

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

THE TIME IN THE GARDEN

The Lord then passed sentence upon the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Since it had been employed as Satan's medium, **the serpent was to share the visitation of divine judgment**... The words next addressed to the serpent applied directly to Satan himself, pointing forward to his ultimate defeat and destruction: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." {PP 58.2}

THE TIME OF THE JEWS

If I go with the crowd, the Bible tells me I am in the broad road to death. Said the Majesty of heaven, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." We are accountable for the light that shines in our day. Christ wept in agony over Jerusalem because **they knew not the time of their visitation**. It was their day of trust, their day of opportunity and privilege. . . . The foul ingratitude, the hollow formalism, and the hypocritical insincerity of hundreds of years called these tears of irrepressible anguish from His eyes.—Letter 35a, 1877. {CTr 317.6}

Alas for those who **knew not the time of their visitation!** Slowly and regretfully Christ **left forever the precincts of the temple**. {DA 626.5} (*He will withdraw from body temple in these last days!*)

THE TIME OF NOAH

And as the doomed race (*time of Noah*) beheld the sun shining in its glory, and the earth clad in almost its Eden beauty, they drove away their rising fears by boisterous merriment; and by their deeds of violence seemed to be encouraging upon themselves **the visitation** of the already awakened **wrath of God**. {1SP 72.1} (*Parenthesis added*)

THE TIME OF LOT

This **visitation** of **God's wrath** upon Lot's wife hurried the remaining three on their way from the city. But Lot, not desiring to flee to the mountains, had pleaded with the Lord to spare a smaller city a few miles from Sodom where he could flee. What unbelief he manifested. His faith was very weak. But God in His mercy spared [Zoar], in answer to Lot's petitions. {KC 3.7}

THE TIME OF ALL NATIONS

In the exercise of the longsuffering of God, **He gives to nations a certain period of probation**, but there is a point which, if they pass, **there will be the visitation** of God in His **indignation**. **He will punish**. {3SM 396.3}

With unerring accuracy, the Infinite One still keeps an account with all nations. While his mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of wrath commences. **The account is closed**. Divine patience ceases. . . . The crisis is fast approaching. The rapidly swelling figures show that **the time for God's visitation** has about come. . . . Those who walk in the light will see signs of the approaching peril."--"Testimonies for the Church," Vol. V, pp. 208, 209. {PH120 9.2}

THE TIME OF HISTORY OF THE CHURCH

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**

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

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. {GC 316.1}

THE TIME OF THE FRENCH REFORMATION

But the hierarchy were not idle. The king still refused to interfere to stop the preaching, and they turned to the populace. No means were spared to excite the fears, the prejudices, and the fanaticism of the ignorant and superstitious multitude. **Yielding blindly to her false teachers, Paris, like Jerusalem of old, knew not the time of her visitation nor the things which belonged unto her peace.** For two years the word of God was preached in the capital; but, while there were many who accepted the gospel, **the majority** of the people rejected it. Francis had made a show of toleration, merely to serve his own purposes, and the papists succeeded in regaining the ascendancy. Again the churches were closed, and the stake was set up. {GC 223.1}

THE TIME OF THREE ANGEL'S MESSAGES

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down **the wrath of God unmingled with mercy**. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments (7 last plagues), that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same **threefold message**, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world. {GC 449.2} *(Parenthesis added)*

2

THE TIME OF THE END

The soul's value is estimated by the cross of Calvary. The Lord appreciates the souls for whom he died, and wants them to be the subjects of his kingdom; but **the god of this world blinds the perceptive powers of men** so that **they do not see their peril**. **To them Christ is saying**, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" **He is still pleading that they may understand the day of their visitation** (Luke 19:42), saying, as did the gardener concerning the unfruitful tree, "Let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well; and if not, then after that thou shalt cut it down." (Luke 13: 8, 9) - {ST, November 21, 1895 par. 8} *(Parenthesis added)*

Hos 9:7

The **days of visitation are come**, the days of recompense are come; Israel shall know [it]: the prophet [is] a fool, the spiritual man [is] mad, for the multitude of thine iniquity, and the great hatred.

Jer 8:12

Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall **they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.**

Jer 10:15

They [are] vanity, [and] the work of errors: in the **time of their visitation they shall perish.**

Isa 10:3

And **what will ye do in the day of visitation**, and in the desolation [which] shall come from far? to whom will ye flee for help? and where will ye leave your glory?

