

REVELATION 10

John Eats the Little Book The Seven Thunders

Chapter 10

Chapter 10-11:15 come in parenthetically between the sixth (Ch 9) and seventh (Ch 11:15) trumpets

10:1 And I saw another mighty angel [Jesus. Same as 1st angel in Rev 14] come down from heaven, clothed with a cloud: and a rainbow [was] upon his head, and his face [was] as it were the sun, and his feet as pillars of fire: [Gives the loud cry of the 1st angel's message, which was proclaimed just at the time of the ending of the 2nd woe.]

10:2 And he had in his hand a little book open [book of prophecy of Daniel- Dan 10:2]; and he set [at the close of the 2nd woe in 1840- Ms 59-1900.25] his right foot upon the sea, and [his] left [foot] on the earth [wide extent of Advent proclamation by land and sea of 1840-1844. The unsealing of the little book was the message in relation to time. Ms 59-1900.22],

10:3 And cried with a loud voice, as [when] a lion roareth: and when he had cried, seven thunders [a delineation of events that are to transpire in their order under the 1st & 2nd angel messages- 7BC 971.6] uttered their voices.

10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

10:5 And the angel [Jesus] which I saw stand upon the sea and upon the earth lifted up his hand to heaven [1843/ 44],

TIME NO LONGER

10:6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer [no prophetic time since 1844; message was given between 1833-1844. The 1st angel preaches the hour of God's judgment is come (Rev 14:6); that is, he preaches the termination of the prophetic periods; and that this is the time which he swears shall be no longer (Rev 10:6)]:

10:7 But in the days of the voice of the seventh angel [7th Trumpet- Rev 11:15; NOT the trump of 1Cor 15:52], when he shall begin to sound [at close the prophetic periods of 1844 great mercy for fallen man completed- Rev 16:7] the mystery of God should be finished [The gospel- Eph 1:9, 10; 3:3, 6; 10; 6:19; Col 4:3; Gal 1:11,12- Like John 19:30, "It is finished, Rev 16:17], as he hath declared to his servants the prophets.

10:8 And the voice which I heard from heaven spake unto me again, and said, Go [and] take the little book [Book of Daniel] which is open in the hand of the angel which standeth upon the sea and upon the earth.

Verse 1: And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Rev 14:6, 7

Verses 2-11

Proclaimed after the beginning of the time of the end; 1798. Millerite Movement 1840-1844 Jer 15:16-18

The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late. {GC 457.1}

There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men flowed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. {2SM 111.2}

Verse 7

The sounding of the seventh trumpet is not introduced until we reach Revelation 11:15. All of chapter 10 and chapter 11:1-13, therefore, come in between the sixth and seventh trumpets.

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Parallels Rev 14:6, 7 (1st AM)

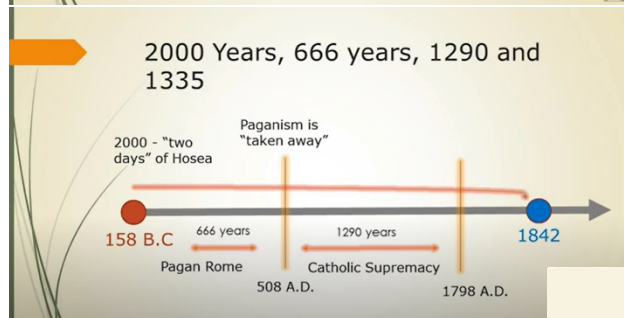
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10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up [Implies a careful study of scripture until meaning is fully comprehended]; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.



Ellen White's commentary on Revelation 10:6

"This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844." {7BC 971.7}



10:10 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 [discovery of prophetic periods pointing to 2nd coming]: and as soon as I had eaten it [the joyful acceptance of the time proclamation- Jer 15:16-18], my belly was bitter [Christ did not return as expected (Oct 22, 1844); the "disappointment"- so they still had a tarrying time that was to follow the disappointment Dan 7:13, 14; Matt 25]. Came to understand the Sabbath in 1847

MUST PROPHECY AGAIN

10:11 And he said unto me, Thou [Adventists had to go forth w/the message] must prophesy again [Foretells the 3rd message of Rev 14:9-12 which will go to all the world, increasing until it swells into a loud cry (began with sounding of the 7th trumpet- SNH)] before many peoples, and nations, and tongues, and kings.

Verse 10: "Disappointment"

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." {GC88 392.1}

Hosea 6:1-3; Luke 13:31-33: Day 1 & Day 2 = 2000 years

158 B.C start of 2000 years (League with the Jews)
508 A.D. (paganism taken away)

666 (pagan Rome)

1335 (time in Daniel 12)

2001 (the days [symbolically] that Christ walked with the people- Luke 13:32)

2000 (2 days of Hosea 6:2)

158 B.C.

1842

158

1842

2000

Vicarius = Substituting for or in place of
Fili = Son
Dei = God

V = 5	F = no value	D = 500
I = 1	value	E = no value
C = 100	I = 1	I = 1
A = no value	L = 50	—
R = no value	I = 1	501
U = 5	I = 1	—
S = no value	—	—
—	53	—
112	—	—
112 + 53 + 501 = 666		

Antichrist = "in place of" Christ

"Here is wisdom. Let him that hath understanding count the number of the BEAST: for it is the number of a man; AND his number is Six hundred threescore and six." {Rev 13:18}

Verse 11: After the time of the 1st and 2nd angel's messages in process of fulfillment.

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(10:1-11; Ch 14:6-12; Dan 12:4-13)

The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. {Ms59-1900.21}

After these seven thunders uttered their voices, the injunction comes to John, as to Daniel, in regard to the little book: "Seal up those things which the seven thunders uttered." [Revelation 10:4.] These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. {Ms59-1900.22}

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. {Ms59-1900.23}

This time, which the Angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. {Ms59-1900.24}

The Angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. {Ms59-1900.25}

The greatest work to be done in this life is to make preparation for the future life, for that life which measures with the life of God. A probation has been granted us that, notwithstanding the difficulties, we may cultivate virtues which shall carry us into the higher life. Pure love for one another is exercised by those who are partakers of the divine nature. {Ms59-1900.26}.

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.** {21MR 437.1} **Aug 14, 1898**

Rev 10:1-11 (ch 14:6-12; Dan 12:4-13)

The gospel dispensation is the last period of probation that will ever be granted to men. Those who live under this dispensation of test and trial and yet are not led to repent and obey will perish with the disloyal. **They will have no second trial.** The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life. Christ imparts His righteousness to those who consent to let Him take away their sins. We are indebted to Christ for the grace which makes us complete in Him. {15LtMs, Ms 40, 1900, par. 11}

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In this chapter we another instance in which the consecutive lines of thought are interrupted. Revelation 9 closed with the events of the sixth trumpet. The sounding of the seventh trumpet is not introduced until we reach Revelation 11:15. All of chapter 10 and chapter 11:1-13, therefore, come in between the sixth and seventh trumpets. That which is particularly connected with the sounding of the sixth trumpet is recorded in chapter 9. But now the prophet has other events to introduce before the opening of the last trumpet and does so in these verses leading up to Revelation 11:13.

The prophecy of chapter 10 and Rev. 11:1-13 are a series of events which would take place near or in the times of the first, second and third angels' messages of Revelation 14. Near the times first and second angels message we can locate the French Revolution removing the authority of the pope in 1798, and the end of the 2,300 year prophecy in 1844. In that same year a "Great Disappointment" took place. Revelation 11:1-13 mirrors Daniel 11:36-39, where we see the "king" in verse 36 as Napoleon Bonaparte precisely at the "time of the end", 1798.



