

# PROPHECY AT CAMP CEDAR FALLS

APRIL 16 - 18

The Lion Of The Tribe Of Judah Is Roaring  
The Man With The Brush Is Removing The Rubbish  
The Old Waste Place Are Being Rebuilt

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. . . . {Mar 240.5}

## SCHEDULE

### Friday

- Meeting #1 - 6:00pm to 7:00pm - Jeff Pippenger
- Meeting #2 - 7:15pm to 8:15pm - Darrio Taylor
- Meeting #3 - 8:30pm to 9:30pm - Jeff Pippenger

### Sabbath

#### Breakfast

- Meeting #4 - 9:00am to 10:00am - Darrio Taylor
- Meeting #5 - 10:15am to 11:15am - Jeff Pippenger
- Meeting #6 - 11:30am to 12:30pm - Darrio Taylor

#### Lunch

- Meeting #7 - 2:00pm to 3:00pm - Jeff Pippenger
- Meeting #8 - 3:15pm to 4:15pm - Darrio Taylor
- Meeting #9 - 4:30pm to 5:30pm - Jeff Pippenger

#### Dinner

- Meeting #10 - 7:00pm to 8:00pm - Darrio Taylor
- Meeting #11 - 8:15pm to 9:15pm - Jeff Pippenger

### Sunday

#### Breakfast

- Meeting #12 - 9:00am to 10:00am - Darrio Taylor
- Meeting #13 - 10:15am to 11:15am - Jeff Pippenger
- Meeting #14 - 11:30am to 12:30pm - Darrio Taylor

To View The Videos Please Visit The Following Websites:  
<http://theseventhunders.net> or <http://theseventhunders.com>

To Order DVD's Or Full Size Charts Please Visit:  
<http://future-news.org/>

Thanks For Coming And May The Comforter Be With Us All, Guiding and Directing





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**C**hrist has said of His people, "Ye are the light of the world." We are the Lord's denominated people, to proclaim the truths of heavenly origin. The most solemn, sacred work ever given to mortals is the proclamation of the first, second, and third angel's messages to our world. {CD 76.2}

We are a chosen people, the light of the world, to proclaim the most solemn sacred message. In order to proclaim the most solemn and sacred message, we must know the message intimately. The Lion of the Tribe of Judah is roaring, his people will roar also in giving the 'Loud Cry' but in order to do so, we must have the increase of knowledge of the books of Daniel and Revelation. The Lord has provided us a seer to guide us on the correct path.

. . . the greatest deception that can affect the human mind,--for persons to believe that they are right when they are wrong. {RH, August 3, 1886 par. 7}

The wise will understand and the wicked will not, we have two charts pointing out the waymarks on the heavenward journey, so we must ask ourselves, how well do I know the charts? Can I give a complete study on all the waymarks marked on the chart? Can I look at myself on the laver and say, I am ready to give the health message and be an example to the community and to the world? Or has Satan succeeded in deceiving us to remain clueless as to our current condition?

The reasons why we are denominated people of God are to be repeated and repeated. Deuteronomy 4:1-13; 5:1-33.--Ms 175, 1905.

The Lord has given us more light than any other people in the history of the world, and the way to prove that we are his people is to show through scripture how the Lord has chosen us and led us. We have the material, we have the charts and we have the spirit of prophecy to guide us. The question is, how long will we halt between two opinions?

There must be a straining of every nerve and spirit and muscle to leave the world, its customs, its practices, and its fashions. . . . {3SM 155.1}

May the Comforter touch our hearts and prepare us for the time to come, for the time is at hand. Welcome to Camp Cedar Falls.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:7
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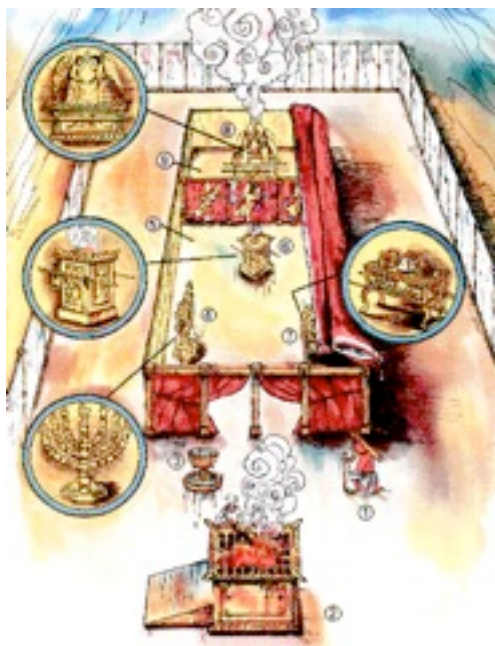






## The Sanctuary Service

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan. {EW 256.2}



- (1) The Sacrifice of the Lamb**
- (2) The Brazen Altar of Burnt Offerings**
- (3) The Laver**
- (4) The Golden Candlestick**
- (5) 1st Apartment - The Holy place**
- (6) The Golden Altar of Incense**
- (7) The Table of Showbread**
- (8) The Ark of the Testimony of God containing the 10 commandments**
- (9) 2nd Apartment - The Holy of Holies**

Satan invents unnumbered schemes to occupy our minds that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and his truth. {GC88 488.1}

Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. The subject of the sanctuary and the investigative Judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days. {GC88 488.2}

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in Heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them. {GC88 488.3}

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was his death upon the cross. By his death he began that work which after his resurrection he ascended to complete in Heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." [Hebrews 6:20.] There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to Heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through his mediation the sincere desire of all who come to him in faith may be presented before God. {GC88 489.1}

Eyes Fixed on Sanctuary.--As a people, 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. {EV 222}







Notes - Jeff Pippenger



## William Miller

William: “will” and “helmet.”

“‘As I was fully convinced,’ says Miller, ‘that all Scripture given by inspiration of God is profitable (2 Timothy 3:16); that **it came not at any time by the will of man**, but was written as holy men were moved by the Holy Ghost (2 Peter 1:21), and was written ‘for our learning, that we through patience and comfort of the Scriptures might have hope’ (Romans 15:4), I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures. I therefore felt that in endeavoring to comprehend what God had in His mercy seen fit to reveal to us, I had no right to pass over the prophetic periods.’— Bliss, page 75.” *The Great Controversy*, 324.

“Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. 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.” *The Great Controversy*, 352.

For he put on righteousness as a breastplate, and an **helmet of salvation** upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. Isaiah 59:17. See also Ephesians 6:17 and 1 Thessalonians 5:7, 8.

Miller: a person who owns or operates a mill, esp. a mill that grinds grain into flour.

“The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order **that you may separate from the pure grain of truth** the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with **the wheat of truth**. We should diligently search for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so **you are to explore the word of God for the hidden treasure** that Satan has so long sought to hide from man. The Lord says, ‘If any man willeth to do his will, he shall know of the teaching.’ John 7:17, Revised Version.

“The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the Scriptures to your own destruction. You must empty yourselves of every prejudice, and come in the spirit of prayer to the investigation of the word of God.” *Review and Herald*, September 11, 1894.

William Miller was born at Pittsfield, Massachusetts. His formal schooling consisted of only 18 months, but he became self-taught through his strong habit of reading. He also early began to write, composing poetry and keeping a diary. His reading exposed him to infidel authors who influenced him in the direction of deism. He became a justice of the peace in his late twenties, and fought in the War of 1812. Several experiences during this conflict turned his mind toward a personal God. By 1816 he was converted, and began Bible study in earnest. He wrote, ‘The Scriptures . . . became my delight, and in Jesus I found a friend.’

By 1818 in his study of the prophecies he concluded that Jesus would return ‘about 1843.’ In 1831 he began to share his studies in public in small settings, after strong conviction and providential guidance to do so. After meeting J. V. Himes, a prominent editor, in 1839, the way was opened to preach to large groups in major cities. While opposed by many, his preaching, and that of others who caught the Advent message, made a significant impact, with up to 100,000 accepting belief in the soon coming of Christ. Ellen Harmon heard him in Portland, Maine, in March of 1840 when she was 12 years old. She recounted, “Mr. Miller traced down the prophecies with an exactness that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and brought many proofs to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spellbound.” *Life Sketches*, 20.

William Miller: 1782–1849.

## William Miller in the Spirit of Prophecy

### Cedar Falls Lesson One

#### The Messenger Himself

“The instigator of all evil sought not only to counteract the effect of the advent message, but to destroy **the messenger himself**. Miller made a practical application of Scripture truth to the hearts of his hearers, reproofing their sins and disturbing their self-satisfaction, and his plain and cutting words aroused their enmity. The opposition manifested by church members toward his message emboldened the baser classes to go to greater lengths; and enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose.” *The Great Controversy*, 336.

#### A MESSAGE OF SALVATION

“Ministers who would not accept this **saving message** themselves hindered those who would have received it. The blood of souls is upon them. Preachers and people joined to oppose this **message from heaven** and to persecute William Miller and those who united with him in the work. Falsehoods were circulated to injure his influence; and at different times after he had plainly declared the counsel of God, applying cutting truths to the hearts of his hearers, great rage was kindled against him, and as he left the place of meeting, some waylaid him in order to take his life. But angels of God were sent to protect him, and they led him safely away from the angry mob. His work was not yet finished.” *Early Writings*, 235.

#### THE COMMENCEMENT OF THE CHAIN OF TRUTH

“God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people. **The commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.

“As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world’s history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He 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.**

“I was carried back to the days of the disciples and was shown that God had a special work for **the beloved John** to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But **God sent His angel** and wonderfully preserved him. All who witnessed the great power of God manifested in the deliverance of John were astonished, and many were convinced that God was with him, and that the testimony which he bore concerning Jesus was correct. Those who sought to destroy him were afraid to attempt again to take his life, and he was permitted to suffer on for Jesus. He was falsely accused by his enemies and was shortly banished to a lonely island, where the Lord sent His angel to reveal to him events which were to take place upon the earth and the state of the church down to the end—her backslidings and the position which she should occupy if she would please God and finally overcome.

“The angel from heaven came to John in majesty, his countenance beaming with the excellent glory of God. He revealed to John scenes of deep and thrilling interest in the history of the church of God and brought before him the perilous conflicts which Christ’s followers were to endure. John saw them passing through fiery trials, made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God. The countenance of the angel grew radiant with joy and was exceeding glorious, as he showed John the final triumph of the church of God. As the apostle beheld the final deliverance of the church, he was carried away with the glory of the scene and with deep reverence and awe fell at the feet of the angel to worship him. The heavenly messenger instantly raised him up and gently reproofed him, saying, ‘See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.’ The angel then showed John the heavenly city with all its splendor and dazzling glory, and he, enraptured and overwhelmed, and forgetful of the former reproof of the angel, again fell to worship at his feet. Again the gentle reproof was given, ‘See thou do it not for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.’

“Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. **God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.**

“If Daniel’s visions had been understood, the people could better have understood the visions of John. But at the right time, **God moved upon His chosen servant**, who, with clearness and in the power of the Holy Spirit, opened the prophecies and showed the harmony of the visions of Daniel and John and other portions of the Bible, and pressed home upon the hearts of the people the sacred, fearful warnings of the Word to prepare for the coming of the Son of man. Deep and solemn conviction rested upon the minds of those who heard him, and ministers and people, sinners and infidels, turned to the Lord and sought a preparation to stand in the judgment.

“**Angels of God accompanied William Miller in his mission.** He was firm and undaunted, fearlessly proclaiming the message committed to his trust. A world lying in wickedness and a cold, worldly church were enough to call into action all his energies and lead him willingly to endure toil, privation, and suffering. Although opposed by professed Christians and the world, and buffeted by Satan and his angels, he ceased not to preach the everlasting gospel to crowds wherever he was invited, sounding far and near the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 229–232.