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

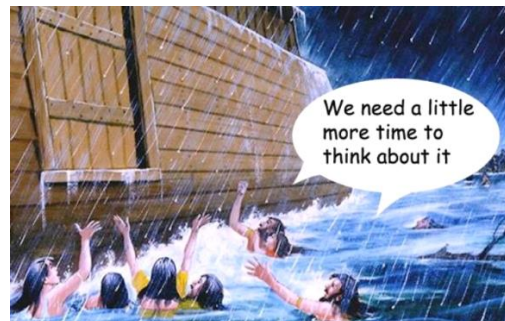
We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand. The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. {DA 235.1-2}

The **twenty-fourth chapter of Matthew** is presented to me again and again as something that is to be brought to the attention of all. We are today living in the time when **the predictions of this chapter are fulfilling**. Let our ministers and teachers explain these prophecies to those whom they instruct. Let them leave out of their discourses matters of minor consequence, and present the truths that will decide the destiny of souls. {GW 148.2}

Matt 24:32-34

Now learn a **parable** of the fig tree; When his branch is yet tender, and **putteth forth leaves**, ye know that **summer [is] nigh**: So likewise ye, when ye shall see all these things, know that it is near, [even] at the doors. Verily I say unto you, **This generation shall not pass, till all these things be fulfilled**.

“That a wrong use is often made of the text [Matthew 24:36] is evident from the context. One question of the disciples was concerning the sign of Christ's coming and of the end of the world. This question Jesus answered. In verse 29 he gave **signs** (*signs in sun, moon and stars for the pioneers and also a sign for our day in the parable of fig tree in verse 32: Locusts = Islam, Amos 7:1*), and said, “When ye shall see all these things, know that it (*close of probation*) is near, even at the doors.” (*Doors of the sanctuary- Christ is soon to step out of MHP & close the door of mercy!*) Verse 33. One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour (*close of probation*), **we are instructed and required [for it is in the imperative] (Imperative-“of vital importance, Crucial”) to know when it (*close of probation*) is near**, even at the doors (*Jesus steps out of MHP*). And we are further taught that **it will be as fatal to us to disregard his warning, and refuse or neglect to know**, (*the EVENT leading up to the close of probation*) **as it was for those who lived in the days of Noah not to know when the flood (*their close of probation!*) was coming**. Verses 37-39. And verses 44-51 show in what light Christ, when He comes (*close of probation*), **will regard and reward those whom he finds watching and teaching his coming**, (*the EVENT leading up to the close of probation*), **and those denying it**. “Blessed are those servants, whom the Lord when he cometh shall find watching.” Luke 12:37. {4SP 496.2} [Brackets in the original] (*Parenthesis added*)



Mark 13:28-30

“Now learn a **parable** of the fig tree; When her branch is yet tender, and **putteth forth leaves**, ye know that **summer is near**: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, [even] at the doors. Verily I say unto you, **that this generation shall not pass, till all these things be done**.”

Jesus is COMMANDING us to WATCH, NOT FOR HIS SECOND COMING, BUT HIS CLOSING MOVEMENTS IN THE SANCTUARY WHEN HE LAYS OFF HIS PRIESTLY ATTIRE:

Jesus has left us word: “**Watch** (*Dan 11:45; when Turkey invades and occupies Jerusalem*) ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest **coming suddenly (*close of probation*)** He find you sleeping. And what I say unto you I say unto all, **Watch** (*Mark 13:34:36*).” We are **waiting and watching** for the return of the Master, who

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

is to bring the morning, lest **coming suddenly** He find us sleeping. **What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep (2nd Coming). No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance (Dan 12:1-close of probation), and when the mandate goes forth: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” {2T 190.1}**

When Jesus ceases to plead (*close of probation*) for man, **the cases of all are forever decided**. This is the time of reckoning with His servants. To those who have **neglected the preparation of purity and holiness, which fits them to be waiting ones** to welcome their Lord, the sun sets in gloom and darkness, and rises not again. **Probation closes; Christ’s intercessions cease in heaven. This time (close of probation), finally comes suddenly upon all**, and those who have **neglected to purify their souls by obeying the truth** are found sleeping (*foolish virgins*). They became weary of **waiting and watching**; they became indifferent in regard to **the coming (close of probation) of their Master. They longed not for His appearing**, and thought there was no need of such continued, persevering **watching**. They had been disappointed in their expectations and might be again. They concluded that there was time enough yet to arouse. **They would be sure not to lose the opportunity of securing an earthly treasure**. It would be safe to get all of this world they could. And in securing this object, they lost all anxiety and interest in **the appearing (close of probation) of the Master**. They became indifferent and careless, as though **His coming (close of probation) were yet in the distance**. But **while their interest was buried up in their worldly gains, the work closed (close of probation) in the heavenly sanctuary, and they were unprepared**. {2T 191.1}