1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth.

It is Christ Himself who answers to the description of the "mighty angel" with a rainbow on His head in verse 1. We may infer from the language in verse 2 that this little book was at some time closed. We read in Daniel of a book which was closed and sealed to a certain time: "Thou, O Daniel, shut up the words, and seal the book, even to *the time of the end*: many shall run to and fro, and knowledge shall be increased", Daniel 12:4. Since the last parts of this book were closed until the time of the end (1798), it follows that at that time the book would be opened.

As this closing was mentioned in prophecy, it is reasonable to expect that in *the predictions of events to take place at the time of the end, the opening of this book would also be mentioned.*

There is no book spoken of as closed and sealed except the book of Daniel's prophecy and there is no account of the opening of that book unless it be here in Revelation 10. We see, furthermore, that in both places the contents ascribed to the book are the same. The book which Daniel had directions to close and seal had reference to time: "How long shall it be to the end of these wonders?" Daniel 12:6. When the mighty angel of this chapter, Christ comes down with the little book open, on which He bases his proclamation, He gives a message in relation to time, as will be seen in verse 6 ("time no longer") its song of blessings to God.

We have seen that the prophecy, especially the prophetic periods of Daniel, were not to be opened until the time of the end. The mighty angel proclaims His message *after the beginning of the time of the end*. The book of Daniel itself furnishes data from which the time of the end can be firmly established. In Daniel 11:30, the papal power is brought to view. In verse 35 we read, "Some of them of understanding shall fall, to try them, and to purge, and to make white, even to the time of the end". Here is the period of the supremacy of the little horn, during which time the

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saints, times, and laws were to be given into his hand, and from him were to suffer fearful persecutions. This is declared to reach to the time of the end. This period of popish power began in 538 AD and ended in 1798, when the 1,260 years of papal supremacy was to expire. Since that time, many have run to and fro, and knowledge on these *prophetic subjects* has marvelously increased. Of course scientific and worldly knowledge have also increased, but here we believe the emphasis of Daniel 12:4 concerns itself primarily with an increase in prophetic knowledge.

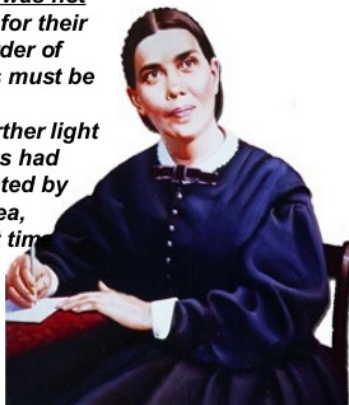
The message of Revelation 14:6 is located *after* the time of the end. It is a proclamation of the hour of God's judgment come, and hence will have its application in the last generations. Paul did not preach the hour of judgment come. Martin Luther and his colleagues did not preach it. Paul reasoned of a judgment to come, indefinitely future, and Luther placed it at least three hundred years beyond his day.

Moreover, Paul warns the church that they should be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us. He counsels let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, 2 Thessalonians 2:1-3. Here Paul introduces to our view the man of sin, the little horn, who is the papacy and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1,260 years.

After 1798, therefore, there was no restriction against proclaiming the day of Christ was at hand. The prophecy of the seven thunders could now also be made known. This in due time only after the first and second angel's messages' had been given. Since that time, therefore, the angel of Revelation 14 has gone forth proclaiming that the hour of God's judgment is come. It is since that time that the angel of chapter 10 has taken His stand on sea and land and sworn that "time shall be no more". The present generation is witnessing the fulfillment of these two prophecies.

The preaching of the Second Advent, especially from 1840 to 1844, then began in earnest. The position of this angel was one foot upon the sea and the other on the land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe. This inference is strengthened by the fact that the advent proclamation did go to every missionary station in the world.

*The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the **mysteries** which the thunders uttered, but he was commanded not to write them. The special light given to John that was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels' messages.** It was **not best for the people to know these things, for their faith must necessarily be tested.** In the order of God most wonderful and advanced truths must be proclaimed. The first and second angels messages must be proclaimed, but no further light was to be revealed before these messages had done their specific work' This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.*
(7BC 971)



3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

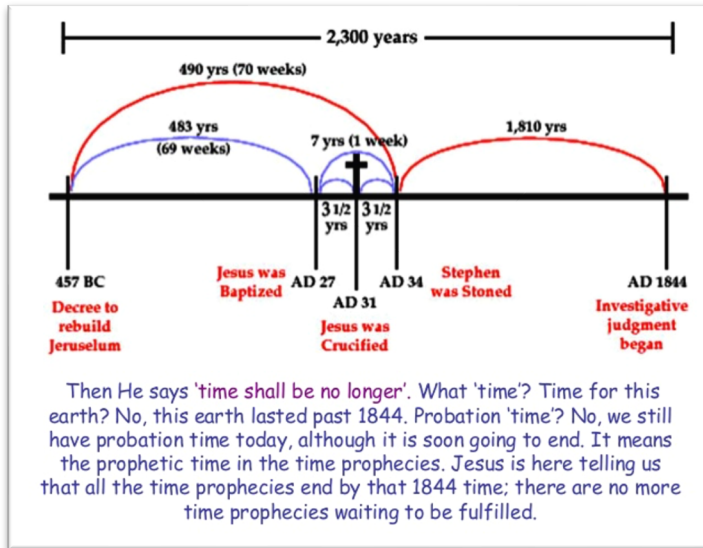
4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

After these seven thunders uttered their voices (Is it Christ who utters the seven thunders?) the injunction comes to John as to Daniel in regard to the little

book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the **first, second, and third angels' messages** to be given to the world. **The unsealing of the little book was the message in relation to time.** The special light given to John was expressed in the **seven thunders was a delineation of events which would transpire under the **first and second****

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angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work (*Oct 22, 1844 disappointment*). This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

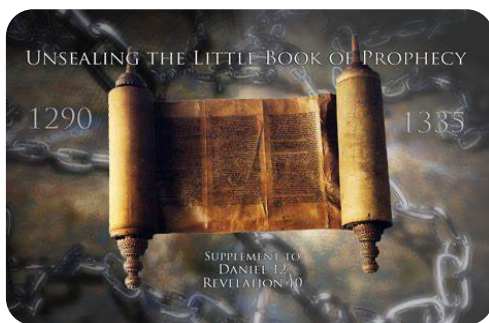


5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

What is the meaning of this most solemn declaration, "Time no longer"? It cannot mean that with the message of this angel, time, as computed in this world, in comparison with eternity, should end. The next verse speaks of

the days of the voice of the seventh angel (the seventh trumpet) and Revelation 11:15-19 gives us some of the events to take place under this trumpet in the present state. It cannot mean probationary time, for that does not cease until Christ closes His work as priest, which is not until after the seventh angel with trumpet had begun to sound, Revelation 11:15, 15:5-8. It must therefore mean prophetic time, for there is no other to which it can refer.

It means, rather, that no prophetic period of time should extend beyond the time of the longest prophetic time period in the bible, which is 2,300 years. Beyond 1844, when the 2,300 year prophecy terminated, "time (prophetic time) will be no longer."