#### **The Commencement of the Chain of Truth**

“From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up . . .” *Advent Review and Sabbath Herald*, April 18, 1854.

### His Angel

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it **by His angel** unto His servant John.’ Revelation 1:1. And to John the angel declared, ‘I am a fellow servant with thee and with thy brethren the prophets.’ Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.” *The Desire of Ages*, 99.

#### MILLER TYPIFIED

CALLED AS ELISHA

“God called him to leave his farm, as He called Elisha.”

INSTRUCTED AS JOHN

“God directed the mind of William Miller.”

THE MESSENGER HIMSELF

“The messenger himself.”

A TYPE OF THE DISCIPLES

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

A TYPE OF MOSES IN HIS DEATH

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 258.

#### A TYPE OF ELIJAH & JOHN

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

#### A TYPE OF ADVENTISM IN SPIRIT AND POWER

“John came in the spirit and power of Elijah to proclaim the first advent of Jesus. I was pointed down to the last days and saw that John represented those who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus.” *Early Writings*, 155.

#### A TYPE OF ADVENTISM IN METHOD OF STUDY

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled ‘Views of the Prophecies and Prophetic Chronology,’ Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:

“1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.’

“The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth.

“Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And ‘what,’ says the prophet, ‘is the chaff to the wheat?’

“None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ’s ambassadors, because they wish to conform to the world’s standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord’s commandments, we shall find that the ‘path of the just is as the shining light, that shineth more and more unto the perfect day.’” *Review and Herald*, November 25, 1884.

#### A TYPE OF THE 144,000

“Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump,’ without tasting of death. 1 Corinthians 15:51, 52. It was as a representative of those who shall be thus translated that Elijah, near the close of Christ’s earthly ministry, was permitted to stand with Moses by the side of the Saviour on the mount of transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed. They beheld Jesus clothed with the light of heaven; they heard the ‘voice out of the cloud’ (Luke 9:35), acknowledging Him as the Son of God; they saw Moses, representing those who will be raised from the dead at the time of the second advent; and there also stood Elijah, representing those who at the close of earth’s history will be changed from mortal to immortal and be translated to heaven without seeing death.” *Prophets and Kings*, 227.

#### THE ELIJAH TO COME

“The prophet Malachi declares: ‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.’ Here the prophet describes the character of the work. Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ’s first advent.” *Testimonies*, volume 3, 62.

#### WILLIAM MILLER IN THE BIBLE

**Behold**, I will send **my messenger**, and he shall prepare the way before me: and **the Lord**, whom ye seek, **shall suddenly come to his temple**, even **the messenger of the covenant**, whom ye delight in: behold, **he shall come**, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner’s fire, and like fullers’ soap: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. **Then** shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and **as in former years**. Malachi 3:1–4.

## SUMMARY

The Lord raised up William Miller as His messenger to announce the opening of the judgment. Miller had been typified by Elijah, John the Baptist, Moses and Elisha. He himself typified Adventism and the 144,000 at the end of the world. The angel Gabriel instructed Miller and directed his mind, showing him the starting point of the 1335 year time prophecy, the 2520 year time prophecy and the 2300 year prophecy. Miller had also been typified by the disciples, particularly in their misunderstanding of the message of their time. Miller had been illustrated by Malachi as the messenger that would prepare the way for Christ, Who as the Messenger of the covenant came unexpectedly to the Most Holy Place on October 22, 1844.



## **The Shut Door and the Midnight Cry: Part One**

### **Cedar Falls Lesson Two**

“The periodical which most stoutly affirmed the validity of the Seventh Month movement and published correspondence of several Adventists who later became Sabbatarian Adventists was the *Day-Star*. This periodical published a variety of shut-door views, which seems to indicate that it was possible to believe in the correctness of the Seventh Month movement without necessarily holding to shut-door views as originally advocated by Miller, Hale and Turner. Soon after the Disappointment its editor, Enoch Jacobs, a former Methodist minister, opposed the idea of proclaiming the end of human probation, or that Christ had left the mediatorial throne, because this was unbiblical. He stated that he always should feel it his duty ‘to point the enquiring penitent to Christ’ but added that ‘now especially, do I believe it our duty to comfort God’s people.’ Several months later Jacobs concluded from the condition among Adventists and their absence of missionary zeal for sinners that the time described in Rev. 22:11, 12 had arrived. This implied, according to him, that the ‘ceasing of labor for an ‘apostate church and dying world’ a ‘little while’ before our mortal career is done, is not only a duty imposed upon those that ‘are alive and remain,’ but a process or exercise through which every child of God is called.’ His shut-door concept, however, was not an extreme one, for he added that Rev. 22:11, 12 did not exclude the possibility of people changing ‘their character, IF they make use of the means provided.’ Thus he still could accept an invitation from individuals who did not make any profession of religion to lecture in a place where the Second Advent had never been presented. In commenting on this meeting he said that ‘if God has any children in that place I doubt not that that occasion will bring them out where they will be ‘discerned.’” The door of Mt. 25:10 Jacobs defined as the door of the ‘Kingdom of heaven’ and not as the door of mercy. He also interpreted it as ‘this gospel of the kingdom’ (Mt. 24:14) or ‘the everlasting gospel’ (Rev. 14:6), which was the proclamation immediately preceding the establishing of the kingdom, which led him to conclude that ‘the truths concerning the Kingdom are its door.’ He further indicated that in the early 1840s the Lord opened the ‘effectual door’ to the world so that the proclamation of the coming kingdom gained access to the people and millions of Second Advent publications were scattered on a world-wide scope. He felt that this successful missionary enterprise was a fulfillment of the words to the Philadelphian church in Rev. 3:8: ‘I have set before thee an open door, and no man CAN SHUT IT.’ He added, however, that after October 22, 1844 the Adventists learned from experience that further mission efforts were unsuccessful because ‘there was no more access to the people-no more openings for proclaiming the ‘original ground of the Advent faith.’ ‘THE DOOR WAS SHUT!’ This understanding of the shut door was a reason that the door of Mt. 25:10 was also called the ‘door of access.’ As a theological reason behind the shutting of the door Jacobs pointed to a change in Christ’s ministry. The possibility of individual conversions, he said, had to be left in the hands of God. Cook, who joined the Sabbatarian Adventists for a while in 1846, stated emphatically that the door had been shut against those who had rejected the Advent truths. However, he felt that mercy was still available so that ‘honest souls, to whose minds these truths have not been fairly presented, may yet receive them.’

“He added that Christ had not left His mediatorial throne and had never pleaded for sinners in general, but still mediated as He had always done ‘for those only that commit their cause to him.’ Soon after this Cook baptized several persons and through his influence a few others were persuaded to leave the Baptist Church. After having visited various groups of Adventists who affirmed the validity of the 1844 movement, he observed that different individuals expressed themselves differently regarding the shut door. 1 Cook’s shut-door view was that ‘the great and effectual door that God had opened for proclaiming the ‘Everlasting Gospel’” (Rev. 14:6), the ‘door of access’ to the world, was closed. He remarked that ‘our sympathies now belong to Jesus-His truth and His people. . . . Now it is not my duty, nor yours to run about giving invitations among those who have rejected the call.’ Yet at the same time he would attend a Baptist church service and afterward give a Bible study to the preacher. This indicated that his shut-door concept was not an extreme one and allowed for an outreach to non-Adventists who had not rejected the Advent doctrine. Later, however, he compared the contemporary situation of the Adventists with that of Noah after the animals were in the ark. Pickands argued that the door of Rev. 3:8 was the ‘door of access’ which shut out the world and the churches from the Second Advent doctrine in the autumn of 1844, while the door of Mt. 25:10 would shut out the foolish virgins at the Second Advent. One correspondent suggested that in October 1844 the door of Mt. 25:10 was shut to the ‘foolish virgins’ who had rejected the new interpretation of the coming of the Bridegroom but not to ‘the nominal professors of the different churches’ and ‘unbelievers who made no profession of religion’ in as far as they had not ‘sinned away their day of grace.’ To another correspondent new baptisms were evidence that ‘God’s administration of grace for the salvation of sinners, is yet extended!’ **In 1846 the *Day-Star* published the first vision of E. G. Harmon.**

“It seems that immediately after the Disappointment she held for a short time, ‘in common with the advent body, that the door of mercy was then for ever closed to the world.’ However, before she received her first vision in **December 1844, she ‘had given up the midnight-cry, and shut door, as being in the past.’** It was through this vision that she became convinced of **the validity of the Seventh Month movement and that there was a shut door on October 22, 1844.** 4 Her shut-door view that was published pertained to Adventists who had rejected the Midnight Cry and also to the wicked world.

“The *Day-Star* also printed articles advocating the ‘extreme’ shut-door position. One of them criticized the idea of some Adventists that, because of the refusal to accept truth, the church and the world had been rejected ‘as a whole’ with the exception only of some parts of the world on the basis that ‘all have not had the same light that some have.’ This writer then proceeded to argue that such a shut-door concept was incorrect because it was based on the rejection of truth and not on the completion of Christ’s atonement on October 22, 1844. He insisted that ‘if the door is shut, it is done by finishing the atonement, on the 10th day of the 7th month, and if the atonement is not finished, then the door is not shut, and all who come to Christ, in any land, may yet be saved.’ This writer also implied that the mystery of God was finished.

“According to other Adventists, the new interest in the Advent message and rumors of new conversions were evidence that probation for mankind had not yet been closed. In December 1844 an editorial in the *Advent Herald* stated: ‘The Tide Turning-Already our friends are sending in new subscribers’ and ‘we are happy to know that the efforts of our enemies to destroy us have gained the sympathy of many who had been indifferent, have made us many new friends, and greatly strengthened our old ones.’

“At the Low Hampton Conference of Adventists (December 28, 29, 1844) Himes urged three aspects of future missionary activity: (1) Comforting the saints who are still looking for the kingdom at hand; (2) arousing the professed Christian world once more to prepare for the Advent; (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, ‘I am more and more convinced that the door of salvation is open wide, and that we are to ‘preach the Gospel of the Kingdom to all the world,’ in the faith that sinners may and will be converted, until the end comes.’ In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut-door concept and **after the Jewish Karaite year 1844 had passed he gave it up and returned to his original view of the Midnight Cry.**

“However, new interpretations of the Disappointment, relating it to Christ’s heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement and some kind of a shut-door concept, and created a strong controversy-even fanaticism-among Adventists.

“At the end of **April 1845 at Albany, New York**, a conference of Adventists was called together by Himes with the object of ending the confusion and division. Miller commented, ‘It need not be replied that it was convened to deliberate respecting, and if possible to extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.’ At the Albany Conference, chaired by Miller, **it was decided to reject all new theological interpretations which had been developed since the Disappointment.** Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history.

“The Albany Conference was not very successful in uniting the believers. Some months later Hale was able to distinguish four major classes of Adventists: (1) Those who deplored or even **condemned their past Advent experience** and were strongly opposed to any further time calculations; (2) those **who expressed confidence in the former calculations and felt that the predicted events had taken place**; (3) those whose confidence had been shaken by the Disappointment so that they were now afflicted with **doubt**; (4) those who **continued setting time**, building their calculations upon anything they could find. Hale’s own position and that of the Adventist leaders in general may be described as a modified form of the fourth group. Convinced that the period of 2300 days had not yet expired, they continued to look with much caution for a new date for the Second Advent.