If such had only known that the work of Christ in the heavenly sanctuary would close so soon, how differently would they have conducted themselves, how earnestly would they have watched! The Master, anticipating all this, gives them timely warning in the command to watch (*If ye love me, keep my commandments*). He distinctly states the **suddenness** of His coming. **He does not measure the time**, lest we shall neglect a momentary preparation, and in our indolence look ahead to the time when we think He will come, and defer the preparation. **“Watch** ye therefore: for ye know not.” Yet this foretold uncertainty, and **suddenness** at last, fails to rouse us from stupidity to earnest wakefulness (*sleepy virgins*), and to quicken our **watchfulness** for our expected Master. **Those not found waiting and watching are finally surprised in their unfaithfulness**. The Master comes, and instead of their being ready to open unto Him immediately, they are locked in worldly slumber, and are **lost at last**. {2T 191.2} (*Parenthesis added*)

In the Scriptures are presented truths that relate **especially to our own time. To the period (close of probation) just prior to the appearing of the Son of man (2nd Coming)**, the prophecies of Scripture point, and here their **warnings and threatenings pre-eminently (“above all”) apply. The prophetic periods of Daniel (Dan 11:45- 12:1; last verse in prophecy to be fulfilled prior to close of probation), extending to the very eve of the great consummation (Dan 12:2-3; 2nd Coming)**, throw a flood of light **upon events then to transpire**. The book of Revelation is also replete (*filled or well-supplied with something*) with warning and instruction for the last generation (*Rev 14:6-12: 18*). The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth’s history, and presents the duties and dangers of God’s people. **None need remain in ignorance (this is why the prophet admonishes us to read Uriah Smith’s book, Daniel and the Revelation IMR 61.2), none need be unprepared for the coming of the day of God (close of probation)**. {RH, September 25, 1883 par. 6} (*Parenthesis added*)

Says the great deceiver: **“I will have upon the ground, as my agents, men holding false doctrines mingled with just enough truth to deceive souls**. I will also have unbelieving ones present, who **will express doubts in regard to the Lord’s messages of warning to his church**. Should the people read and believe these admonitions, we could have little hope of overcoming them. **But if we can divert their attention from these warnings, they will remain ignorant of our power and cunning, and we shall secure them in our ranks at last**. God will not permit his words to be slighted with impunity. **If we can keep souls deceived**

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

for a time (until sealing is past), God's mercy will be withdrawn (THIS IS WHEN PROBATION CLOSES), and he will give them up to our full control. {4SP 340.2}

In order to sustain erroneous doctrines or unchristian practices, they seize (take hold of suddenly and forcibly) upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent, they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries (A wandering of the thoughts; a wild freak; a whim; a whimsical purpose.- 1828 Webster's Dictionary) as the teachings of God's word. {4SP 343.3} Next paragraph, Sister White connects the visions of Daniel, John and Habakkuk:

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker.

God gave to men the sure word of prophecy; angels and even Christ himself came to make known to

Daniel and John the things that must shortly come to pass.

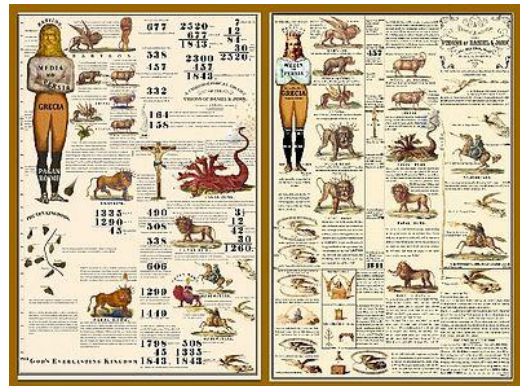
Those important matters that concern our salvation were not left involved in mystery. They were not revealed in

such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk,

"Write the vision, and make it plain upon tables, that he may run that readeth it." [Habakkuk 2:2, 3.] The word of