7 But in the days [that is, prophetically years] 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.

This seventh trumpet angel is not that which is spoken of in 1 Corinthians 15:52 as the last trump, which wakes the sleeping dead; nor should it be confused with any statement that concerns itself with "trumpet after trumpet" (warning after warning), this is seventh in the series of the seven trumpets. Like the others of this series, it concerns itself with prophetic days, that is, years, in sounding. In the days when he shall *begin to*

sound, the mystery of God shall be finished. Not in the day when he shall begin to sound, not in the very beginning of his sounding, but in the years that follow his sounding, then the mystery of God shall be finished.

From the events to take place under the sounding of the seventh trumpet, some locate it at the close of the prophetic periods in 1844; on this point, no firm date can be offered. The one great event, the mystery of God (which is the closing of the gospel message), is right upon us. The closing of a decisive work is near at hand. There is an importance connected with the finishing of any of the works of God. Such an act marks a solemn and important era. Our Savior, when dying

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upon the cross, cried, "It is finished", **John 19:30**. Likewise, when the great work of mercy for fallen man is completed, it will be announced by a voice from the throne of God, proclaiming in tones like thunder the solemn sentence "It is done", Revelation 16:17. Our eternal hopes and interests therefore prompt us to inquire what bearing such an event will have upon us. When we read of the finishing of the **mystery of God**, we ask what **mystery** is it, and in what it's finishing consists? "Having made known unto us **the mystery of His will**, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him", **Ephesians 1:9-10**. Here God's purpose to gather together all things in Christ is called the "mystery" of His will. **This accomplished through the gospel**. "For me (Paul asks that prayers be made), that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel", Ephesians 6:19. Here the gospel is declared plainly to be a mystery. In **Colossians 4:3**, it is called the mystery of Christ. Again, "How that by revelation He made known unto me the mystery (as I wrote afore in few words) . . . that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel", **Ephesians 3:3, 6**. Paul here declares that the mystery was made known to him by revelation, as he had before written. In this he refers to his Epistle to the Galatians, where he recorded what had been given him "by revelation", in these words: "I certify you brethren that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ", Galatians 1:11-12. Here Paul tells us plainly that what he received through revelation was the gospel. In **Ephesians 3:3**, he calls it the mystery made known to him by revelation, as he had written before. The Epistle to the Galatians was written about 54 AD and that to the Ephesians about 65 AD.

In view of these testimonies, it becomes clear **the mystery of God is the gospel (Christ in you, the hope of glory, Col 1:27)**, its work on this earth, will be finished. It is the same, then, as if the angel had declared, "In the days of the voice of the seventh angel, when he shall begin to sound, the gospel shall be finished". It will be finished

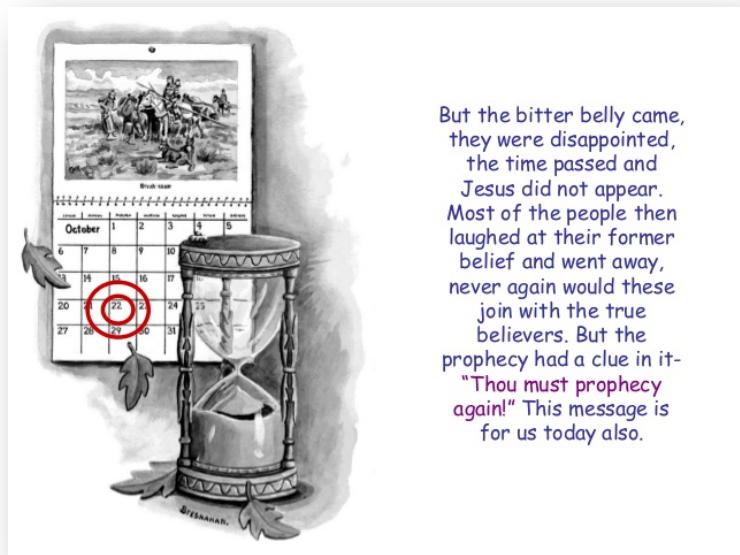
when the number of God's people is made up, when mercy ceases to be offered, when probation for mankind has forever closed, see Daniel 12:1.

Such is the momentous work to be accomplished in the days of the voice of the seventh angel, whose trumpet notes have been reverberating through the world since the third angel began to sound in 1848. God is not slack, His work is not uncertain. Are we ready for the issue?

8 And the voice which I heard from heaven spoke 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.

9 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.

10 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.



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John is now called upon to act a part in this symbolic representation. The angel of this chapter has in his hand “a little book open”. In comments on verse 2 we have shown this “little book” to be the book of Daniel which was “sealed till the time of the end”, Daniel 12:9. It was to be opened, its prophecies understood, at a specific time in history, yet far future to Daniel.

By finally understanding the “sealed” prophecy in this book it was determined that the work of cleansing the sanctuary would occur in 1844, Daniel 8:14 and 9:25-27, among other verses. Students of prophecy who first made this discovery, in the early 1800’s understood the sanctuary to mean the earth and mistakenly regarded this prediction to mean that the Lord would come to cleanse the earth of its pollution and sin at that time. Thus this message of the coming of the Lord, at first located in 1843 and later calculated to be in the autumn of 1844 spread rapidly throughout America and other parts of the world. Tens of thousands looked for the coming of the Lord with great joy. They were correct on the time being 1844, but misunderstood the event, the meaning and the location of the sanctuary (heavenly, not earthly) to be cleansed.

Accordingly, we read in verse 10, “The little book . . . was . . . in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” When the expected return of our Lord did not take place as predicted, their joy and happiness turned to despair; it was a “Great Disappointment”. The disappointment, however, was no evidence that the Lord was not in the movement, for in this tenth chapter of Revelation He anticipates this very experience, and in the last verse points His people to a task of world-wide extent He had yet for them to perform prior to His glorious appearing, for their work had not yet been finished. This work is brought to view quite fully in the three angels’ messages of the fourteenth chapter. There are similar experiences found in Jeremiah 15:16-18; Ezekiel 3:1-3, 10.



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

John, standing as the representative of the church, here receives from the angel another commission. This new message links the first and second angels’ messages. It is to go forth to the world. In other words, we have here a prophecy of the third angel’s message, which is now in the process of fulfillment. This message, of the third

angel, is to go before “many peoples, and nations, and tongues, and kings”, as will be clearly seen in a study of Revelation 14:6-12. The third angel’s message answers the call to “prophesy again” after proclaiming the first two angels messages that led up to the time of the Great Disappoint.

“The people whom God has made the depositaries of His law are not to permit their light to be hidden. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth. They should make mighty intercession with God for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others, and its light will find access to many hearts. **We must sleep no longer on Satan’s enchanted ground, but call into requisition all our resources and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed “before many peoples, and nations, and tongues, and kings;”** and the promise is given, “Lo, I am with you alway, even unto the end of the world.” {5T 454.1}

“We are to give the last warning of God to men, and what should be our earnestness in studying the Bible and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light

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that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails. {9T 122.3}

A great work is to be done, and those who know the truth should make mighty intercession for help. The love of Christ must fill their own hearts. The Spirit of Christ must be poured out upon them, and **they must be making ready to stand in the judgment. As they consecrate themselves to God, a convincing power will attend their efforts to present the truth to others.** We must no longer sleep on Satan's enchanted ground, but call into requisition all our resources, availing ourselves of every facility with which Providence has furnished us. **The last warning is to be proclaimed before "many peoples, and nations, and tongues, and kings,"** and the promise is given, "Lo, I am with you alway, even unto the end of the world." Revelation 10:11; Matthew 28:20. {9T 123.1}

