

the sincere suppliant as he comes to the footstool of mercy. We are encouraged to come boldly to the throne of grace, believing that God hears and answers prayer. We have a great High Priest, who is passed into the heavens, Jesus, the Son of God. His promise to the children of men is, ‘I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.’ (John 14:16). His dwelling-place is in every locality where men are seeking with honest hearts to do his work. ‘The glory which thou gavest me I have given them’, Christ prayed; ‘that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.’ (John 17:22-23).” *RH*, October 16, 1900.3



Laying Down the Lines

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

The study of prophecy will require earnest effort on our part

88. “Again Christ says, ‘Take My yoke upon you, and learn of Me.’ (Matthew 11,29). **We are students in the school of Christ**, to learn our duty, and this involves a duty to diligently search the Scriptures. In them God, through His prophets, has given instruction as to how to secure eternal life. Shall we be indifferent to this instruction? To understand the truth **will require effort on our part**, but we can gain that necessary knowledge with the help of Christ. He has died for us, He appreciates all our efforts, and He ever stands ready to assist those who are striving to gain the necessary knowledge.” *3MR*, 72.2

The faith of Daniel

89. “**With faith founded on the sure word of prophecy**, Daniel pleaded with the Lord for the speedy fulfillment of

these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.” *PK*, 554.3

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

The Alpha and Omega pinpointed

90. “I am now authorized to say that the time has come to take decided action. The development seen in the cause of God is similar to the development seen when Balaam caused Israel to sin just before they entered the promised land. How dangerous it is so to exalt any man that he becomes confused, and confuses the minds of others in regard to the truths that for the last fifty years the Lord has been giving His people.” *BCL*, 79.4

Three messages and then one (3+1)

91. “As he listened to the prophet’s words **Balak was overwhelmed with disappointed hope**, with fear and rage. He

was indignant that Balaam could have given him the least encouragement of a favorable response, when everything was determined against him. He regarded with scorn the prophet's compromising, deceptive course. The king exclaimed fiercely, 'Therefore now flee thou to thy place: I thought to promote thee unto great honor; but, lo, the Lord hath kept thee back from honor.' (Numbers 24:11). The answer was that the king had been forewarned that Balaam could speak only the message given him from God." *PP*, 450.3

"Before returning to his people, Balaam uttered a most beautiful and sublime prophecy of the world's Redeemer and the final destruction of the enemies of God. ..." *PP*, 451.1

Sunday Law precedes the Latter Rain

92. "...When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of **the three Hebrews** was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood." *13MR*, 71.1

93. "An idol sabbath has been set up, **as the golden image was set up** in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued **a decree** that all who would not bow down and worship this image should be killed, **so a proclamation will be made** that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, 'Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed' (Isaiah 10:1)." *14MR*, 91.3

Zechariah views the Day of Atonement, and the final work of the Church (3+1)

94. **Verse 9** "And the word of the Lord came unto me, saying, **10** Take of **them of the captivity**, even of Heldai, of Tobijah, and of Jedaiah, **which are come from Babylon**, and come thou **the same day**, and go into the house of **Josiah the son of Zephaniah**; **11** Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; **12** And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The **BRANCH**; and he shall grow up out of his place, and he shall build the temple of the Lord: **13** Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. **14** And the crowns shall be to **Helem**, and to **Tobijah**, and to **Jedaiah**, and to **Hen the son of Zephaniah**, for a memorial in the temple of the Lord. **15** And they that are far off shall come and build in the temple of the Lord, and ye shall know that

the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God." Zechariah 6:9-15

The Line von Noah

95. "In Noah's day the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. **'As it was in the days of Noah, so shall it be also in the days of the Son of man.'** (Luke 17:26). Men will reject the solemn message of warning in our day, as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say that they have no more faith in our warning than in theirs. ..." *4T*, 308.2

96. "In the selfsame day entered **Noah, and Shem, and Ham, and Japheth**, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark." Genesis 7:13

The Line of Elijah

97. **Reform message is first - Verse 37** "Hear me, O LORD, hear me, that this people may know that thou [art] the LORD God, and [that] thou hast turned their heart back again. **38 - Revival message is second** - Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that [was] in the trench. **39** And when all the people saw [it], they fell on their faces: and they said, The LORD, he [is] the God; the LORD, he [is] the God. **40 - Judgment message is third** - And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. **41** And Elijah said unto Ahab, Get thee up, eat and drink; for [there is] a sound of abundance of rain. **42** So Ahab went up to eat and to drink. - **Disappointment follows third message** - And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, **43** And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. **44 - Fourth message is latter rain message** - And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. **45** And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel." 1. Kings 18:37-45

98. "**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)." *PK*, 227.2

The Line of Gideon

99. "And Gideon came to Jordan, and passed over, **he**, and **the three hundred** men that [were] with him, faint, yet pursuing them." Judges 8:4

100. "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow [withal]: and they cried, The sword of the LORD, and of Gideon." Judges 7:20

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

Closing Thoughts

“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.” *GC88*, 343.1

“No truth is more clearly taught in the Bible than that God by his Holy Spirit especially directs his servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by him to accomplish his purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which he gives them to do; they do not comprehend, in all its bearings, the message which they utter in his name.” *GC88*, 343.2

“‘Canst thou by searching find out God? canst thou find out the Almighty unto perfection?’ (Job 11:7). ‘My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’ (Isaiah 55:8-9). ‘I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done.’ (Isaiah 46:9-10).” *GC88*, 343.3

“Even the prophets who were favored with the special illumination of the Spirit, did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded, from age to age, as the people of God should need the instruction therein contained.” *GC88*, 344.1

“Peter, writing of the salvation brought to light through the gospel, says: Of this salvation ‘the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister.’ (1 Peter 1:10-12).” *GC88*, 344.2

“Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They ‘inquired and searched diligently’, ‘searching what, or what manner of time the Spirit of Christ which was in them did signify’. What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to his servants! ‘Unto whom it was revealed that not unto themselves, but unto us they did minister.’ Witness those holy men of God as they ‘inquired and searched diligently’ concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood.” *GC88*, 344.3

“The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the Word as a whole and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God’s original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.” *IMCP*, 346.2

“It [the coming of the Lord] will not tarry past the time that the message is borne to all nations, tongues, and peoples. Shall we who claim to be students of prophecy forget that God’s forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls? ...” *RH*, June 18, 1901.6

“Men cannot with impunity reject the warning which God in mercy sends them. A message was sent from heaven to the world in Noah’s day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the days of Christ. The Son of God declared to the unbelieving Jews of that generation: ‘Your house is left unto you desolate.’ Matthew 23:38. Looking down to the last days, the same Infinite Power declares, concerning those who ‘received not the love of the truth, that they might be saved’: ‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ 2 Thessalonians 2:10-12. As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love.” *GC88*, 431.1

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.” *EW*, 259.1

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. ...” *EW*, 260.1

„The burden of the warning now to come to the people of God, nigh and afar off, is the third angel’s message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-Day-Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in prophecies, were prepared to accept and obey every ray of light. They were praying, fastening, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and missapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, ‘Here is the truth’, ‘I have the truth; follow me’. But the warnings came, ‘Go not ye after them. I have not sent them, but they ran’. (See Jeremiah 23,21).” *2SM*, 103.1

“Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.” *5T, 708.2*