God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." [Psalm 97:11.] No church can advance in

holiness unless its members are earnestly seeking for truth as for hid treasure. {4SP 344.2} 1884 GC Snares of Satan Chapter



The burden of this prophecy is time, concerning which, there has been true, and false visions. The true vision [or light] on time, was written on the Chart, or table, - Hab.2:2. God approved of the proclamation of 1843, and the 10th day of the 7th month (Oct 22) 1844: by the pouring out of the Holy Ghost. Since the 7th month 1844, the "rebellious house" of Israel, have been removing the "landmarks," and writing, and proclaiming false visions; but we all know that it has been the work of man, and not of God. These flattering divinings, have cheered on the "rebellious house" of Israel to some extent; but the work has not had the holy, sanctifying influence, as when God's hand was in the work on time. {1847 JW, WLF 5.9}

I saw the state of some who professed to stand on present truth, but disregarded the visions—the way God had chosen to teach, in some cases, those who erred from Bible truth. I saw that in striking against the visions, they did not strike against the worm,—the feeble instrument that God spoke through, but against the Holy Ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, they would be left to take their own way, and run in the way of error, and think they were right until they would find it out too late. Then in the time of trouble (after probation has closed) I heard them cry to God in agony—why didst Thou not show us our wrong, that we might have gotten right, and ready for this time. Then an angel pointed to them, and said—my Father taught but you would not be instructed. He spoke through visions but you disregarded His voice, and He gave you up to your own ways to be filled with your own doings. {Ms2-1849.6}

Then I saw four angels who had a work to do on the earth, and were on their way to accomplish it. I saw Jesus clothed with priestly garments. He gazed in pity on the remnant then raised His hands upward, and

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

with a voice of deep pity cried—“**My Blood, Father, My Blood, My Blood, My Blood.**” {Ms2-1849.7} Then **I saw** an exceeding bright light come from God who sat on the great white throne, and was shed all about Jesus. **I saw** an angel with a commission from Jesus swiftly flying to **the four angels** who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, “**Hold, Hold, Hold, Hold until the servants of God are sealed in their foreheads.**” [Revelation 7:3.] {Ms2-1849.8}

I asked my attending angel the meaning of what I heard, and what the **four angels** were about to do. He said to me that **it was God that restrained the powers**, and that He gave His angels charge over things on the earth, and that **the four angels had power from God to hold the four winds** (*King of North-Islam*), and that they were about to let them go, and while they had started to let **the four winds** go the merciful eye of Jesus gazed on the remnant who were not all sealed, then He raised His hands to the Father, and plead with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the **four angels**, and **bid them hold until the servants of God were sealed in their foreheads.** {Ms2-1849.9}

I saw that the nations had not power to hold themselves. **I** also **saw** that we were not to cry to God to hold the **four winds**, nor to the nations, but one angel was to cry to other angels equal in power, to hold until the servants of God were sealed in their foreheads. {Ms2-1849.10}

In hope of being one of the 144,000. {Ms2-1849.} (*Parenthesis added*)

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....** “**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.**” {GC88 392.1} ← **FAITH IN THE VISIONS ESTABLISHED!** A portion of **Ezekiel's prophecy** also was a source of strength and comfort to believers: “And the **word** of the Lord came unto me, **saving**, 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 (a command)** 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 (SEE WARNING AGAINST TIME SETTING- LSMS 137.3).** Therefore **say unto them (a command)**, 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.] {GC88 392.2}

Prov 29:18

Where [there is] **no vision**, the people perish: but he that keepeth the law, happy [is] he.

“Blessed are those servants who when the Lord cometh [*close of probation*] shall be found **watching.**” (Luke 12:37; Prov 8:34) “Yet a little while and he that shall come will come [*close of probation*] and **will not tarry.**” (Heb 10:37)
[See also Hab 2:3] YI August 25, 1886, par. 4- [*brackets added*]

Prov 8:34

Blessed [is] the man that heareth me, **watching** daily at my gates, **waiting** at the posts of my **doors.**