I am instructed to point our ministers to the unworked cities and to urge them by every possible means to open the way for the presentation of the truth. In some of the cities where the message of the second coming of the Lord was first given, we are compelled to take up the work as if it were a new field. How much longer will these barren fields, these unworked cities, be passed by? **Without delay the sowing of the seed should begin in many, many places.** {9T 123.2}

The Lord demands that in His servants shall be found a spirit that is quick to feel the value of souls, quick to discern the duties to be done, quick to respond to the obligations that the Lord lays upon them. There must be a devotion that will regard no earthly interest of sufficient value to take the place of the work to be done in winning souls to a knowledge of the truth. {9T 123.3}

Ministers, preach the truths that will lead to personal labor for those who are out of Christ. Encourage personal effort in every possible way. Remember that a minister's work does not consist merely in preaching. He is to visit families in their homes, to pray with them, and to open to them the Scriptures. He who does faithful work outside of the pulpit will accomplish tenfold more than he who confines his labors to the desk. Let our ministers carry their load of responsibility with fear and trembling, looking to the Lord for wisdom and asking constantly for His grace. Let them make Jesus their pattern, **diligently studying His life and bringing into the daily practice the principles that actuated Him in His service while upon the earth.** {9T 124.1}

Revelation—Chapter 10 Part 1 God's Love Letter— Light Amidst Darkness

Revelation 10:1

Uriah Smith, 1897, Daniel and the Revelation, pg. 490

The chronology of the events of Revelation 10 is further ascertained from the fact that this angel is identical with the first angel of Revelation 14. The points of identity between them are easily seen:— (1) They both have a special message to proclaim; (2) they both utter their proclamation with a loud voice; (3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and (4) they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God's judgment has come.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 180, 181

There came from heaven a mighty angel clothed with a cloud. He was an ambassador from the courts of Jehovah, and his might corresponded with the court which he represented and the power and extent of the message which he bore. ... The glory of the message of the mighty angel was softened for mortal eyes by the cloud which clothed his form. Men living in harmony with their Maker are permitted at times to see the cloud withdrawn, and to behold more and more of His grandeur. In eternity only, the fullness of the message will be comprehended.

To the one from whose eyes the veil has dropped, there is an infinite depth of meaning in the rainbow about the angel's head, and the appearance of the bow in our own heavens is, to the spiritual soul, a reminder of the everlasting covenant made in heaven.

Revelation 10:2

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 184

The angel's message embraced the whole earth: standing with one foot on the earth and the other on the sea," he cried with a loud voice" like the roar, of a lion in the forest, and this cry awoke men from their slumber, and startled

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nations. No man was too humble, no place too secluded; that voice penetrated everywhere. It echoed, and re-echoed through the world. Men might think themselves secure, but the sound shook the very earth, causing many a heart to quake with fear. Though the voice was so penetrating, those who turned their faces toward the divine messenger, saw on his brow, the rainbow of promise.

Revelation 10:3-4

Uriah Smith, 1897, Daniel and the Revelation, pg. 491

It would be vain to speculate to any great length upon the seven thunders, in hope of gaining a definite knowledge of what they uttered. We must acquiesce in the directions given to John concerning them, and leave them where he left them, sealed up, unwritten, and consequently to us unknown.

Uriah Smith, Daniel and the Revelation, pgs. 491, 492

Something, evidently, was uttered which it would not be well for the church to know; and for God to have given an inspired record of the Advent movement in advance, would have been simply to defeat that movement, which we verily believe was in all its particulars an accomplishment of His purposes, and according to His will.

Revelation 10:5-6

Ellen White, Manuscript Releases, Vol. 1 pg. 46

This message announces the end of the prophetic periods.

Ellen White, 1879 Testimonies to the Church, Vol. 4 pg. 307

Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust, and because men have been so deceived, they turn from the truth substantiated by the Word of God that the end of all things is at hand.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 186

This was a message from the Creator of the heavens and the earth, the sea and all living creatures. And he swore "that there should be time no longer." The close of the long prophetic period was near at hand. The feet of the messenger were like pillars of fire, and his message burned its way into the hearts of even the most worldly. The sunlight of his countenance lighted up the page of the open book which he held out to the world; men read a new and living meaning in these prophecies. To scoff was to defy God Himself. To remain indifferent was impossible; for men seemed on the brink of eternity.

Uriah Smith, 1897, Daniel and the Revelation, pg. 492

What is the meaning of this most solemn declaration? It cannot mean that with the message of this angel, time, as computed in this world, in comparison with eternity, should end; for the next verse speaks of the days of the voice of the seventh angel; and chapter 11:15-19 gives us some of the events to take place under this trumpet, which transpire in the present state. And it cannot mean probationary time; for that does not cease till Christ closes His work as priest, which is not till after the seventh angel has commenced to sound. Revelation 11:15, 19; 15:5-8. It must therefore mean prophetic time; for there is no other to which it can refer. Prophetic time shall be no more — not that time should never be used in a prophetic sense; for the "days of the voice of the seventh angel," spoken of immediately after, doubtless mean the years of the seventh angel; but no prophetic period should extend beyond this message; those that reach to the latest point would all close there.

Revelation 10:7

Matthew 24:14

Colossians 2:2-3

Colossians 1:26-27

Philippians 1:6

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2Corinthians 1:21-22

Uriah Smith, 1897, Daniel and the Revelation, pg. 494

But what is the finishing of the gospel? Let us first inquire for what it was given. It was given to take out from the nations a people for God's name. Acts 15:14. Its finishing must, as a matter of course, be the close of this work. It will be finished when the number of God's people is made up, mercy ceases to be offered, and probation closes. The subject is now before us in all its magnitude. Such is the momentous work to be accomplished in the early days of the voice of the seventh angel, whose trumpet notes have been reverberating through the world since the memorable epoch of 1844. God is not slack; His work is not uncertain; are we ready for the issue?

Ellen White, Signs of the Times, December 22, 1887

Your lives must here be refined, ennobled, elevated; and Christ, the hope of glory, must be formed within you. Your favorite sins will be laid aside; you will fear to offend God, and you will love his law.

Ellen White, Signs of the Times, August 16, 1905

Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Misdirected ambition will lead you into sorrow as surely as you yield to it. Cherish an ambition that will bring glory to God because it is sanctified by the Holy Spirit. Consecrate every power of your being to the accomplishment of a holy work. Make every effort, in and through the grace of Christ, to reach the high standard set before you.

Ellen White, Review & Herald, May 17, 1906

The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them. Is Christ always to be disappointed in the beings he has redeemed at an infinite cost?

Philippians 2:12

Ellen White, Signs of the Times, December 9, 1886

The latter rain will never refresh and invigorate indolent souls, that are not using the power God has already given them. Spiritual laziness will not bring us nearer to God. There must be energy and zeal as well as devotion and personal piety, woven into all our works.

Revelation—Chapter 10 Part 2 God's Love Letter— Sweet To Taste—Bitter In Belly

Uriah Smith, Daniel and the Revelation, pgs. 491, 492

Something, evidently, was uttered which it would not be well for the church to know; and for God to have given an inspired record of the Advent movement in advance, would have been simply to defeat that movement, which we verily believe was in all its particulars an accomplishment of His purposes, and according to His will.

Revelation 10:2, 8

Ellen White, Manuscript Releases, Vol. 19 pg. 320

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 188

With joy the advent message that time should be no more went to the world. It was preached to high and low, and the churches throughout the world opened their doors to receive it.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 188

As the time for what was supposed to be the second advent, but which in reality meant the beginning of the investigative judgment, drew near, there was a searching of the prophecies such as had never been before. Then, when the spring of 1844 came and passed, and no Saviour had appeared, there was not only heart searching, but deeper, more intense study of the Word.