“The basic difference between the second and fourth group was that the former affirmed that the 2300 days had indeed ended on October 22, 1844, while the latter considered their fulfillment still in the future,—leading them to continue setting time for decades. It is on the second group, which became a minority without much influence among other Adventists after the Albany Conference, that attention will be focused here, for out of it emerged the SDA theology of mission. From these groups there arose in time the following major bodies: Evangelical Adventists, SDA, Advent Christians, Life and Advent Union, and ‘Age-to-come’ Adventists.” Gerard Damsteegt, *The Seventh-day Adventist Message and Mission*, 110–114.

#### THE SHUT DOOR

“It is claimed that these expressions prove the shut-door doctrine, and that this is the reason of their omission in later editions. But in fact they teach only that which has been and is still held by us as a people, as I shall show.

“For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position.

“I am still a believer in the shut-door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents.

“There was **a shut door in Noah’s day**. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave **the shut-door message** to Noah: ‘My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years’ (Genesis 6:3).

“There was **a shut door in the days of Abraham**. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

“There was **a shut door in Christ’s day**. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate’ (Matthew 23:38).

“Looking down the stream of time to the last days, the same infinite power proclaimed through John: ‘These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth’ (Revelation 3:7).

“I was shown in vision, and I still believe, that there was **a shut door in 1844**. All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and **who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.**

“Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, **having received it, afterward renounced their faith**. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—**those who declared the light which they had followed a delusion**, and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.” *Selected Messages*, book 1, 62–63.

#### THE END FROM THE BEGINNING

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. . . . Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. Revelation 1:8, 19.

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

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

#### A SHUT DOOR MESSAGE

“It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. The Jews who rejected the light given at Christ’s first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, **the Jews were left in total darkness** to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That **door** by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. **To them the door was shut**. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

“The condition of the unbelieving Jews **illustrates** the condition of the careless and unbelieving among professed Christians, who are **willingly ignorant of the work of our merciful High Priest**. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.

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

#### THE SHUT DOOR MESSAGE

He shall enter also into the glorious land, and **many countries shall be overthrown**: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

And **at that time shall Michael stand up**, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 11:41; 12:1.

#### The Sunday Law

“The time has come for the true light to shine amid moral darkness. The third angel’s message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to **the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God**. Of all who receive this mark, God says, ‘The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls ‘My holy day,’ you receive the mark of the beast. When does this take place?—When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.’ They were to be cut off because they had polluted the earth which God created to be enjoyed by a righteous people.

“**As it was in the days of Noah,**’ declared Christ, ‘so shall it be also in the days of the Son of Man.’ And is it not so? Any one who will look into the daily papers may see a long list of crimes—drunkenness, theft, robbery, embezzlement, murder. Sometimes whole families are murdered, that man’s desires to possess money or goods that do not belong to him may be gratified. The world is indeed becoming as it was in the days of Noah, because men openly disregard God’s commands.” *Review and Herald*, July 13, 1897.

#### THE TIME OF OUR VISITATION

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

#### MORE FAVORABLE POSITION

“Sinners who have not had the light and privileges that Seventh-day Adventists have enjoyed will, in their ignorance, be in a more favorable position before God than those who have been unfaithful while in close connection with His work and professing to love and serve Him. The tears of Christ upon the mount came from an anguished, breaking heart because of His unrequited love and the ingratitude of His chosen people. He had labored untiringly to save them from the fate that they seemed determined to bring upon themselves, but they refused His mercy and **knew not the time of their visitation.** Their **day of privilege** was ending, yet they were so blinded by sin that they knew it not.” *Testimonies*, volume 4, 191.

#### THE PROPHETS ARE UNSEALED

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

“The Jews misinterpreted and misapplied the word of God, and **they knew not the time of their visitation**. The years of the ministry of Christ and His apostles,—the precious last years of grace to the chosen people,—they spent in **plotting the destruction of the Lord’s messengers**. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men’s thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God.” *The Desire of Ages*, 235.

#### THE SIGNS OF THE TIMES

“Oh, how few know **the time of their visitation!** How few, even among those who claim to believe present truth, understand the signs of the times or what we are to experience before the end! We are today under divine forbearance; but how long will the angels of God continue to hold the winds, that they shall not blow?” *Testimonies*, volume 6, 426.

#### REPEATEDLY ILLUSTRATED

“**The watchmen** upon the walls of Zion should have been the first to catch the tidings of the Saviour’s advent, the first to lift their voices to proclaim Him near, the first to warn the people to prepare for His coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren fig tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the Spirit there were manifested pride, formalism, vainglory, selfishness, oppression. A backsliding church closed their eyes to the signs of the times. God did not forsake them, or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. As they refused to comply with the conditions, His promises were not fulfilled to them.

“Such is **the sure result** of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. **This truth has been repeatedly illustrated in the history of the church.** God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, **like the Jews of old, knew not the time of their visitation.** Luke 19:44. Because of their pride and unbelief the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received.

“An American Reformer

“An Upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was **the man specially chosen of God** to lead out in the proclamation of Christ’s second coming. Like many other reformers, William Miller had in early life battled with poverty and had thus learned the great lessons of energy and self-denial. The members of the family from which he sprang were characterized by an independent, liberty-loving spirit, by capability of endurance, and ardent patriotism—traits which were also prominent in his character. His father was a captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period may be traced the straitened circumstances of Miller’s early life.” *The Great Controversy*, 317.

### SUMMARY

The Lord raised up William Miller as His messenger to announce the opening of the judgment. Miller had been typified by Elijah, John the Baptist, Moses and Elisha. He himself typified Adventism and the 144,000 at the end of the world. The angel Gabriel instructed Miller and directed his mind, showing him the starting point of the 1335 year time prophecy, the 2520 year time prophecy and the 2300 year prophecy. Miller had also been typified by the disciples, particularly in their misunderstanding of the message of their time. Miller had been illustrated by Malachi as the messenger that would prepare the way for Christ, Who as the Messenger of the covenant came unexpectedly to the Most Holy Place on October 22, 1844.

After October 22, 1844 a controversy over the correct understanding of the closed door ensued among the various factions of the formerly united Millerites. Miller, as was the case with Noah, Abraham and John the Baptist had presented a “shut door” message. The shut door concept created a controversy **after** October 22, 1844. The shut door controversy typifies the controversy in Adventism over the message of Daniel 11:41 which occurs before the Sunday law in the United States.

October 22, 1844 typifies the Sunday law in the United States. In the Millerite history the door closed first for those outside of the Millerites and thereafter for the Millerites. At the end of the world the door closes first for Seventh-day Adventists and thereafter for those outside of Adventism. Therefore the repetition of the shut door controversy within Adventism takes place prior to the Sunday law, which is typified by October 22, 1844, though the Millerite shut door controversy, took place after October 22, 1844.



## The Shut Door and the Midnight Cry: Part Two

### Cedar Falls Lesson Three

#### Denying the Light of the Midnight Cry

“On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a **bright light set up behind them at the beginning of the path**, which an angel told me was **the midnight cry. This light shone all along the path** and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, ‘Alleluia!’ **Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**’ *Early Writings*, 14.

“My attention was then called to William Miller. . . . At length William Miller raised his voice against **the light from heaven**. He failed in not receiving the message which would have fully **explained his disappointment and cast a light and glory on the past**, which would have revived his exhausted energies, brightened his hope, and led him to glorify God.

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. . . .

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. **So also**, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 257–258.

Human Wisdom, Deny Midnight cry, Reject the Third Angel

#### THE DAYS OF ELIJAH (PROGRESSIVE PROCESS)

“**Today, as in the days of Elijah**, the line of demarcation between God’s commandment-keeping people and the worshipers of false gods is clearly drawn. ‘How long halt ye between two opinions?’ Elijah cried; ‘if the Lord be God, follow Him: but if Baal, then follow him.’ 1 Kings 18:21. And the message for today is: ‘Babylon the great is fallen, is fallen. . . . 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 18:2, 4, 5.

“The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those **who have yielded step by step** to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At **that time the gold will be separated from the dross**. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will then appear in the shame of their own nakedness.” *Prophets and Kings*, 187–188.

#### A PARALLEL PASSAGE

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to ‘science falsely so called’ **will not be the leaders then**. Those who have trusted to intellect, genius, or talent **will not then stand** at the head of rank and file. **They did not keep pace with the light**. Those who have proved themselves unfaithful will **not then be entrusted with the flock**. In the last solemn work **few great men will be engaged**. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in **the shaking, testing time** will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have **step by step yielded** to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. . . .

“When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear ‘fair as the moon, clear as the sun, and terrible as an army with banners.’

“The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus. ‘In the world ye shall have tribulation: but be of good cheer; I have overcome the world.’ When the overflowing scourge shall pass through the earth, when the fan is **purging** Jehovah’s floor, God will be the help of His people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted.

“Elijah took Elisha from the plow and threw upon him his mantle of consecration. The call to this great and solemn work **was presented to men of learning and position**; had these been little in their own eyes and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.

“Many have exalted science and lost sight of the God of science. **This was not the case with the church in the purest times.**

“**God will work a work in our day that but few anticipate.** He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals.” *Testimonies*, volume 5, 80–82.

#### THOSE WHO HAD FORMERLY LED IN THE WORK

“As the churches **refused to receive the first angel’s message**, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel’s message. But the beloved of God, who were oppressed, accepted the message, ‘Babylon is fallen,’ and left the churches.

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

“This was the midnight cry, which was to give power to the second angel’s message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’ Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and **those who had formerly led in the work were the last to receive and help swell the cry**, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’” *Early Writings*, 237–238.

OCTOBER 6, 1844

“Dear Brother Himes: I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half

ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until today. Thank the Lord, O my soul. Let Brother Snow, Brother Storrs, and others, be blessed for their instrumentality in opening my eyes. I am almost home. Glory! Glory! Glory! Glory!” William Miller, *Signs of the Times*, October 16, 1844.

#### A SPECIAL TESTING MESSAGE

“**In every age there is a new development of truth, a message of God to the people of that generation.** The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began ‘at Moses and all the prophets’ and ‘expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. **He who rejects or neglects the new does not really possess the old.** For him it loses its vital power and becomes but a lifeless form.” *Christ’s Object Lessons*, 127–128.

#### THE MESSENGER HE SENDS

“Not only is the growth of Christ’s kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is **repeated. For His church in every generation God has a special truth and a special work.** The truth that is **hid from the worldly wise and prudent** is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are **few**. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See ‘Paul the aged,’ in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world’s wisdom. See him holding fast God’s word against emperor and pope, declaring, ‘Here I take my stand; I can not do otherwise. God be my help.’ See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ’s message of love. Hear the response of ecclesiasticism: ‘Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine.’

“The great leaders of religious thought **in this generation** sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? **The old cry is repeated,** ‘We know that God spake unto Moses; as for this fellow [Christ in **the messenger He sends**], we know not from whence he is.’ John 9:29. **As in earlier ages, the special truths for this time are**

**found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.”** *Christ’s Object Lessons*, 79.

#### SOMEBODY IS TO COME

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

“There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, ‘I have yet many things to say unto you, but ye cannot bear them now.’ They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. ‘Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?’ You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God’s word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.

“My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.’

“This scripture applies to those who live under the sound of the message, but who will not come to hear it. How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God’s people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and

listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticise, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?" *Review and Herald*, February 18, 1890.

#### MILLER AND THOSE

"As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and **those** who joined with him proclaimed the second advent of the Son of God." *Early Writings*, 229.

#### THOSE

"John came in the spirit and power of Elijah to proclaim the first advent of Jesus. I was pointed down to the last days and saw that John represented **those** who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus." *Early Writings*, 155.

#### EYE TO EYE

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing: **for they shall see eye to eye**, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

**Depart ye, depart ye**, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. Isaiah 52:7–11.

#### UNITY

"The great enemy of the church is determined to introduce among God's people that which will result in disunion and variance. Schism and division are not the fruit of righteousness; they are of the evil one. The great hindrance to our advancement is the selfishness that prevents believers from having true fellowship with one another.