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

More Quotes on watching

James White

That **the day and hour will be known by the true children of God**, and no others, appears plain from the fact, that we are exhorted to **watch** for it; and if we do not **watch**, Jesus will come on us "as a thief," and we shall "not know what hour" he will come upon us. So, that none but those who truly **watch**, and "hold fast," **will know the true time**. - Rev.3:2,3. Here I will introduce a quotation from "**The True Midnight Cry**," of Aug.22, 1844. {1847 JW, WLF 4.7}

"Concerning the time of that (Christ's) coming, he says, in **Mark 13:32** (*close of probation*), "**But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.**" It is thought by many, that this passage proves that men are never to know the time. But if it proves this, it likewise proves, that the Son of God, himself, is never to know the time; for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will **remain ignorant of the time** (*close of probation*) until the very moment that he comes (2nd Coming) to judge the world? {1847 JW, WLF 5.1}

If not, then certainly this text can never prove that men may not be made to understand the time (*close of probation*). **An old English version of the passage, reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father."** {1847 JW, WLF 5.2}

This is the correct reading according to several of the ablest critics of the age. The word know is used here, in the same sense as it is by Paul in 1Cor.2:2. Paul well understood many other things, besides Christ and him crucified, but he determined to **make known** nothing else among them. So in the passage first quoted, it is declared that none but God the Father, maketh known the day and hour; that is, the definite time of the second coming of his Son. And this necessarily implies that God makes the time known." {1847 JW, WLF 5.3} (*Parenthesis added*)

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. **The judgment is now passing in the sanctuary above.** For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. **At this time above all others it behooves every soul to heed the Saviour's admonition:** "**Watch** and pray: for ye know not when the time is." **Mark 13:33.** "If therefore thou shalt not **watch**, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." **Revelation 3:3.** {GC 490.1}

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing. **Solemn are the scenes connected with the closing work of the atonement.** Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: "**Watch** and pray: for ye know not when the time is." **Mark 13:33.** {CCh 348.5}

The Spirit of truth has a refining, elevating, heavenly influence upon mind and character. **We are to study the mind of Christ, and to receive the truth as it is in Jesus.** We are to **watch** and pray, to consult the living oracles of God. When any lust takes possession of the mind in any way or to any degree, and there is a yielding to fleshly desires, we lose the image of Christ in spirit and character. The work in the heavenly sanctuary becomes obscure to the minds of those who are controlled by the temptations of the evil one, and they **engage in side issues** to gratify their own selfish purposes, and their true moral standing is determined by their works. {RH January 21, 1890, par. 5}

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

A WARNING AGAINST TIME SETTING FOUND IN MATT 24 AND LUKE 12

Different times were set for the Lord to come, and were urged upon the brethren. But the Lord **showed me** that they would pass by, for the **time of trouble** (*Dan 11:45 fulfilled- Islam plants tabernacle of his palace in Jerusalem*) **must come before** the advent of Christ (*2nd Coming*), and that **every time a date was set, and passed, it would weaken the faith of God's people.** For this I was charged with **being the evil servant that said, "My Lord delayeth His coming (Matt 24:48; Luke 12:45)."** {LSMS 137.3} *(Parenthesis added)*

About four months since, I had **a vision** of events, all in the future. And **I saw** the **time of trouble**, such as never was,—Jesus told me it was **the time of Jacob's trouble**, and that we should be delivered out of it by the **voice** of God. Just before we entered it, **we all received the seal [Sabbath] of the living God.** Then **I saw the four Angels cease to hold the four winds.** And **I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion.** {DS March 14, 1846, par. 2} *[Brackets added]*

I saw that the **four angels** would hold the **four winds** (*Islam*) until Jesus' work was done in the sanctuary, **then the seven last plagues** will be poured out. These **plagues** enraged the wicked against the righteous, and they thought that we had brought the **plagues** down upon them, and if they could rid the earth of us, then the **plagues** would be stayed. {Ms2-1849.2} *(Parenthesis added)*

After these things **I saw four angels** standing on the four corners of the earth, holding the **four winds of the earth**, that the **wind** should not blow on the earth, nor on the sea, nor on any tree. Rev. 7:1 **Four mighty angels** are still holding the four winds **of the earth.** Terrible **destruction** is forbidden to come in full. The ... **winds will be the stirring up of the nations to one deadly combat**, while the angels hold the **four winds**, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are **sealed** in their foreheads. {Mar 175.1}

Angels are holding the **four winds, represented as an angry horse** (*Islam*) **seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.** {2MR 216.6} See Rev 9:3