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Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 189, 190

The disciples, weeping at the tomb over a crucified Saviour, seemed to drain the cup of bitterness, but a potion no less galling was drunk by the disciples in 1844. "We thought that it was He that would save Israel," was echoed eighteen hundred years later in the words, "We looked for Him to save us, but He has not come." In this period of anguish and disappointment, the churches that had opened their doors for the message, now turned away from those who still clung to the belief in the prophecies and the second coming of the Lord. This closing of the doors, and the rejection of further light, caused the second message of Rev. 14:8 to be proclaimed.

Revelation 10:9-10

Ellen White, Review & Herald, November 20, 1883

It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past Advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the word of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment which had been so bitter to them, they saw that God indeed led them, and they rejoiced in the truth. This awakened the most bitter opposition on the part of those who denied our past experience.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pgs. 187, 188

When the prophecy was more fully comprehended than it was between 1840 and 1844, in other words, when the cloud was pierced by eyes which searched for Christ, the truth in regard to the heavenly sanctuary was discovered. In 1844 the antitypical work of the day of atonement was begun in the heavenly sanctuary. That is, Christ at that time passed within the veil, to make up the subjects of His kingdom from those who had accepted of the Divine Offering. The investigative judgment was opened, and in the first case decided before the throne, the work of finishing the Gospel was begun, which will be completed when the last name has passed the heavenly court.

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Uriah Smith, Daniel and the Revelation, pgs. 495, 496

There are not a few now living who have in their own experience met a striking fulfilment of these verses, in the joy with which they received the message of Christ's immediate second coming, the honey-like sweetness of the precious truths then brought out, and the sadness and pain that followed, when at the appointed time in 1844 the Lord did not come, but a great disappointment did. A mistake had been made which apparently involved the integrity of the little book they had been eating. What had been so like honey to their taste, suddenly became like wormwood and gall. But those who had patience to endure, so to speak, the digesting process, soon learned that the mistake was only in the event, not in the time, and that what the angel had given them was not unto death, but to their nourishment and support.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 190

As the people of God, by faith followed their Lord into the heavenly sanctuary, the bitter disappointment passed;

Ellen White, Early Writings, pgs. 55, 56

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself."

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

Revelation 10:11

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John N. Loughborough, 1905, The Great Second Advent Movement: Its Rise and Progress, pg. 197

When the truth has received its baptism of unpopularity, to accept it requires more grace than simply to follow the faith of the masses. Hypocritical pretenders see no great inducement to accept a truth which requires action, like rowing up stream "gainst wind and tide." Thus the truth becomes a test to the loyal, honest-hearted, sincere, and conscientious.

Stephan N. Haskell, 1905, The Story of The Seer of Patmos pg. 190

This foretells the third message of Rev. 14:9-12, which will go to all the world, increasing as it goes, until it swells into a loud cry.

Daniel 8:14

Amos 3:7

Psalms 17:3

Revelation—Chapter 10 Part 3 God's Love Letter— God's People To Prophecy Again

Revelation 10:11

1897 Uriah Smith, Daniel and the Revelation, pg. 497, 498

We here have a continuation of the instruction which the angel commenced giving to John in the preceding chapter; hence these verses properly belong to that chapter, and should not be separated by the present division. In the last verse of chapter 10, the angel gave to John, as a representative of the church, a new commission. In other words, as already shown, we have in that verse a prophecy of the third angel's message. It is connected with the temple of God in heaven, and is designed to fit up a class of people as worshipers therein. The temple here cannot mean the church; for the church is brought to view in connection with this temple as "them that worship therein." The temple is therefore the literal temple in heaven, and the worshipers the true church on earth. But of course, these worshipers are not to be measured in the sense of ascertaining the height and circumference of each one in feet and inches; they are to be measured as worshipers; and character can be measured only by some standard of right, namely, a law, or rule of action. We are thus brought to the conclusion that the ten commandments, the standard which God has given by which to measure "the whole duty of man," are embraced in the measuring rod put by the angel into the hands of John; and in the fulfilment of this prophecy, this very law has been put, under the third message, into the hands of the church. This is the standard by which the worshipers of God are now to be tested.

Nahum 1:9

Ellen White, The Great Controversy 1888 pg. 504

A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

Amos 3:7

Revelation 10:11

Daniel 11:44-12:1

Ellen White, Manuscript Releases, Vol. 1 pg. 63

The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?

Daniel 11:44-12:1

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Uriah Smith, 1897, Daniel and the Revelation, pg. 293

A definite time is introduced in this verse, not a time revealed in names or figures which specify any particular year or month or day, but a time made definite by the occurrence of a certain event with which it stands connected. "At that time." What time? — The time to which we are brought by the closing verse of the preceding chapter, —the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government.

Uriah Smith, 1897, Daniel and the Revelation, pg. 296

Momentous are the events introduced by the standing up of Michael. And He thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before He returns personally to this earth.

How important, then, that we have a knowledge of His position, that we may be able to trace the progress of His work, and understand when that thrilling moment, draws near which ends His intercession in behalf of mankind, and fixes the destiny of all forever. But how are we to know this? How are we to determine what is transpiring in the far-off heaven of heavens, in the sanctuary above? —God has been so good as to place the means of knowing this in our hands. When certain great events take place on earth, He has told us what events synchronizing with them occur in heaven. By things which are seen, we thus learn of things that are unseen. As we "look through nature up to nature's God," so through terrestrial phenomena and events we trace great movements in the heavenly world.

The Passover =

The Wave Sheaf =

Pentecost =

The Feast of Trumpets =

Uriah Smith, 1897, Daniel and the Revelation, pg. 296

When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already behold the initial steps, Michael, our Lord, stands up, or receives from His Father the kingdom, preparatory to His return to this earth.

Uriah Smith, 1897, Daniel and the Revelation, pg. 296

Or it might have been expressed in words like these: Then our Lord ceases His work as our great High Priest, and the probation of the world is finished. The great prophecy of the 2300 days gives us definitely the commencement of the final division of the work in the sanctuary in heaven. The verse before us gives us data whereby we can discover approximately the time of its close.

Revelation 3:10, 11

Ellen G White, Manuscript 159, Sept. 4, 1903

In the day of His coming, the last great trumpet is heard, and there is a terrible shaking of earth and heaven. The whole earth, from the loftiest mountains to the deepest mines, will hear. Everything will be penetrated by fire. The tainted atmosphere will be cleansed by fire. The fire having fulfilled its mission, the dead that have been laid away in the grave will come forth—some to the resurrection of life, to be caught up to meet their Lord in the air, and some to behold the coming of Him whom they have despised and whom they now recognize as the Judge of all the earth. All the righteous are untouched by the flames. They can walk through the fire, as Shadrach, Meshach, and Abednego walked in the midst of the furnace heated seven times hotter than it was wont to be heated. The Hebrew worthies could not be consumed, because the form of the fourth, the Son of God, was with them. So in the day of the coming of the Lord, smoke and flame will be powerless to harm the righteous. Those who are united with the Lord will escape unscathed. Earthquakes, hurricanes, flame, and flood cannot injure those who are prepared to meet their Saviour in peace. But those who rejected our Saviour, and scourged and crucified Him, will be among those who will be raised from the dead to behold His coming in the clouds of heaven, attended by the heavenly host—ten thousand times ten thousand, and thousands of thousands. ... This scene has been presented before me as fully as I could bear to behold it. Then the scene has changed, and scenes of things existing at the present time have passed before me.