"The last prayer that Christ offered for his disciples before his trial was that they might be one in him. Satan is determined that this oneness shall not be; for it is the strongest witness that can be borne that God gave his Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God's people before he can bestow on the church the enlargement and power that he longs to bestow on it.

“Unity should be recognized as the element of preservation in the church. Those who are united in church capacity have entered into a solemn covenant with God to obey his word, and to unite in an effort to strengthen the faith of one another. They are to be one in him, even though they are scattered the world over. This is God’s purpose concerning them, and the heart of the Saviour is set upon his followers fulfilling this purpose. But God can not make them one with Christ and with one another unless they are willing to give up their way for his way.

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.’ Thus is portrayed the happiness and grace that will be revealed when unity and love abide in the church.” *Review and Herald*, May 12, 1903.

AS JOHN

“The preaching of the word is not to be undervalued. To preach the grand and solemn truths of the gospel which is to save men’s souls, is a sacred, holy work. ‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth.’ What an honor is conferred upon men who are called to be laborers together with God. **As John, they are to be messengers to proclaim the coming of Christ!**” *Review and Herald*, March 24, 1896.

THE SHUT DOOR MESSAGE

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God’s dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and **then gave it up**, and broke the holy commandment, they would **shut the gates of the Holy City against themselves**, as sure as there was a God that rules in heaven above. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth [Hosea 6:2, 3.] and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God’s chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us.” *A Word to the Little Flock*, 18.

GREAT LIGHT AND OPPORTUNITIES

“A new heart will I give you and a new spirit will I put within you.’ I believe with all my heart that the Spirit of God is being withdrawn from the world, and **those who have had great light and opportunities** and have not improved them, **will be the first to be left**. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members,

and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.” *Selected Messages*, book 3, 154.

#### THE DOOR CLOSES ON GOD’S HOUSE FIRST

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Peter 4:17.

#### JUDGMENT BEGINS THE SPIRITUAL GUARDIANS

“The mark of deliverance has been set upon those ‘that sigh and that cry for all the abominations that be done.’ Now the angel of death goes forth, represented in Ezekiel’s vision by the men with the slaughtering weapons, to whom the command is given: ‘Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and **begin at My sanctuary.**’ Says the prophet: ‘**They began at the ancient men** which were before the house.’ Ezekiel 9:1–6. The work of destruction **begins among those who have professed to be the spiritual guardians** of the people. **The false watchmen are the first to fall.** There are none to pity or to spare. Men, women, maidens, and little children perish together.” *The Great Controversy*. 656.

#### WE NEED NOT TO LOOK FOR THE MIDNIGHT CRY

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

#### NO OIL

“My mind was carried to **the future**, when the signal will be given. ‘Behold, the Bridegroom cometh; go ye out to meet him.’ But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.” *Review and Herald*, February 11, 1896.

#### SUMMARY

After October 22, 1844 a controversy over the correct understanding of the closed door ensued. The shut door concept created a controversy **after** October 22, 1844, and typifies the controversy in Adventism over Daniel 11:41 which occurs before the Sunday law. October 22,

1844 typifies the Sunday law in the United States. In the Millerite history the door closed first for those outside of the Millerites and thereafter for the Millerites. At the end of the world the door closes first for Seventh-day Adventists and thereafter for those outside of Adventism. The shut door controversy within Adventism takes place prior to the Sunday law, which is typified by October 22, 1844, though the Millerite shut door controversy, took place after October 22, 1844.

William Miller was misled to reject any further developing light by men he had mistakenly placed confidence in. In so doing he rejected the fact that the Seventh Month Movement and the Midnight Cry were ordained and directed by the Lord. Thereafter he refused to accept the third angel's message, including the Sabbath. In this history, though a saved man, Miller typifies unsaved Seventh-day Adventists at the end of the world that develop an experience based upon other men's opinions. Those Adventists will then reject the repetition of the Midnight Cry and thereafter reject the third angel's message and receive the mark of the beast. The rejection of the validity of the Midnight Cry took place after October 22, 1844 in the Millerite history, but the rejection of the Midnight Cry that takes place within Adventism occurs before the Sunday law arrives, thus preparing those who reject that truth for the mark of the beast.

The Millerite time period illustrates a progressive development of truth, thus typifying a progressive testing process at the end of the world. Miller first failed by trusting men, then rejecting the Midnight Cry, thereafter he rejected the Sabbath. Miller, typifying the leadership in his time, was among the last to accept the validity of Midnight Cry, thus typifying a change in leaders and workers that takes place with God's church as the Sunday law approaches and arrives.

Miller typifies a movement at the end of time which possesses a shut door message. That movement will be recognized. The message and the messengers will become the point of controversy. The messengers of that movement will be unified upon the message.



## The Foundations

### Cedar Falls Lesson Four

#### Foundational Truths

“Let the truths that are the foundation of our faith be kept before the people. . . . We are now to understand what the **pillars** of our faith are,—**the truths** that have made us as a people what we are, leading us on step by step.” *Counsels to Writers and Editors*, 28–29.

#### THE ESTABLISHED FAITH

“I saw a company who stood well guarded and firm, giving no countenance to **those who would unsettle the established faith of the body**. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘**Woe** to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. **I saw individuals approach the platform and examine the foundation**. Some with rejoicing immediately stepped upon it. **Others commenced to find fault with the foundation**. They wished improvements made, and then the **platform** would be more perfect, and the people much happier. **Some stepped off the platform to examine it and declared it to be laid wrong**. But I saw that nearly all stood firm upon the **platform** and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and **they were fighting against Him**. They recounted the wonderful work of God, which had led them to the firm **platform**, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the **platform**, and they with humble look again stepped upon it.” *Early Writings*, 259.

#### THE OLD PATHS

Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, **We will not walk therein**.

Also I set watchmen over you, saying, **Hearken to the sound of the trumpet**. But they said, **We will not hearken**.

Therefore hear, ye nations, and know, **O congregation**, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the Lord, Behold, **a people cometh from the north** country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow

and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, **set in array as men for war against thee, O daughter of Zion.** Jeremiah 6:16–23.

#### THE FOUNDATIONS LAID AT THE BEGINNING

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and **rob the people of God of their past experience, giving them instead a false science. ‘Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.’** [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. ‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? did they not have to listen to false theories; and then, having done all, to stand firm, saying, ‘Other foundation can no man lay than that is laid’? **So we are to hold the beginning of our confidence steadfast unto the end.**” *Testimonies*, volume 8, 296–297.

#### THE MESSAGE THAT CAME IN 1842, 1843, AND 1844

“The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844.** I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the **Rock of Ages.** It has been guiding me ever since it was given.” *Review and Herald*, April 14, 1903.

#### THE LOUD CRY MESSAGE

“**The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.” *Manuscript Releases*, volume 15, 371.

## 1842

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

“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: ‘The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.’ ‘They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.’ Ezekiel 12:21–25, 27, 28.

“The waiting ones rejoiced, believing that **He who knows the end from the beginning** had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of Scripture, admonishing them to wait with patience and to hold fast their confidence in God’s word, their faith would have failed in that trying hour.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” *The Great Controversy*, 391.

### The Millerite Watchmen

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:1–4.

### THE 1843 CHART

“**I have seen that the 1843 chart was directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74–75.

#### THE ORIGINAL FAITH

“It was the **united** testimony of Second Advent lecturers and papers, when standing on ‘**the original faith,**’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

#### A MISTAKE IN SOME OF THE FIGURES

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid **a mistake in some of the figures**, so that none could see it, until His hand was removed.” *Early Writings*, 74–75.

#### THE PROPHETIC PERIODS THAT CLOSED IN 1843

“I saw the people of God joyful in expectation, looking for their Lord. **But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. . . .

“Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that the prophetic periods reached to 1844, and that **the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.” *Early Writings*, 235–237.

#### SHOULD NOT BE ALTERED

“I have seen that the 1843 chart was directed by the hand of the Lord, and that **it should not be altered**; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74–75.

#### EXCEPT BY INSPIRATION

“I saw that **the truth should be made plain upon tables**, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered **except by**

**inspiration.** I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding and Magan*, 1.

#### AFTER THE PASSING OF TIME—1844 THROUGH 1846

“I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. **That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.**” *Manuscript Releases*, volume 1, 53.

#### 1850 AND THE SECOND TABLE

“**The Lord showed me** that he, James, must take the testimonies that the leading Adventists published in ‘44, and republish them and make them ashamed. He is now doing that work. . . .

“God showed me the necessity of getting out **a chart**. I saw it was needed and that the **truth made plain upon tables** would affect much and would cause souls to come to the knowledge of the truth.

“On our return to Brother Nichol’s, **the Lord gave me a vision and showed me that the truth must be made plain upon tables**, and it would cause many to decide for the truth by the third angel’s message with the two former being made **plain upon tables.**” *Manuscript Releases*, volume 5, 201–203.

#### GOD IS IN IT

“**The [1850] chart** is being executed in Boston. **God is in it.**

“Brother Nichols has the charge of it.” *Manuscript Releases*, volume 15, 213.

#### THE CHARTS ORDERED BY GOD

“I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . .

“I saw that **the charts [the 1843 and the 1850] ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But **the other charts** that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven.” *Manuscript Releases*, volume 13, 359.

## NO NEW MESSAGE

“God is not giving us a new message. We are to proclaim the message that in **1843 and 1844** brought us out of the other churches.” *Review and Herald*, January 19, 1905.

## THE MESSAGES OF 1843 AND 1844

“God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844.**” *Manuscript Release*, Number 760.

## THE MESSAGES OF 1843 AND 1844?

“Now our history shows that there were hundreds teaching from **the same chronological charts that William Miller was, all of one stamp.** Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844.” Joseph Bates, *Early SDA Pamphlets*, 17.

## ALL OR SOME? THE LOUD CRY

“All **the messages given from 1840–1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matt. 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**”

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.**” *Manuscript Releases*, volume 21, 437.

## THE THIRD ANGEL’S MESSAGE

“Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel’s message. God wants His people to know that we have the message as He gave it to us in **1843 and 1844.**” *General Conference Bulletin*, April 1, 1903.

## SUMMARY

The Millerite time period illustrates a progressive development of truth, thus typifying a progressive testing process at the end of the world. The Millerites typify a movement at the end of time whose message and the messengers will become the point of controversy. The messengers of that movement will be unified upon the loud cry message and will return to the foundational truths of Adventism, which Jeremiah calls “the old paths,” which are the truths represented on the 1843 and 1850 pioneer charts.

## Two Tables

### Cedar Falls Lesson Five

“The entire history of the children of Israel was ‘written for our admonition upon whom the ends of the world are come.’ No Hebrews could so fully estimate the sacredness and exalted character of God’s law as those who accepted Christ as their Redeemer. **He was the foundation** of the entire Jewish system.” *Review and Herald*, April 29, 1875.

#### MAKE IT PLAIN UPON TABLES

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and **make it plain upon tables**, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:1–4.

#### TABLE ONE

“I have seen that **the 1843 chart was directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74–75.

#### TABLE TWO

“I saw that **God was in the publication of the chart by Brother Nichols**. I saw that **there was a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. . . .

“I saw that **the charts ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven.” *Manuscript Releases*, volume 13, 359.

#### A TARRYING TIME

For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: **though it tarry**, wait for it; because it will surely come, **it will not tarry**. Habakkuk 2:3.

While the bridegroom tarried, they all slumbered and slept. Matthew 25:5.