The **four winds of heaven** striving upon the great sea represent the terrible scenes of conquest and revolution by which kingdoms have attained to power. {GC 439.3-440.0}

Political Strife

We are living in the midst of an "epidemic of crime," at which thoughtful, God-fearing men everywhere stand aghast. **The corruption that prevails**, it is beyond the power of the human pen to describe. Every day brings fresh revelations of **political strife**, bribery, and **fraud**. Every day brings its **heart-sickening record of violence and lawlessness**, of **indifference to human suffering**, of **brutal, fiendish destruction of human life**. Every day testifies to the increase of **insanity, murder, and suicide**. Who can doubt that **satanic agencies are at work among men** with increasing activity **to distract and corrupt the mind, and defile and destroy the body?** {CH 25.1}

What should be our focus on all this strife?

Again, there are brought into our periodicals **selections** which can be found in other papers and books, and **which need not be repeated**. It costs money to issue these matters that have no bearing on the times or the spiritual interests of our people. **The long accounts of the war can be obtained in any political or daily paper. It is not the business of the householder, whom God has appointed, to bring before the people subjects that may be found in the publications of the world, and the less these things are brought into our religious papers, and the more space given to that class of matter which is spiritual food,—in living experience, in Bible studies, in plain, simple, earnest appeals,—the better will it be for the spiritual good and advancement of the work.**—Manuscript 95, 1898. {CW 20.1}

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

In conclusion, we are commanded to watch for the event of Islam taking residence in Islam (Dan 11:45) as the last waymark of Daniel Chapter 11, that shows Jesus is about to step out of the Most Holy Place (Dan 12:1); probation on the world is about to close!

Every eye is centered on that one spot, and has been for years. Turkey is known universally as the "sick man of the east...the time will come when he will remove from Constantinople, and take up his abode in Palestine; that is, plant his tabernacle between the Mediterranean and Red Seas. Time and

again the world has been brought to realize that the end of all things is near at hand, for all know that when the **Turk** steps out of Constantinople, there will be a general breaking up of Europe. They may not name **this impending conflict the battle of Armageddon**, but God has so named it." {1901 SNH, SDP 247.3}

"**I saw** four angels standing on the four corners of the earth, holding the **four winds** of the earth. . . . And **I saw** another angel ascending from the east, having the seal of the living God; and he cried . . . Saying, hurt not the earth . . . Till we have sealed the servants of our God in their foreheads." **these angels now**

hold the winds of strife, waiting for the church of god to prepare for his coming. **The sealing angel goes through Jerusalem (the church) to place the seal of the living God on the foreheads of the faithful, and while this work goes forward, Turkey stands as a national guidepost to the world, that men may know what is going on in the sanctuary above.** {1901 SNH, SDP 248.1}

God's eye is upon his people, and he never leaves himself without a witness in the world. No man knows when Turkey will take its departure from europe, but when that move is made, earth's history will be short. Then it will be said, "he that is unjust let him be unjust still, . . . And he that is righteous let him be righteous still." **to-day is "the day of preparation...while the world watches Turkey, let the servant of God watch the movements of his great high priest, whose ministry for sin is almost over."**{1901 SNH, SDP 248.2}

Satan's DECEPTION regarding our watching Christ's last movements in the sanctuary above which is in the proclamation of the third angel's message; to Come out and not receive the plagues of ISLAM!

Says the great deceiver: "We must **watch** those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many to see the claims of the law of God; **and the same light which reveals the true Sabbath, reveals also the ministration of Christ in the heavenly sanctuary, and shows that the last work for man's salvation is now going forward. Hold the minds of the people in darkness till that work is ended (sealing is past), and we shall secure the world and the church also.**{4SP 337.2}

"And after these things," John writes, "**I saw** another angel come down from heaven, having great power; and the earth was lightened with his glory [*4rd angel of Rev 18 repeating the 2nd angel & joining the 3rd angel's message of Rev 14*]. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**" [Revelation 18:1-4.] **This is the message Satan would have silenced.** {Lt232-1899.23}

At the present time, when the end of all things earthly is rapidly approaching, **Satan is putting forth desperate efforts to ensnare the world. He is devising many plans to occupy minds, and to divert attention from the truths essential to salvation.** . . . {Ev 705.3}

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

Even though Satan is trying to divert our attention, we are to allow nothing else to absorb our attention from the proclamation of the 3 angel's messages as the destiny of our soul hangs upon the manner in how it is received (lived out/ proclaimed/ acted upon).