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THE MYSTERY

"Love to man is but the earthward manifestation of the love of God. **It was to implant in the human heart that principle of love which would make us children of one family that the King of glory became one with us.** And when among the followers of Christ His parting words are fulfilled, 'Love one another as I have loved you' (John 15:12), **when we love the world as He has loved it, then for us His mission is accomplished.** Heaven is begun on earth. **God with us has become God in us.**" {Ms58-1896.34}

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this **mystery** among the Gentiles; **which is Christ in you, the hope of glory!** [Col 1:26, 27]

May the mission of Emmanuel, **the mystery** that has been hid but **is now made manifest to His saints be accomplished in all who are seeking for the Light of Truth, Truth as it is in Jesus!** For then "One interest will prevail, **one subject will swallow up every other,--Christ our righteousness.**" {RH, December 23, 1890 par. 19}

"I believe the Sanctuary, to be cleansed at the end of the 2,300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that **Brother Crosier had the true light, on the cleansing of the Sanctuary, & etc.**; and that it was his will, that Brother C. should write out the view which he gave us in the **Day-Star, Extra, February 7, 1846.** I feel fully authorized by the Lord, to recommend that Extra, to every saint." EGW. Word to the Little Flock May 1847

The Transition. (by Crosier- Day-Star, Extra, February 7, 1846)

The opinion generally obtains that **the seventh trumpet** ushers in the Age to come. The first thing upon its sounding are *"great voices saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ."* [Rev 11:15] **These voices must be heard in the world in which those kingdoms are. It is also evident that the kingdoms sustain a different relation to God at the time these voices are heard, from what they did before the 7th trumpet sounded.** The declaration, *"He shall reign forever and ever;"* and the humble expression of thanks from the four and twenty elders, (a symbol of the whole church,) *"Because thou hast taken to thee thy great power and hast reigned. "* [Rev 11:17] shows that at that time he began to reign in a special sense.

Such voices have been heard since the 7th month 1844, and produced the effects here described, deep humiliation and profound gratitude. **This change of the relation of the kingdoms of this world to Christ, is the same as making his enemies his footstool,** (Hebrews 10:13) which event was expected by him while he set at the right hand of the Father fulfilling the daily ministrations. [Hebrews] verses 11,12. **Revelation 10 gives in part the character and circumstances of the transition from the Gospel to the following Dispensation.** The angel that declares, *"There should be time no longer,"* [Rev 10:6] is not the Lord at his appearing, for after uttering that oath he told John, *"Thou must prophesy again."* [vs 11] Whatever the nature of this prophesying may be, it certainly follows the oath of verses 6,7.

I think we have misunderstood the 7th verse. We have understood or explained the 6th verse as the language of the angel, but the 7th as a declaration of John; whereas both verses are the language of the angel, the 7th being a qualification or explanation of the 6th, showing the manner in which time should close. **The angel of the Philadelphia church having "an open door", gave the Midnight Cry with the solemn assurance of this oath.** He swore, or positively declared, *"That there should be time no longer, but in the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."* There are **"days"** (plural) in which the **7th angel begins to sound.** Whether these days are literal or symbolic, which is most in accordance with the

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character of this book, they denote a short period of time, in which not only the 7th angel begins to sound, but the **mystery** of God is finished also.

Thus we see that the **mystery** is finished, not in a **point**, but in a **period**, and while the **mystery** is finishing, the 7th angel is beginning to sound. What is the **mystery** to be finished? "*The **mystery** of the Gospel.*" Ephesians 6:19. "*The **mystery** which was kept secret since the world began, but is now made manifest.*" The riches of the glory of this **mystery** is Christ in you, the hope of glory, Colossians 1:27. "*The **mystery** of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; **that** the Gentiles should be fellow **heirs**, and of the same body, and partakers of his promise in Christ by the gospel;*" Ephesians 2:4-6. It is the dispensation of the grace of God; verse 2.

These texts show that the **mystery** of God or Christ is the Gospel Dispensation. It is the period of **hope** and **heirship**. While we hope we pray for the object of hope, and that is glory - as exhibited on the Holy Mount, immortality, the Kingdom and society of Jesus. Until these are obtained we hope; and while we hope the **mystery** is not finished. - Again, we are heirs during the **mystery** of God, and when that is finished, we shall become inheritors. We must therefore conclude that the **mystery** of God will end with the mysterious change from mortal to immortality; 1 Corinthians 15:51-54. Then, as the Dispensation of the fulness of times begins with the 7th trumpet, and the Gospel Dispensation reaches to the resurrection, it is manifest that the Dispensation of the fulness of times, begins before the Gospel Dispensation ends. - There is a short period of overlapping or running together of the two Dispensations, in which the peculiarities of both mingle like the twilight, minglings of light and darkness.

This was also the manner of change from the Dispensation of the Law to the Gospel. Gabriel said to Daniel, "*seventy weeks are determined upon thy people and upon the holy city.*" **It is presumed that all agree that these 70 weeks reached to the end of the legal dispensation and no further.** The Messiah came at the end of the 69 weeks and began to preach the gospel, (Mark 1:14,15; Matthew 4:23) which Paul calls the New Covenant. And he confirmed this covenant with many for one week, the last one of the 70.

Hence, the legal Dispensation ended seven years after the Gospel Dispensation began; and the last symbolic week of one was the first of the other; and while one was being finished, the other was being introduced and confirmed or established. Whether that period is an express type of the crisis period between the Gos[pe]l Dis[pen]sation and the Dispensation of the fulness of times or not, it furnishes a strong argument from analogy, corroborating the plain testimony of the Word, that there must be such a period. I see no evidences that the latter must be of the same **length** of the former: To learn its length we must have recourse to other sources of evidence. Yet there is a striking similarity between them.

At that time the world and the mass of God's professed people were unbelieving, and greatly indifferent about the transpiring events in the Providence of God, momentous as they were. The adherents to the new era were a sect everywhere spoken against. They had little or no reverence for the old and commandment-nullifying traditions of Judaism. They were called movers of seditions, endangering the place and nation; drunken, because filled with the Holy Ghost; and mad, because mighty in the truth. They had peculiar faith; and their preaching and conduct were such as to cause the **professors** to accuse them of breaking the law; and finally they denounced and excluded the whole Jewish nation of religionists **en mass** for their infidelity.- The teaching and practice even of our Saviour and the apostles appeared to them contradictory - at times they seemed to recognize the authority of the law, and then again totally to disregard it, and insist upon the new order of things. He resolved their ten commandments into two, dismissed the woman without being stoned according to the law, forgave sins without the legal sacrifices, healed without requiring to offer according to the law, and that even on the Sabbath day and yet declared that he came **not** to destroy the law, but to fulfil it.

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Again, when he had healed a leper, he charged him to go and show himself to the Priest and offer for his cleansing those things which Moses commanded. He also ate the Passover according to law. Both he and his apostles, on some occasions excluded, and on others admitted the Gentiles to privileges, which according to the law could be enjoyed only by the Jews. Thus they recognized the presence and claims of both dispensations at the same time; one entering and displacing the other, not instantly, but gradually, by a succession of events, each distinct in itself, but all connected in harmony, transpiring in fulfilment of prophesy, and forming the circumstances of the Advent, which was one distinct event, and the nucleus of all the rest. A little before his crucifixion Jesus came as King to Jerusalem, the Metropolis and Capitol of that Dispensation; the City was under his absolute authority for a time; he had declared its house desolate and now entered and cleansed the temple.