#### HIS HAND REMOVED

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that **His hand was over and hid a**

mistake in some of the figures, so that none could see it, **until His hand was removed.**" *Early Writings*, 74–75.

**"The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait** the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844." *Early Writings*, 247.

BLESSED IS HE THAT WAITETH (THOUGH IT TARRIES)

**Blessed is he that waiteth**, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot at** the end of the days. Daniel 12:12–13.

1843 AND 1844

"Christ said, 'Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**

"The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. **Then Daniel will stand in his lot, to give his testimony.**" *Manuscript Releases*, volume 21, 437.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Revelation 3:10.

SCRIPTURES OPENED

"God tested and proved his people by the passing of the time in 1843. The mistake made in reckoning the prophetic periods was not at once discovered even by learned men who opposed the views of those who were looking for Christ's coming. These profound scholars declared that Mr. Miller was right in his calculation of the time, though they disputed him in regard to the event that would crown that period. But they, and the waiting people of God, were in a common error on the question of time. . . .

"Those who had been disappointed were not left in darkness; for in searching the prophetic periods with earnest prayers, the error was discovered, and the tracing of the prophetic pencil down through the tarrying time. In the joyful expectation of the coming of Christ, the apparent tarrying of the vision had not been taken into account, and was a sad and unlooked for surprise. Yet this very trial was highly necessary to develop and strengthen the sincere believers in the truth." *Life Sketches*, 186.

## BUILDING THE TEMPLE

### TWO TABLES, THE GLORY OF THE LORD, A TARRYING TIME AND 46 DAYS

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and **seventy of the elders of Israel; and worship** ye afar off. . . .

And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee **tables of stone**, and a law, and commandments which I have written; that thou mayest teach them.

And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, **Tarry ye here for us**, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and **the cloud covered it six days**: and **the seventh day** he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord *was* like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was **in the mount forty days and forty nights**. Exodus 24:1, 12–18.

### FORTY-SIX DAYS AND THE GLORY OF THE LORD

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:18–21.

### A DAY FOR A YEAR

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, **each day for a year**, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. Numbers 14:33–34.

### 1798 # 1844 = 46 YEARS

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in

thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and **measure the temple of God**, and the altar, and them that worship therein. Revelation 10:8–11; 11:1.

#### TWO TABLES, THE GLORY OF THE LORD AND GOD'S HAND

And the Lord said, Behold, *there is* a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

And the Lord said unto Moses, **Hew thee two tables of stone like unto the first:** and I will write upon *these* tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

And he said, Behold, **I make a covenant:** before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the Lord: for it *is* a terrible thing that I will do with thee. Exodus 33:21–34:10.

#### A COVENANT

“The ‘true tabernacle’ in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant.” *The Great Controversy*, 417.

#### THOSE WHO FOLLOWED

“The temple of God was opened in heaven, and there was seen in His temple the ark of His testament.’ Revelation 11:19. The ark of God’s testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served ‘unto the example and shadow of heavenly things,’ this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven and the ark of His testament was seen points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement. **Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament.** As they had studied the subject of the sanctuary they had come to understand the Saviour’s change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.” *The Great Controversy*, 433.

#### The Messenger of the Covenant

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, **shall suddenly come to his temple, even the messenger of the covenant**, whom ye delight in: behold, **he shall come**, saith the Lord of hosts. Malachi 3:1.

#### THE SAME EVENT

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

#### PENTECOST TYPIFIED

Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken **with leaven**; *they are the firstfruits* unto the Lord. Leviticus 23:16–17.

#### FIRSTFRUITS

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being the firstfruits* unto God and to the Lamb. Revelation 14:3–4.

#### PENTECOST'S TWO LOAVES

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35.

#### COVENANT CONFIRMED

And **he shall confirm the covenant** with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:27.

#### MOSES' TWO TABLES

“God’s law is the transcript of His character.” *Christ’s Object Lessons*, 305.

#### HABAKKUK'S TWO TABLES

“The warning has come: Nothing is to be allowed to come in that will disturb **the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844**. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages**. It has been guiding me ever since it was given.” *Review and Herald*, April 14, 1903.

#### A TARRYING TIME AND THE GLORY OF THE LORD

And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

**Then opened he their understanding, that they might understand the scriptures**, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: **but tarry ye in the city of Jerusalem, until ye be endued with power from on high**.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy. Luke 24:44–52.

#### NEVER CHANGES

“**God’s work is the same in all time**, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world’s Redeemer, stands revealed. He **who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets**, are only a reiteration of what He had spoken through Moses to the Hebrew people: ‘Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.’ Deuteronomy 6:4, 5. ‘Thou shalt love thy neighbor as thyself.’ Leviticus 19:18. The teacher is the same in both dispensations. God’s claims are the same. The principles of His government are the same. For all proceed from Him ‘with whom is no variableness, neither shadow of turning.’ James 1:17.” *Patriarchs and Prophets*, 373.

#### THE FOUNDATION

“**Christ was the foundation** of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption.” *Acts of the Apostles*, 14.

#### REJECTING THE FOUNDATION

“Looking with pity upon them, the Saviour continued, ‘Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.’

“This prophecy the Jews had often repeated in the synagogues, applying it to the coming Messiah. Christ was the cornerstone of the Jewish economy, and of the whole plan of salvation. This **foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting**. The Saviour called their attention to the prophecies that would show them their danger. By every means in His power He sought to make plain to them the nature of the deed they were about to do.” *The Desire of Ages*, 597.

#### REJECTING THE TWO TABLES

“The Pharisees on first coming into the presence of Christ had felt all this reverence, all these convictions; their minds and hearts were deeply moved. With almost irresistible power the conviction was forced upon them that ‘never man spake like this man.’ Had they yielded to the Spirit’s influence, they would have received Jesus, and would have advanced from light to a greater light; but they wrapped their robes of self-righteousness about them, and trampled down the convictions of conscience. The Pharisees answered the officers with scorn and contempt: ‘Are ye also deceived? **Have any of the rulers or of the Pharisees believed on him?** But this people who knoweth not the law are cursed.’ **Here was one who was the very foundation of the Jewish ceremonies, one who made the law, one who on Mount Sinai proclaimed the law, one who knew every phase and principle of the law.** But he was unrecognized and unacknowledged by the leaders in Israel.” *Signs of the Times*, July 23, 1896.

#### OTHER FOUNDATION CAN NO MAN LAY

“Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these **foundations** we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. ‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 297.

#### THE ROCK OF AGES

“The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. . . . It is to be as the Rock of Ages.” *Review and Herald*, April 14, 1903.

#### THE JEW’S SANCTUARY MISTAKE

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:19–21.

And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. Matthew 26:61.

## THE MILLERITE'S SANCTUARY MISTAKE

“Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. **Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.** As I looked again at the waiting, disappointed company, they appeared sad. They carefully examined the evidences of their faith and followed down through the reckoning of the prophetic periods, but could discover no mistake. The time had been fulfilled, but where was their Saviour? They had lost Him.

“I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus. Mary said, ‘They have taken away my Lord, and I know not where they have laid Him.’ Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee.

“In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with Him forever. **The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844.**” *Early Writings*, 243–244.

## OUR SANCTUARY MISTAKE

For we are labourers together with God: ye are God’ husbandry, *ye are* God’s building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’ work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’ work abide which he hath built thereupon, he shall receive a reward. If any man’ work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. 1 Corinthians 3:9–17.

What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s. 1 Corinthians 6:19, 20.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And

what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians 6:14–18.

#### TRUSTING IN LYING WORDS

The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all *ye of* Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. **Trust ye not in lying words**, saying,

The temple of the Lord, The temple of the Lord, The temple of the Lord, *are* these.

For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

Behold, **ye trust in lying words**, that cannot profit. Jeremiah 7:1–8.

#### THE TEMPLE OF THE LORD ARE WE

**“In the work of God no kingly authority is to be exercised by any human being**, or by two or three. The representatives of the Conference, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, **‘The temple of the Lord, the temple of the Lord are we.’** The men in positions of trust have not been carrying the work wisely.

“The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The General Conference has fallen into strange ways, and **we have reason to marvel that judgment has not fallen**, showing ‘by terrible things in righteousness’ that God is not a man that He should lie.” *Manuscript Releases*, volume 14, 280.

#### STRONG DELUSION

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

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

“God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, ‘Peace and safety,’ while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

“Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world?’ I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? **“How is the faithful city become an harlot!”** My Father’s house is made **a house of merchandise, a place whence the divine presence and glory have departed!** For this cause there is weakness, and strength is lacking.’” *Testimonies*, volume 8, 249–250.

## SUMMARY

The Millerite time period illustrates a progressive development of truth, thus typifying a progressive testing process at the end of the world. The Millerites typify a movement at the end of time whose message and the messengers will become the point of controversy. The messengers of that movement will be unified upon the loud cry shut door message and will return to the foundational truths of Adventism, which Jeremiah calls “the old paths,” which are the truths represented on the 1843 and 1850 pioneer charts.

The 1843 and 1850 charts are the foundation of Adventism and have been typified by the Ten Commandments. As the Jews of Christ day did not recognize that Christ was the law exemplified, and therefore the foundation of ancient Israel, so the modern Pharisees will not recognize the two tables are the foundation of Adventism and also the Rock of Ages.

When the two tables are delivered to Israel there is a tarrying time, a manifestation of God’s power, a covenant accomplished and the removing of God’s hand which opens up an understanding to God’s people during the history where the two tables are delivered.

In the history of Moses, Pentecost of Christ’s day and age and the Millerites those who reject the message and experience connected with the delivery of the tables are lost. The two tables of the Ten Commandments typify the two loaves of the Pentecost offering, which in turn typify the 1843 and 1850 pioneer charts. The Ten Commandments are a type of Christ, as is the loaves and the charts.

The work of the Pharisees in the time of Christ typifies those in Adventism today that war against the truths established upon the two tables of Habakkuk.



## The Temple of the Lord are We Cedar Falls Lesson Six

### KINGLY AUTHORITY

**“In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the Conference, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, ‘The temple of the Lord, the temple of the Lord are we.’** The men in positions of trust have not been carrying the work wisely.

“The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The General Conference has fallen into strange ways, and **we have reason to marvel that judgment has not fallen**, showing ‘by terrible things in righteousness’ that God is not a man that He should lie.” *Manuscript Releases*, volume 14, 280.

### TERRIBLE JUDGMENTS

“Those who are true learners in the school of Christ will study with intense interest **the parable of the vineyard**. In this parable Christ presented the true condition of the once chosen people of God. He revealed to them their sinful breach of trust. He designed this parable to be a lesson to all, warning them that unless they walk in the ways of the Lord, keeping all His commandments, He can not bless and sustain them. The church on earth is greatly beloved by God. It is the fold provided for the sheep of His pasture. But the Lord will not serve with the sins of His people. Many times He has suffered calamity and defeat to come upon them because they have glorified themselves, weaving false principles into their practise. He willingly forgives those who repent, but **He will remove His favor** from those who go on sinning, exalting self, and mingling the sacred with the common. **Terrible judgments will destroy those** who have misrepresented Him, saying, ‘The temple of the Lord, The temple of the Lord, The temple of the Lord, are these,’ when their example is misleading.” *Signs of the Times*, October 31, 1900.

### THE VINEYARD PARABLE

Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought **it forth wild grapes?**

And now go to; I will tell you what I will do to my vineyard: **I will take away the hedge** thereof, and **it shall be eaten up; and break down the wall** thereof, and it shall be **trodden down**: And I will **lay it waste**: it shall **not be pruned, nor digged**; but **there shall come up briars and thorns**: I will also command **the clouds that they rain no rain upon it**.