In a special sense **Seventh-day Adventists** have been set in the world as watchmen and light-bearers. **To them has been entrusted the last warning for a perishing world.** On them is shining wonderful light from the Word of God. **They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages.** There is no other work of so great importance. **They are to allow nothing else to absorb their attention.** {Ms53-1910.6}

I was shown three steps—one, two and three—**the first, second and third angels' messages.** Said the angel, Woe to him who shall move a block, or stir a pin in 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.** {1SG 168.2}

Please consider the following extract to understand the VALUE and IMPORTANCE the Lord has placed on the proclamation of THIRD ANGEL'S MESSAGE of warning (ISLAM):

Third Angel's Message to be Proclaimed

January 1, 1900

“We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.” {GCB January 1, 1900, Art. A, par. 1}

“The Lord has a special message for us to bear to the world, even the third angel's message. The first and second angel's messages are bound up with the third. The power of the proclamation of the first and second messages is to be concentrated in the third. ‘And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 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.’ ‘After these things **I saw** another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.** For her sins have reached unto heaven, and God hath remembered her iniquities.’ {GCB January 1, 1900, Art. A, par. 2}

“We are in danger of giving this message in so indefinite a manner that it does not impress the people.” {GCB January 1, 1900, Art. A, par. 3}

“So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. At our camp-meetings a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great question, the test for this time. {GCB January 1, 1900, Art. A, par. 4}

“While the churches profess to believe in Christ, they are violating the law which Christ himself proclaimed from Sinai. The Lord bids us, ‘Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.’ The trumpet is to give a certain sound. {GCB January 1, 1900, Art. A, par. 5}

“At our camp-meetings, when you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until everything else is presented, supposing that you are paving the way for it. **Lift up the standard,** the commandments of God and the faith of Jesus. Make this the important

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

theme. Then by your strong arguments wall it in, and make it of still greater force. **Dwell more on the Revelation. Read, explain, and enforce its teachings.** {GCB January 1, 1900, Art. A, par. 6}

“Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the **four angels** may be commissioned **to hold the four winds**, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let there be nothing in any of our institutions that will lessen the force of the truth for this time. **Present truth is to be our burden. A great work is to be done. The third angel’s message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.** {GCB January 1, 1900, Art. A, par. 7}

“**Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual.** It is our privilege to expect large things, even the demonstration of the Spirit of God. **This is the power that will convict and convert the soul.**” {GCB January 1, 1900, Art. A, par. 8}

“**The Sabbath question is a test that will come to the whole world.** We need nothing to come in now to make a test for God’s people that shall make more severe for them the test that they already have. **The enemy would be pleased to get up issues now to divert the minds of the people, and get them into controversy.**” {GCB January 1, 1900, Art. A, par. 9}

“**The Sabbath of the fourth commandment is the test for this time, and therefore all connected with this great memorial is to be kept before the people.**” {GCB January 1, 1900, Art. A, par. 10}

“We have now the **most solemn, important test given to us from the Word of God for this special period of time. This test is for the whole world.** The Lord does not require that any tests of human inventions shall be brought in **to divert the minds of the people or create controversy in any line...** God’s tests are now to stand out plain and unmistakable. **There are storms before us, conflicts of which few dream. Nothing should come in to divert our minds from the grand test which is to decide the eternal destiny of a world,—the commandments of God and the faith of Jesus.**” {GCB January 1, 1900, Art. A, par. 11}

“The Lord has a church upon this earth. **He has a people who are working with an undivided interest, a people who are dear to his heart because they are consecrated to him.** There are also men whose names are on the church books who are not serving God, who are robbing him by withholding the tithes and offerings which he, as the householder, requires as his portion. But because there are tares among the wheat, shall we demerit the church of God?—Never! **We may demerit ourselves, but never demerit those who are striving amid temptation and trial. These are the ones whom God loves.**” {GCB January 1, 1900, Art. A, par. 12}

“**The time is coming when those who have wanted their own way, who have refused to wear the yoke of Christ, will see that they have failed to find the rest that Christ gives; but it will then be too late.**” {GCB January 1, 1900, Art. A, par. 13}