As then, so now, according to the Scriptures, a series of events constitute the circumstances of our Lord's appearing, and form the crisis of the two Dispensations. In that period his crucifixion and resurrection were the principle events to which all others are subservient.

But **there are other events connected with these, and which must of necessity precede them. One of these events as we have already seen is the cleansing of the Sanctuary. Another is the marriage.** That Christ ever was or ever will be married as human beings are, no one pretends; but that there is a divine transaction, illustrated for our understanding under the figure of a marriage, it is infidelity to deny.

Christ is the Bridegroom and New Jerusalem the Bride. The marriage then signifies their union in a special sense, and of course must take place where the bride is, in the heavens. The heavens must receive Jesus till the times of restitution, then the Father will **send** him **from** the heavens. He went to his Father's House in New Jerusalem, and when he has prepared it he will come again **from** it to receive us. True the word *Gaines*, which is rendered marriage or wedding, signifies "the nuptial ceremony, including the banquet"; but not the banquet alone, as some would have us believe. Where is the place of these transactions? With the Bride of course. When the Bridegroom came to the marriage then, he could not have come to the earth from heaven, for then he would have come from instead of to the marriage, but he must have come to the place of marriage, in New Jerusalem.

But says one, How could he come where he was already? We must remember that the Bride is not a person, but a City, 12,000 furlongs or 1,500 miles square. The central point and fountain of all its glory is the Ancient of days. - Christ doubtless has been personally within the limits of that City ever since his ascension, and when the cry in 1844 was given he came to the Ancient of Days and the scenes of marriage, which in their amplitude will occupy a great part, if not all, of the Dispensation of the fulness of times, then began.

And, as **when Christ comes again he will come from New Jerusalem** after the scenes of marriage have there begun, every one will see that he will return to earth **from** the wedding, and we, waiting, will meet him and return with him to the bridal City to share in the festive joys.

Dear Brethren, I must close for the present and leave the subject with you. May the Lord correct and enlarge our conceptions of himself and his Plan, and direct our hearts into the patient waiting for Jesus. Let us in humble obedience follow the Lamb in the expanding developments of His Word and Providence.

Canandaigua, N.Y. Jan. 17, 1846,

O. R. L. CROSIER.

REVELATION 10

The Mystery of God (Gospel) through The Sanctuary

I feel an intense interest that all should comprehend, as far as possible, the love of God. We cannot afford to draw away our attention from this subject, for in it is contained the mystery of God,—the plan of salvation. {ST November 18, 1889, par. 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." 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. {4SP 313.2}

Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of his blood. Parents should seek to represent this Saviour to their children, to establish in their minds the plan of salvation. {SpTEd 223.1}

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"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory!
May the mission of Emmanuel, the mystery that has been hid but is now made manifest to His saints be accomplished in all who are seeking for the Light of Truth, Truth as it is in Jesus! For then "One interest will prevail, one subject will swallow up every other,—Christ our righteousness." {RH, December 23, 1890 par. 19}

"Love to man is but the earthward manifestation of the love of God. It was to implant in the human heart that principle of love which would make us children of one family that the King of glory became one with us. And when among the followers of Christ His parting words are fulfilled, 'Love one another as I have loved you' (John 15:12), when we love the world as He has loved it, then for us His mission is accomplished. Heaven is begun on earth. God with us has become God in us." {Ms58-1896.34}

The Lord Jesus Christ came first to the Jewish nation. They thought themselves perfect; they were filled with self-righteousness, regarding themselves as rich and increased in goods and in need of nothing in the way of spiritual knowledge. They thought they had no need of depending upon, and drawing from, the resources that Jesus opened before them. He presented to them the field containing the hidden treasure, but they turned from it. The bright and holy seraphim, the hosts of heaven, who wondered at the glorious plan of salvation, watched with intense interest to see how the people of God would receive the divine Son of God, clothed in the garb of humanity. The wisdom of God was in his only begotten Son. The tabernacle of God was with men. God was hidden in the habitation of humanity. {RH April 3, 1894, par. 8}

This is the mystery of godliness, the mystery which has inspired heavenly agencies so to minister through fallen humanity, that in the world an intense interest will be aroused in the plan of salvation. This is the

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mystery that has stirred all heaven to unite with man in carrying out God's great plan for the salvation of a ruined world, that men and women may be led, by the signs in the heavens and in the earth, to prepare for the second coming of our Lord. {Ms62-1902.3}

The days of man were shortened by his own course of sin in transgressing the righteous law of God. The race was finally so greatly depreciated that they appeared inferior, and almost valueless. They were generally incompetent to appreciate **the mystery** of Calvary, the grand and elevated facts of the atonement and the **plan of salvation**, because of the indulgence of the carnal mind. {1SP 52.2}

The Saviour rejoiced that the **plan of salvation** is such that those who are wise in their own estimation, who are puffed up by the teachings of vain philosophy, cannot see the beauty, power, and hidden **mystery** of the gospel. It was a **mystery** to John that God could give his Son to die for rebellious man. And he was lost in amazement that the **plan of salvation**, devised at such a cost to Heaven, should be refused by those for whom the infinite sacrifice had been made. {RH March 1, 1881, par. 14}

Important truth concerning him was veiled in types and shadows and symbols, and was to be fulfilled in Christ's mission and ministry. From time to time the veil had been lifted and **the mystery** had been revealed concerning the **plan of salvation**. The reality had been made plain, the substance had appeared, explaining the shadow. {ST December 10, 1894, par. 8}

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words can not express. Long continued was that mysterious communing—"the counsel of peace"—for the fallen sons of men. The **plan of salvation** had been laid before the creation of the earth; for Christ is a lamb "foreordained before the foundation of the world"; yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." O, **the mystery** of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages, immortal minds, seeking to comprehend **the mystery** of that incomprehensible love, will wonder and adore. {ST November 4, 1908, par. 3}

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The **Mystery of God** and the Seventh Trumpet

There is an announcement concerning the **mystery** of God to be accomplished in Revelation 10:7 which connects with the blowing of the seventh **trumpet** in Revelation 11:15–19. These two references are as follows:

*“But in the days when the seventh angel is about to sound his **trumpet**, the **mystery** of God will be accomplished.” Revelation 10:7.*

*“The seventh angel sounded his **trumpet**, and there were loud voices in heaven, which said: ‘The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever.’ And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, saying: ‘We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great—and for destroying those who destroy the earth.’ Then God’s temple in heaven was opened, and within his temple was seen the ark of his covenant.” Revelation 11:15–19.*

John the Revelator describes two times that the temple of God in heaven was opened. These two times are clearly defined in The Great Controversy.

“As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there ‘seven lamps of fire burning before the throne.’ Revelation 4:5. He saw an angel ‘having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.’ Revelation 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the ‘seven lamps of fire’ and ‘the golden altar,’ represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, ‘the temple of God was opened’ (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld ‘the ark of His testament,’ represented by the sacred chest constructed by Moses to contain the law of God.” GC 414, 415.

The time of the opening of the temple, as described in Revelation 11:19 is clearly explained in the following statement:

“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’ [Hebrews 8:5], 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 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.” GC 433.

The date for the beginning of the judgment is established in Daniel 7 and more especially or particularly in Daniel 8. It is established by the termination of the 2,300 year time prophecy recorded in Daniel 8:14 and confirmed by this statement in The Great Controversy, 328:

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“The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, ‘the sanctuary shall be **cleansed**.’” GC 328.