For **the vineyard of the Lord of hosts is the house of Israel**, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

**Woe** unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! In mine ears *said* the Lord of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

**Woe** unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

**Therefore** my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

**Therefore** hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

And the mean man **shall be brought down**, and the mighty man **shall be humbled**, and the eyes of the lofty **shall be humbled**:

But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

**Woe** unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

**Woe** unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

**Woe** unto *them that are* wise in their own eyes, and prudent in their own sight!

**Woe** unto *them that are* mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him!

**Therefore** as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.

**Therefore** is **the anger of the Lord kindled against his people**, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets.

For all this his anger is not turned away, but his hand *is* stretched out still.

And **he will lift up an ensign to the nations** from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*. And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof. Isaiah 5:1–30.

#### THE TESTIMONY OF TWO

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*.

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

They say unto him, **He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen**, which shall render him the fruits in their seasons.

Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected, the same is become the head of the corner**: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. Matthew 21:33–45.

#### A LESSON FOR US

“As a people the Jews had failed of fulfilling God's purpose, and **the vineyard was taken from them**. The privileges they had abused, the work they had slighted, was entrusted to others.

“**The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us.** The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.” *Christ's Object Lessons*, 296.

## THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU

“In the parable of the vineyard Jesus brought before the Jews their real condition. The householder represented God, the vineyard the Jewish nation hedged in by divine law which was calculated to preserve them as a people separate and distinct from all other nations of the earth. The tower built in the vineyard represented their temple. The Lord of the vineyard had done all that was necessary for its prosperity. So God had provided for Israel in such a manner that it was in their power to secure the highest degree of prosperity. The lord of the vineyard required of his husbandmen a due proportion of the fruit; so God required of the Jews a life corresponding with the sacred privileges he had given them. But as the servants who demanded fruit in their master’s name were put to death by the unfaithful husbandmen, so had the Jews slain the prophets who had come to them with messages from God.

“Not only were these rejected, but when he sent his only Son to them, the destined Heir to the vineyard, thinking to preserve the vineyard to themselves, and to secure the honor and profit accruing therefrom, the haughty Jews, the unfaithful servants, reasoned among themselves, saying, ‘This is the heir; come, let us kill him.’ Thus Jesus revealed in his parable the dark purposes of the Jews against himself.

“After Jesus had heard them pronounce sentence upon themselves in their condemnation of the wicked husbandmen, he looked pityingly upon them and continued: ‘Did ye never read in the scriptures, **The stone which the builders rejected the same has become the head of the corner**; this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, **The kingdom of God shall be taken from you**, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.’

“The Jews had often repeated the words of this prophecy while teaching the people in the synagogues, applying it to the coming Messiah. But Jesus connected the heir so cruelly slain with the stone which the builders rejected, but which eventually became the principal stone of the whole building. Christ himself was the originator of the Jewish system, **the very foundation** of the costly temple, the antitype to whom all the sacrificial services pointed. The Jews had watched with apparent anxiety for the coming of Christ. The scribes, who were learned in the law and acquainted with the declarations of the prophets regarding his coming, knew from prophetic history that the time of looking and waiting for his advent to the world had expired. **Through the parables which Jesus spoke to the Jews, he brought their minds to prophecies which had foretold the very things which were then being enacted.** He sought by every means within his power to awaken their consciences and to enlighten their understanding, that they might consider well the steps they were meditating.

“In these parables he laid the purposes of the Pharisees before them, together with the fearful consequences resulting. **A solemn warning was thus given** to them. And to leave the matter without a shadow of doubt, Jesus then dropped all figures and stated plainly that **the kingdom of God should be taken from them and given to a nation bringing forth fruit.** At this the chief priests and scribes were so enraged they could scarcely restrain themselves from using violence against him; but perceiving the love and reverence with which the people regarded him they dared not follow out the malice of their hearts.” *The Spirit of Prophecy*, volume 3, 34–35.

“By this parable **the past and the future history of the Jews was faithfully illustrated.** Christ presented before them their true religious character, and then asked, ‘When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?’ The Pharisees answered as Jesus meant that they should; for they were always ready to condemn others. Christ’s design in asking this question was that they should condemn themselves, and admit the justice of the punishment that was soon to fall upon them. He wished to show them the justice of taking away their national privileges, which work had already commenced, and which would end, not only in the destruction of their temple and city, but in the dispersion of the nation.

“The Jewish nation was indeed a vineyard inclosed. God’s law was a moral hedge about them. This law was altogether superior to the law of any other nation. They were forbidden to intermarry with other peoples, and were warned to keep from idolatry. Every facility which would enable them to become the greatest and most righteous people on the face of the earth was provided. God designed that they should preserve their peculiar, holy character, and represent Him in a godless world.

“A wonderful manifestation of God’s love had been given in **the remarkable deliverance of the children of Israel from Egypt.** ‘For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee.’ Because of the stubbornness of Pharaoh, the whole land of Egypt was ruined.

“God brought His people out from slavery and idolatry that they might keep the Sabbath of the fourth commandment. He Himself ruled over them. But in their desire to be like the nations round them, they rejected the Lord’s rule. ‘Make us a king,’ they said to Samuel, ‘to judge us like all the nations. . . . And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them.’

“**Elijah** came to maintain the honor of God, but he was rejected by the people. Because of the sins of the nation God sent a drought upon the land. The suffering of men and animals was terrible; but this did not lead Ahab, the ruler of the people, to repentance. Instead it provoked him to sullen defiance. His and Jezebel’s anger was kindled against Elijah and the prophets of the Lord; and they slew all that they could find. Jezebel served Satan with all the idolatrous devotion of her nature. She was the agency through whom he wrought to eclipse every ray of light that God designed should come to the nation. She was determined to uproot the religion so hateful to her, and which, as she thought, was the cause of the drought.

“Spiritual blindness was upon Ahab, and he met Elijah with the question, ‘Art thou he that troubleth Israel?’ This he asked as if to lead Elijah to make some explanation of the drought. Had he been spiritually enlightened, he would have seen behind Elijah the working of the God of Elijah, the great I AM. But Ahab was dishonoring God, and those who dishonor God do not desire to retain the thought of God. They do not like to think of Him as one who knows all their thoughts, and who will surely punish them for their wrong actions. They educate the mind to think of other things, and they lose the habit of seeing God in the providences and transactions of daily life. Those who make this world supreme are conformed in character to the world, and

Ahab could only trace the calamity of the world to Elijah. ‘Art thou he that troubleth Israel?’ he said. With a sharp reproof, Elijah threw back the accusation. ‘I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.’

“Jeremiah suffered the severest persecution from his own countrymen, because he bore a faithful message from God. Isaiah, who was permitted by the Lord to see wonderful things, was sawn asunder, because he faithfully reproved the sins of the Jewish nation. The prophets who came to look after the Lord’s vineyard, were indeed beaten and killed. ‘They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented’—men of whom the world was not worthy. They were cruelly treated, and banished from the world.

“Thus Satan strove to gain control over the human mind, that he might wreak his hatred and revenge on the only-begotten Son of God. But the last act of the tragedy was yet to be enacted. The Son of God was yet to be killed by the unfaithful stewards.

“**God sent a forerunner before His Son.** Gabriel appeared to Zacharias, a priest of the Lord, saying: ‘Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a Son, and thou shalt call his name **John**. . . . And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.’ Zacharias doubted, and, because of his unbelief, he was struck dumb by the Lord. But at the birth of his son, his tongue was loosed, ‘and he spake, and praised God. And fear came on all them that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people. . . . And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways.’

“**John’s mission was to prepare the way for Christ. But the Jewish people rejected John’s message.** They refused to prepare for the reception of the Son of God. They treated God’s messenger with disdain, and his solemn words of warning as idle tales. This hardened their hearts, and prepared them to reject the still clearer light that came to them. And when the Son of God came to present His Father’s claims, they said, ‘This is the Heir; come, let us kill Him.’ He came to save them from themselves, but they refused Him, choosing a robber and a murderer in His stead.

“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.** Wherefore let him that thinketh he standeth take heed lest he fall.’ ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.’” *Signs of the Times*, February 17, 1898.

OVERTURN, OVERTURN, OVERTURN

“These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are

revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely following the path where Satan is leading them. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, 'I will **overturn, overturn, overturn.**' Men say in Battle Creek, '**The temple of the Lord, the temple of the Lord are we**' but they are using common fire. Their hearts are not softened and subdued by the grace of God.

"Many claiming to obey the truth are captives to Satan's rule. And they have no power from his snare to go, [for] they have submitted to his way so long. How long will they act on the principles of the power of darkness? I am instructed to say to you, my brethren in every place, 'It is high time that ye awake out of sleep. Put off the works of selfishness and darkness. No longer abuse the sacred principles of heaven by your unrighteousness, **lest in your experience the history of the children of Israel is repeated.** Take heed lest ye fall after the same example of unbelief. We are now a spectacle to the world, to angels, and to men. Satan has linked your arm, who have given him opportunity, within his arm.'" *Manuscript Releases*, volume 13, 222.

### **The Lord will Purify His Church**

"Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. 'For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.' **The Lord will work to purify His church.** I tell you in truth, the **Lord is about to turn and overturn in the institutions called by His name.**

"Just how soon this refining process will begin I cannot say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor. God has a controversy with all who practice the least injustice; for in so doing they reject the authority of God and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?" *Testimonies to Ministers*, 372–373.

### HIM THAT IS LOW AND HIM THAT IS HIGH

And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this *shall not be* the same: exalt *him that is* low, and abase *him that is* high.

I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*. Ezekiel 21:25–27.

### THE LOST CROWN

"There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and of all peoples. These will come from the grossest error, and will **take the place of those who have had opportunities and privileges and have not prized them.** These have

worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because they were displeased with his requirements. But God will not be left without witnesses. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. **When those who have had abundance of light throw off the restraint which the word of God imposes, and make void his law, others will come in to fill their places and take their crown.**

“While many have reduced the word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden; while they say, ‘We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please,’ there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, ‘I must abide at thy house,’ so the word will come to them; and the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him.

“Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, **while those who become offended, as did the disciples, will go away and walk no more with him, and others will come in and occupy the place they have left vacant.** The time is very near when man will reach the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, ‘Thou art weighed in the balances, and art found wanting.’ The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression.” *Review and Herald*, June 15, 1897.

#### THE MAN WITH THE FAN

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matthew 3:11–12.

#### THE MESSENGER OF THE COVENANT

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, **shall suddenly come to his temple**, even the messenger of the covenant, whom ye delight in: behold, **he shall come**, saith the Lord of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit *as* a refiner and purifier

of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

**Then** shall the offering of Judah and Jerusalem be pleasant unto the Lord, **as in the days of old, and as in former years.** Malachi 3:1–4.

#### HE WILL REMOVE

“If those handling sacred things in connection with God’s cause are not more spiritual minded, more sensitive to His claims, more determined to carry out His plans in harmony with His high standard, regardless of human policy, He will turn and overturn. After test and trial **He will remove those who are not spiritualized**, whose words and works do not harmonize with His will.” *Pacific Union Recorder*, May 8, 1902.

#### SEPARATED FROM THE WORK

“**The Lord himself will turn and overturn**, and set things in order. He has the responsibility of his own work, and he has not entrusted the management of his people to unsanctified human hands.

“It is hard for men to learn their real weakness and ignorance and inefficiency. It is hard for the ambitious heart to receive God’s ideas and plans, with unquestioning faith and obedience. Some have very high ideas of the importance of their own individuality, and by their headstrong course are saying, We want not God’s way, but our own way.