“**Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit.** There is much suffering in our world. To some suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. **Cause and effect** are always in operation in our world, and always will be. **The Lord has afflicted ones, dearly beloved in his sight, who bear the suffering of bodily infirmities. Their trials will not be greater than they can endure.**” {GCB January 1, 1900, Art. A, par. 14}

“There are living upon our earth men who have passed the age of four score and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, ‘Blessed are the dead which die in the Lord.’ With Paul they can say, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.’ **There are many whose gray hairs God honors because they have fought a good fight and kept the faith...** We need, in this age of error, of day-dreaming and reverie, to learn the first principles of the doctrine of Christ.” {GCB January 1, 1900, Art. A, par. 15}

“**There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden.** They will not search for human tests, for something new and strange. **The Sabbath of the fourth commandment is the test for this time, and therefore all connected with this great memorial is to be kept before the people.** {GCB January 1, 1900, Art. A, par. 16}

THE TIME OF OUR VISITATION

NEARNESS OF THE TIME MADE KNOWN IN PARABLE OF THE FIG TREE

“I am pained beyond what any language can express. **Irreverence is coming in apace.** I have words to speak to the young men who have been teaching the truth. *Preach the word.* You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, ‘In vain they do worship me, teaching for doctrines the commandments of men.’ They presented traditions, suppositions, and fables of all kinds to the people. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the word of God or following the imaginations of men.” {GCB January 1, 1900, Art. A, par. 17}

“It is not our service to pray that colored hair shall become black, or that gray hair, which God pronounces honorable, shall become black. Those who set their minds laboring in this direction are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism. Our work is to form new habits of thought. Through faith in Christ we can do this. **Natural propensities are to be controlled. Selfish inclinations are to be denied.** Again and again something hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to wrong. What shall ministers teach the people?—Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed.” {GCB January 1, 1900, Art. A, par. 18}

“If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engaged in. **He desires to use up in this way all the available means, so that there is nothing left to sustain foreign missions or to send the gospel to the world. But God wants his work to go in the very way he has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world.**” {GCB January 1, 1900, Art. A, par. 19}

“God says, ‘Begin in the highways; thoroughly work the highways, prepare a company who in unity with you will go forth to do the very work that Jesus did in seeking and saving the lost.’ This is the kind of work that I have ever seen should be done. We are not to strain every spiritual sinew and nerve to descend to the lowest depths, and make that work the all and in all, neglecting to bring to the Master others who need the truth, who are bearing responsibilities, and who will work with all their sanctified ability for the high places as well as for the low places.” {GCB January 1, 1900, Art. A, par. 20}

“Satan has a scheme to corrupt through the association, work called rescue work, the sight of the eyes, the hearing of the ears—the association and impressions made by Satanic agencies—that will be used to the very uttermost of Satan’s power. Through his deceptive workings, the administration of the powers of Satanic agencies, many who have given themselves to the work of rescue will drown their own souls, and will under doubts and difficulties need a similar work done for them. They may go beyond remedy. The Lord does not want the work of the message of the third angel to be retarded. The most solemn message of mercy is to be given to a fallen world. Any kind of influence, any kind of sympathy, created by pen or voice to gather the facilities of means, as has been done, and invested in this class of work, that the foreign missionary work shall be in the situation it is in today, is not the work of God.” {GCB January 1, 1900, Art. A, par. 21}

I understand from the report, that the foreign missionary donations have fallen off the past year upward of \$20,000. My soul is burdened that we as a denomination of people, and as individuals, stand by the work of God today as it has been outlined in the past messages; and that we live so close to him, and so carefully study his word and the experiences of the past, that when these new things come in, these strange things, something devised by some inventive mind, to create sensation or something of that kind, we will be so firmly rooted in the faith that we will not be moved from our moorings, but go straight forward; and instead of letting the enemy come in and getting the church all absorbed in that, may our whole energies be given to the third angel’s message,—the commandments of God and the faith of Jesus. Let us lift up the message as it was preached in the early days, and it will be a cleaver to separate the honest from the people of the world, and fit them for translation. We are living in perilous times. If there ever was a time when there should be a voice sounding somewhere, that the poor, deluded sheep that have no shepherd might hear the true voice, that time is now. Brethren, **may God help us to preach the message in its purity, that the sound may go to earth’s remotest bounds, and souls be gathered out, such as shall finally be saved with us in his eternal kingdom.** {GCB January 1, 1900, Art. A, par. 22}