“The time is near **when God by his providence** will make manifest what principles have been cherished by the men connected with the management of his work. Unless these men are converted, **they will be separated from the work.** But, the appeals and warnings given have had no more affect upon their hearts than **the messages of Christ had upon the Pharisees**, and I greatly fear in their behalf, lest they shall continue to walk in the same path, manifesting the same exacting and intolerant spirit, **as did the ruling Pharisees:** I fear that the **same judgments will fall upon them** because they have rejected the Lord’s reproof, and have set the stumblingblock of their iniquity before their eyes.

“My brethren, in the name of the Lord I counsel you to seek him by repentance and confession. Let your sins of omission and commission may go beforehand to judgment, that pardon may be written against your names, that you may be accounted worthy to stand before him when he shall appear. *The 1888 Materials*, 1367–1368.

#### GOD’S SERVANTS WHO BORE THE MESSAGE FROM HEAVEN

“**The Lord will overturn** until there is a reformation in our institutions. The men who ought to be filled with faith in this most sacred truth ever presented to mortals, the men who handle sacred trusts, **are not all true watchmen.** The Holy Spirit has often been in your midst, but these men, whose hearts should have been open to receive the heavenly messengers, were closed to its entreaties. They have ridiculed, mocked, and derided **God’s servants who have borne to them the message of mercy from heaven.** Some have trifled with the precious things of God which are light and truth and grace. Had these men no fear that the sin of blasphemy

might be committed by them. They would certainly fear were they not blinded by the enemy. Poor foolish, deluded souls. They know not the things that make for their peace. God has said, 'The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.'" *The 1888 Materials*, 1641.

#### HUMBLE MEN GIVEN OPPORTUNITY

"Decided changes are taking place in our world. The Lord has declared that he will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers." *Review and Herald*, November 19, 1903.

#### LINE UPON LINE

"The work of judgment has not been given to any minister or conference president. 'Judge not,' the Saviour says, 'that ye be not judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye.'

"The God of power and glory, the Strength of Israel, is being put out of sight by man's glorification of human capabilities. A change must be brought about. There is no need of so much of man's devising. We are nearing the close of this earth's history. **God says I will overturn, overturn, until man stands in his appointed place.** I am the true Shepherd of My flock. The voice and judgment of man is not to be the voice and judgment of My people. **Church members are to be educated, line upon line, and precept upon precept, to look to God for wisdom and counsel.**" *Loma Linda Messages*, 222.

#### HE WHOSE FAN IS IN HIS HAND WILL CLEANSE HIS TEMPLE

"I pen these words of God that those who profess to be his children may not receive **the curse pronounced upon Amalek** because they have followed the practises of Amalek. If the heathen received this denunciation from their course for overcoming the faint and weary, what will the Lord express toward those who have had light, great opportunities, and privileges, but have not manifested the Spirit of Christ toward their own brethren? The Lord sees all the dealings of brother with brother, which weaken faith, and which destroy their own confidence in themselves as men dealing with justice and equity. In the most positive language he expresses his displeasure at the iniquity practised in trade. He says, 'Shall I count them pure with the wicked balances, and with the bag of deceitful weights?' The very wrong here mentioned may not have been committed in our institutions, but acts which these things represent have been, and are still being done. Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. 'For the rich men thereof are full of

violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.' **The Lord will work to purify his church.** I tell you in truth, **the Lord is about to turn and overturn in the institutions called by his name.** Just how soon **this refining process will begin,** I cannot say, but it will not be long deferred. **He whose fan is in his hand will cleanse his temple of its moral defilement.** He will thoroughly purge his floor. God has a controversy with all who practise the least injustice; for in so doing they reject the authority of God, and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censors strange fire to offer before God, and say it makes no difference?

"It has not been after God's order to center so much in Battle Creek. The state of things now exists that was presented before me as a warning. I am sick at heart at the representation. The Lord gave warnings to prevent this demoralizing condition of things, but they have not been heeded. 'Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.'

"I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people; for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, 'It is time for thee, Lord, to work; for they have made void thy law.'" *Palson Collection*, 415–416.

#### IF GOD HAS EVER SPOKEN BY ME?

"Those who live just prior to the second appearing of Christ, may expect a large measure of His Holy Spirit; but if they do not watch and pray, **if God has ever spoken by me,** some of our leading men are going over the same ground of refusing the message of mercy, as the Jews did in the time of Christ. If they turn away from the light, they will fail to meet the high and holy claims of God for this important time, they will fail to fulfill the sacred responsibility that He has entrusted to them.

**"The character and prospects of the people of God are similar to those of the Jews, who could not enter in because of unbelief.** Self-sufficiency, self-importance, and spiritual pride separate them from God, and He hid His face from them. The apostle exhorts us, 'If God spared not the natural branches, take heed lest he also spare not thee.' 'Because of unbelief, they were broken off, and thou standest by faith. Be not high minded, but fear.'

"The Jews despised the good that was proffered them in the time of Christ, and after long forbearance of God, the things that were for their peace were hidden from their eyes. That which if received would have been to them their greatest blessing became their stumbling block. **Thus it is today among us.** They thought that Christ's teaching was counteracting **the influence of the old and only religion that had been from the beginning.** After they had once rejected the light, their minds were blinded, and they thought Christ's teaching was a deception of the enemy. Christ was bringing out the old religion in its true light, but **they had separated themselves from the old paths, from the old truths, and had permitted the customs and traditions of men to take the place of the only vital faith.**

“Sufficient light was given to the Jewish people so that they might have known ‘the time of their visitation.’ God had sent them ‘the way, the truth, and the life,’ in the gift of His Son. Christ came as the messenger of Jehovah, and His path was marked with blessings. He was sent to make known the Father. His whole life to its final sacrifice was a revelation of God to men. Calvary itself announced Him, ‘the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.’ From Christ, the Light of the world, shone forth the clear, bright beams of His Father’s glory. Yet the Jews comprehended it not.

“**Thus it is in our day.** The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ, because they [know] not what they oppose. Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light, and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light, and they reject it. They have before them **the example of the past**, but they will not be warned, and unbelief is enclosing them in impenetrable darkness. **They refuse to accept the testimonies they ought to believe and are ready to accept tidbits of gossip and testimonies of men showing their credulousness and readiness to believe that which they want to believe.**” *The 1888 Materials*, 406–408.

## SUMMARY

The Millerite time period illustrates a progressive testing process at the end of the world that is accomplished through a movement that returns to the old paths, which are the foundational truths represented on the pioneer charts. The work of the Pharisees in the time of Christ typifies those in Adventism today who war against the truths established upon the two tables of Habakkuk. The ensuing controversy over the closed door message of Daniel 11:41 and the foundational truths is the parallel to the controversy of the shut door and the Seventh Month Movement in the history of the Millerites. Those who have placed their confidence in men or a man, will be led to reject the prophetic message of the close of probation as identified in Daniel 11:41 and also deny the manifestation of the power of God that accompanies the movement and message which returns to the old paths. Their rejection seals their fate for the mark of the beast, while also replacing the false watchmen who would not bark.

## **They Would not Hear**

### **Cedar Falls Lesson Seven**

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

For with stammering lips and another tongue will he speak to this people.

To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: **yet they would not hear.**

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

#### WE WILL NOT HEARKEN

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, **We will not walk therein.**

Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, **We will not hearken.** Jeremiah 6:16–17.

#### IN EVERY GENERATION

“For His church in every generation God has a special truth and a special work. The truth that is hid from the worldly wise and prudent is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few.” *Christ’s Object Lessons*, 78.

#### FALSE TEACHERS

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

But **there were false prophets** also among the people, even as **there shall be false teachers among you**, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 1 Peter 1:19–2:1.

#### REJECTING THE OLD

“Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The

truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power.

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began ‘at Moses and all the prophets’ and ‘expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.

“There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. ‘Had ye believed Moses,’ Christ said, ‘ye would have believed Me; for he wrote of Me.’ John 5:46. Hence there is no real power in their teaching of even the Old Testament.

“Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, ‘They are they which testify of Me.’ John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.” *Christ’s Object Lessons*, 127–128.

#### HISTORY REPEATED

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. **And he said unto me**, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. Revelation 10:8–9.

#### SWEET AS HONEY—1840

And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:10.

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

## A BRAZEN WALL

Thy words were found, and **I did eat them**; and thy word was unto me **the joy and rejoicing of mine heart**: for I am called by thy name, O Lord God of hosts.

I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that fail*? Therefore thus saith the Lord, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, **thou shalt be as my mouth**: let them return unto thee; but return not thou unto them. And **I will make thee unto this people a fenced brazen wall**: and **they shall fight against thee**, but **they shall not prevail** against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord. Jeremiah 15:16–20.

## A FOREHEAD HARDER THAN FLINT

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And **the spirit entered into me when he spake unto me**, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, **I send thee to the children of Israel**, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, **whether they will hear, or whether they will forbear**, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: **open thy mouth, and eat that I give thee**. And when I looked, behold, **an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without**: and *there was* written therein lamentations, and mourning, and woe.

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou *art* not sent to a people of a strange speech and of an hard language, *but* to **the house of Israel**; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted. Behold, I have made thy face

strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the Lord from his place. *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days. And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, **I have made thee a watchman unto the house of Israel**: therefore hear the word at my mouth, and **give them warning from me**. Ezekiel 2–3:17.

#### A WATCHMAN

And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a **watchman** unto the house of Israel: therefore hear the word at my mouth, and give them **warning** from me. Ezekiel 3:16–17.

#### THE DAY OF THY WATCHMEN

**Woe** is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit. The good man is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up. The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: **the day of thy watchmen and thy visitation cometh**; now shall be their perplexity.

Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord *shall be* a light unto me. **I will bear the indignation of the Lord**, because I have sinned against him, **until** he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness. Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the Lord

thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. *In* the day that **thy walls are to be built, in that day shall the decree** be far removed.

*In* that day *also* he shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain. Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

**According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.** Micah 7:1–15.

#### THE WATCHMEN OF ZION

Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their **watchman**: If when he seeth the sword come upon the land, he blow the **trumpet**, and warn the people; Then whosoever heareth **the sound of the trumpet**, and taketh not **warning**; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the **trumpet**, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

But if the **watchman** see the sword come, and blow not the **trumpet**, and the people be not **warned**; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the **watchman's** hand. So thou, O son of man, I have set thee a **watchman** unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. Ezekiel 33:2–7.

#### DUMB DOGS

His **watchmen** *are* blind: they are all **ignorant**, they *are* all **dumb dogs**, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* **shepherds that cannot understand**: they all look to their own way, every one for his gain, from his quarter. Come ye, **say they, I will fetch wine, and we will fill ourselves with strong drink**; and to morrow shall be as this day, *and* much more abundant. Isaiah 56:10–12.

#### WATCHMEN UPON THE WALLS

I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. Isaiah 62:6.

#### THE VISION

**Where there is no vision, the people perish**: but he that keepeth the law, happy is he. Proverbs 29:18.

## HABAKKUK

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, **Write the vision, and make it plain upon tables**, that he may run that readeth it. For **the vision is yet for an appointed time**, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Habakkuk 2:1–3.

## THE EFFECT OF EVERY VISION

And the word of the Lord came unto me, saying, Son of man, what *is* that proverb *that ye have* in the land of Israel, saying, The days are prolonged, and **every vision faileth?**

Tell them therefore, Thus saith the Lord God; **I will make this proverb to cease**, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and **the effect of every vision**.

For there shall be no more any vain vision nor flattering divination within the house of Israel. For I *am* the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

Again the word of the Lord came to me, saying, Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off. Therefore say unto them, Thus saith the Lord God; **There shall none of my words be prolonged any more**, but the word which I have spoken shall be done, saith the Lord God. Ezekiel 12:21–28.

## DANIEL

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the **vision is** for *many* days. Daniel 10:14.

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves **to establish the vision**; but they shall fall. Daniel 11:14.

## MICAH

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night *shall be* unto you, that ye shall not have a **vision**; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Micah 3:5–6.

## THE OLD PATHS

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We

will not walk *therein*. Also I set **watchmen** over you, *saying*, **Hearken to the sound of the trumpet**. But they said, **We will not hearken**.

Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? **your burnt offerings are not acceptable**, nor your sacrifices sweet unto me.

Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

Thus saith the Lord, Behold, **a people cometh from the north country**, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O **daughter of Zion**. Jeremiah 6:16–23.



Notes - Darrio Taylor



## LESSONS FROM THE VISIONS OF EZEKIEL

In the visions of the night I seemed to be speaking with great earnestness before an assembly of people. A heavy burden was upon my soul. I was presenting before those gathered together the message of the prophet Ezekiel regarding the duties of the Lord's watchmen. "Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning: his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand."

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. "Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:1-11)

The prophet had by the command of God ceased from prophesying to the Jews just at the time when the news came that Jerusalem was invaded, and siege laid to her. In the twenty-fourth chapter Ezekiel records the representation that was given to him of the punishment that would

come upon all who would refuse the word of the Lord. The people were removed from Jerusalem, and punished by death and captivity. No lot was to fall upon it to determine who should be saved and who destroyed. "Wherefore thus saith the Lord God: Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her. . . . Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. . . . She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back; neither will I spare, neither will I repent; according to thy ways and according to thy doings shall they judge thee, saith the Lord God.

"Also the word of the Lord came unto me, saying, Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry; make no mourning for the dead. . . . So I spake unto the people in the morning: and at even my wife died: and I did in the morning what I was commanded. "And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done; ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet; ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God." (Ezekiel 24:6-24)

I am instructed to present these words before those who have had light and evidence, but who have walked directly contrary to the light. The Lord will make the punishment of those who will not receive his admonitions and warnings as broad as the wrong has been. The purpose of those who have tried to cover their wrong, while they have secretly worked against the purposes of God, will be fully revealed. Truth will be vindicated. God will make manifest that He is God. There is a spirit of wickedness at work in the church that is striving at every opportunity to make void the law of God. While the Lord may not punish unto death those who have carried their rebellion to great lengths, the light will never again shine with such convincing power upon the stubborn opposers of truth. Sufficient evidence is given to every soul regarding what is truth and what is error. But the deceptive power of evil upon some is so great that they will not receive the evidence and respond to it by repentance. A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the word and work of God. For a time they may continue to teach some phases of the truth;

but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman. {PC 60.5}

The interests of the cause of present truth demand that those who profess to stand on the Lord's side shall bring into exercise all their powers to vindicate the advent message, the most important message that will ever come to the world. For those who stand as representatives of present truth to use time and energy now in attempting to answer the questions of the doubting ones, will be an unwise use of their time. It will not remove the doubts. The burden of our work now, is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side. God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in 1843 and 1844. We are now to labor unceasingly to get the truth before Jew and Gentile. Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the Third Angel's Message, let our efforts be given to making known the truth to those who have never heard it. God calls

upon us to make known to all men the truths that have made us what we are, Seventh-Day Adventists.

God is speaking to His people today as He spoke to Israel through Moses, saying, "Who is on the Lord's side?" My brethren, take your position where God bids you. Leave alone those who after light has been repeatedly given them have taken a stand on the opposite side. You are not to spend precious time in repeating to them what they already know, and thus lose your opportunity of entering new fields with the message of present truth. Take up the work which has been given us. With the word of God as your message, stand on the platform of truth and proclaim the soon coming of Christ. Truth, eternal truth, will prevail. For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.

Any man who seeks to present the theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question light came. In vision I was given such a view of the heavenly sanctuary, and the ministration connected with the holy place, that for many days I could not speak of it. I know from the light that God has given me that there should be a revival of the messages that have been given in the past, because men will seek to bring in new theories, and will try to prove that those theories are scriptural, whereas they are error which if allowed a place will undermine faith in the truth. We are not to accept these suppositions and pass them along as truth. No, no; we must not move from the platform of truth on which we have been established. There will always be those who are seeking for something new, and who stretch and

strain the word of God to make it support their ideas and theories. Let us, brethren, take the things that God has given us, and which His Spirit has taught us is truth, and believe them, leaving alone those theories which His Spirit has not endorsed. {The Paulson Collection Pgs 59-62}

The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, "They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction." We are amid the perils of the last days, the time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling-blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God will turn His face utterly from you and your associates. {1888 Materials Pg 1303}



## EZEKIEL'S WHEELS

There were wheels within wheels in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness and in perfect harmony. Heavenly beings were impelling these wheels, and, above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. Overpowered by the terrible glory of the scene, Ezekiel fell upon his face, when a voice bade him arise and hear the word of the Lord. Then there was given him a message of warning for Israel. The wheellike complications that appeared to the prophet to be involved in such confusion were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones.

In like manner, when God was about to open to the beloved John the history of the church for future ages, He gave him an assurance of the Saviour's interest and care for His people by revealing to him "One like unto the Son of man," walking among the candlesticks, which symbolized the seven churches. While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the "Father's name written in their foreheads." And again he saw "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" and singing the song of Moses and the Lamb.

These lessons are for our benefit. We need to stay our faith upon God, for there is just before us a time that will try men's souls. Christ, upon the Mount of Olives, rehearsed the fearful judgments that were to precede His second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and

pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days. We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of. Satan is at work through human agencies. Those who are making an effort to change the Constitution and secure a law enforcing Sunday observance little realize what will be the result. A crisis is just upon us.

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. In Ezekiel's vision God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity and become pure in heart and life. The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked men, and He will bring to confusion the counsels of them that plot mischief against His people. {Testimonies to the Church Vol. 5 Pgs 752-754}

As the wheel-like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth. The history of nations speaks to us today. To every nation and to every individual God has assigned a

place in His great plan. Today men and nations are being tested by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes. The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.

Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6, 7. The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis.

The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24:1-6. {Prophets and Kings Pgs 536-537}



## **GOD'S HAND IS ON THE WHEEL - EZEKIEL 10**

On the other hand, the leaders among God's people are to guard against the danger of condemning the methods of individual workers who are led by the Lord to do a special work that but few are fitted to do. Let brethren in responsibility be slow to criticize movements that are not in perfect harmony with their methods of labor. Let them never suppose that every plan should reflect their own personality. Let them not fear to trust another's methods; for by withholding their confidence from a brother laborer who, with humility and consecrated zeal, is doing a special work in God's appointed way, they are retarding the advancement of the Lord's cause.

God can and will use those who have not had a thorough education in the schools of men. A doubt of His power to do this is manifest unbelief; it is limiting the omnipotent power of the One with whom nothing is impossible. Oh, for less of this uncalled-for, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages from entering the work many who would become efficient laborers together with God if they were given a fair chance.

To the prophet the wheel within a wheel, the appearance of living creatures connected with them, all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel, directed by the hand of God, works in perfect harmony with every other wheel. I have been shown that human instrumentalities are liable to seek after too much power and try to control the work themselves. They leave the Lord God, the Mighty Worker, too much out of their methods and plans, and do not trust to Him everything in regard to the advancement of the work. No one should for a moment fancy that he is able to manage those things that belong to the great I AM. God in His providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time and know that God is his instructor. {Testimonies to the Church Vol. 9 Pg 259}

In Ezekiel's vision, God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief.

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust Him, believe in Him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in His work, as He said to Cyrus of old, "I girded thee, though thou hast not known me"

God is acquainted with every man. Could our eyes be opened we would see that eternal justice is at work in our world. A powerful influence, not under man's control, is working. Man may fancy that he is directing matters, but there are higher than human influences at work. The servants of God know that He is working to counteract Satan's plans. Those who know not God cannot comprehend His movements. There is at work a wheel within a wheel. Apparently the complication of machinery is so intricate that man can see only a complete entanglement. But the divine hand, as seen by the prophet Ezekiel, is placed upon the wheels, and every part moves in complete harmony, each doing its specified work, yet with individual freedom of action {SDA Bible Commentary Vol. 4 1161}

Unless those who can help in ----- are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God's work at every point. {Testimonies to Ministers Pg 300}

But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible-- doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning. Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power--all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. {Great Controversy Pg 606}

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." When the overflowing scourge shall pass through the earth, when the fan is purging Jehovah's floor, God will be the help of His people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted. Elijah took Elisha from the plow and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.

Many have exalted science and lost sight of the God of science. This was not the case with the church in the purest times. God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals. {Testimonies to the Church Vol. 5 Pg 81-82}





# RULES OF INTERPRETATION



Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:-- {RH, November 25, 1884 par. 23}

- I.** Every word must have its proper bearing on the subject presented in the Bible. Proof, Matt.5:18. {1853 SB, MWM 70.2}
- II.** All Scripture is necessary, and may be understood by a diligent application and study. Proof, 2Tim.3:15-17. {1853 SB, MWM 70.3}
- III.** Nothing revealed in Scriptures can or will be hid from those who ask in faith, not wavering. Proof, Deut.29:29. Matt.10:26,27. 1Cor.2:10. Phil.3:15; Isa.45:11. Matt.21:22. John 14:13,14; 15:7; James 1:5,6. 1John 5:13-15. {1853 SB, MWM 70.4}
- IV.** To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error. Proof, Isa.28:7-29; 35:8. Prov.19:27. Luke 24:27,44,45. Rom.16:26. James 5:19. 2Pet.1:19,20. {1853 SB, MWM 70.5}
- V.** Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed or wisdom, is my rule, and not the Bible. Proof, Ps.19:7-11; 119:97-105. Mat.23:8-10. 1Cor.2:12-16. Ezk.34:18,19. Luke 11:52. Matt.2:7,8. {1853 SB, MWM 70.6}
- VI.** God has revealed things to come, by visions, in figures and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand  
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them, you must combine them all in one. Proof, Ps.89:19. Hos.12:10. Hab.2:2. Acts 2:17. 1Cor.10:6. Heb.9:9,24. Ps.78:2. Matt. 13:13,34. Gen.41:1-32. Dan.2nd,7th & 8th. Acts 10:9-16. {1853 SB, MWM 70.7}
- VII.** Visions are always mentioned as such. 2Cor.12:1. {1853 SB, MWM 71.1}
- VIII.** Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events, - such as mountains, meaning governments, Dan.2:35,44; beasts, meaning kingdoms, Dan.7:8,17; waters, meaning people, Rev. 17:1,15; day, meaning year, etc. Ezk.4:6. {1853 SB, MWM 71.2}
- IX.** Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark 4:13. {1853 SB, MWM 71.3}
- X.** Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time, namely, first, indefinite, Eccles.7:14; second, definite, a day for a year, Ezk.4:6; and third, a day for a thousand years, 2Pet.3:8. {1853 SB, MWM 71.4}
- The right construction will harmonize with the Bible, and make good sense; other constructions will not. {1853 SB, MWM 71.5}
- XI.** If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev.12:1,2; 17:3-7. {1853 SB, MWM 71.6}
- XII.** To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the explanation for the word used; and, if it make good sense, you need not look further; if not, look again. {1853 SB, MWM 71.7}
- XIII.** To know whether we have the true historical event for the fulfilment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event; but if one word lacks a fulfilment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Ps.22:5. Isa.45:17-19. 1Pet.2:6. Rev.17:17. Acts 3:18. {1853 SB, MWM 71.8}
- XIV.** The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, - character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word; and we can have confidence that He who takes notice of the sparrow's fall, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth." {1853 SB, MWM 71.9}