The first thing we see is a judgment taking place. In this judgment some will be rewarded and others will be declared guilty. The following statement gives the time when the investigative judgment is to begin:

“In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the **cleansing of the sanctuary** was the last service performed by the high priest in the yearly round of ministration. **It was the closing work of the atonement**—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: ‘My reward is with Me, to give every man according as his work shall be.’ Revelation 22:12. It is **this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of Revelation 14:7: ‘Fear God, and give glory to Him; for the hour of His judgment is come.’**”

“Those who proclaimed this warning gave the right message at the right time.” GC 352.

Another announcement of God’s temple being opened in heaven is couched in the vision of the four beasts coming up out of a stormy sea and the rise of the little horn that attacked the ministry of Jesus in the sanctuary of the new covenant in heaven. This prophecy tells us what God is going to do near the end of Satan’s war against the sanctuary and God’s people during the 1,260 years. **Over 2,000 years ago Christ made this announcement of a judgment to take place at the closing of the **mystery** of God.** The announcement is found in **Daniel 7:9, 10:**

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*“As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and **the books were opened.**”*

The Ancient of Days is God the Father. He is seen coming into the courtroom and taking His seat as the great Judge of the universe in the court of heaven. As soon as He is seated, the witnesses, thousands upon thousands, ten thousand times ten thousand, come into the courtroom and are seated. Then the books are opened. Everything is in place for the judgment to begin.

In verse 13, we see a representation of Christ, the great High Priest of the faithful believers, coming into the courtroom to represent the cases of God’s people. Daniel’s description of this scene is as follows:

“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.”

We understand the “clouds of heaven” to be a symbol of the great number of angels that are accompanying Jesus when He enters the courtroom. **We see in these verses in Daniel 7:9, 10, and 13 a description of the opening of the judgment announced by the first angel’s message in Revelation 14:6, 7 and by the angel blowing the seventh trumpet in Revelation 11:15–19.** There is an account of this event in The Great Controversy.

“‘I beheld,’ says the prophet Daniel, ‘till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands

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ministered unto Him, and ten thousand times ten thousand stood before Him: **the judgment was set, and the books were opened.** Daniel 7:9, 10, R.V.

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works’ [Matthew 16:27]. The Ancient of Days is God the Father. ... It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands’ [Revelation 5:11], attend this great tribunal.

“And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him’ (Daniel 7:13). ... The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. **It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844.** Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.” GC 479, 480.

This is the same judgment that was announced by the first angel.

The Philadelphia church is another announcement about the **mystery** of God that is to be accomplished. **Revelation 3:7, 8** says,

*“To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. **What he opens no one can shut, and what he shuts no one can open.** I know your deeds. See, I know that you have little strength, yet you have kept my word and have not denied my name.”*

The Philadelphia church represented the period of church history at the time of October 22, 1844, and following. We also know that Jesus is the One who is giving this message to the Philadelphia church for He is the One “who is Holy and True, who holds the key of David.”

In the message to the Philadelphia church, we are told that He (Christ) opened a door that no one could close. It was this open door to the Most Holy Place that the Ancient of Days, who is the Judge, Christ, who is our High Priest and Mediator and the heavenly host as witnesses entered to begin their investigation of the books, as described in **Daniel 7:9, 10, and 13.**

The door that Jesus closed at this time was the door to the Holy Place. The following statement is a clear explanation of the open and closed doors in the sanctuary of the new covenant in heaven:

“But clearer light came with the investigation of the sanctuary question. Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: ‘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;** I know thy works; behold, **I have set before thee an open door, and no man can shut it**’ [Revelation 3:7, 8]. **Here an open as well as a shut door is brought to view. At the termination of the 2300 prophetic days in 1844, Christ changed his ministration from the holy to the most holy place.** When, in the ministration of the earthly sanctuary, the high priest on the day of atonement entered the most holy place, the door of the holy place was closed, and the door of the most holy was opened. So, when Christ passed from the holy to the most holy of the heavenly sanctuary, the door, or ministration, of the former apartment was closed, and the door, or ministration, of the latter was

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opened. Christ had ended one part of his work as our intercessor, to enter upon another portion of the work; and he still presented his blood before the Father in behalf of sinners. 'Behold,' he declares, '**I have set before thee an open door, and no man can shut it.**' " The Spirit of Prophecy, vol. 4, 268, 269.

Another description of this judgment is found in **Hebrews 8:1, 2 and 9:15, 24–28**.

"The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man." Hebrews 8:1, 2.

Paul wrote the book of Hebrews during the time of his ministry, not long after the time Jesus ascended to heaven. Paul taught that when Jesus ascended, He opened the sanctuary in heaven.

When Jesus ascended to heaven, He was inaugurated as a High Priest and began to serve in the sanctuary of the new covenant as our mediator. We can read the story of that inauguration in Revelation, chapters four and five. There is a description of this same event recorded in **The Desire of the Ages, 830–835**.

The following is an interesting statement about these two verses in **Hebrews 8**:

"Turning again to the book of Hebrews, the seekers for truth found that the existence of a second, or new-covenant sanctuary, was implied in the words of Paul already quoted: 'Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary' [Hebrews 9:1]. And the use of the word 'also' intimates that Paul has before made mention of this sanctuary. Turning back to the beginning of the previous chapter, they read: 'Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' Hebrews 8:1, 2.

"Here is revealed the sanctuary of the new covenant. The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this, Christ, our great High Priest, ministers at God's right hand. One sanctuary was on earth, the other is in heaven." The Great Controversy, 413.

"The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy." GC 414.

"The term 'sanctuary,' as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the 'true tabernacle' in heaven, to which the earthly sanctuary pointed. At the death of Christ the typical service ended. The 'true tabernacle' in heaven is the sanctuary of the new covenant." GC 417.

Paul's account of Jesus and His ministry in the sanctuary of the new covenant in heaven is in the following verses of **Hebrews 9:15, 24**:

"For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant. ... For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence."

Jesus never ministered as a priest in the sanctuary on earth. The priests that ministered in the sanctuary on earth were all of human descent.

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Notice this explanation given in *The Great Controversy*, 420:

“And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary. **After His ascension our Saviour began His work as our high priest.** Says Paul: ‘Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.’ Hebrews 9:24.”

Continuing in **Hebrews 9**, we read **verses 25, 26, 28**:

“Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. ... so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.”

So the evidence is very clear that the apostolic church had a clear understanding of the sanctuary of the new covenant in heaven and the ministry of Jesus in that sanctuary beginning at the time He ascended.

Let us take a closer look as to what is taking place in the courts of heaven at the present time.

“Every man’s work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel. ...

“Jesus will appear as their advocate, to plead in their behalf before God. ‘If any man sin, we have an advocate with the Father, Jesus Christ the righteous.’ I John 2:1. ‘For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.’ ‘Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.’ Hebrews 9:24; 7:25.” *The Great Controversy*, 482.

REVELATION 10

Millerite Time Chronology with Emphasis on The 7 Thunders

My primary purpose is to point out the “7 Thunders” in the Millerite time (though there are more than 7 prophetic events during that time that could be marked), and also to understand among the Adventist Pioneers “who knew what, and when did they know it”; and also, as a side point, and a warning to us, to note how some who made great contributions to understanding Bible “present truth” became confused, sidetracked or discouraged, and then dropped out.

{Based primarily on P. Gerard Damsteegt’s “Foundations of the Seventh-day Adventist Message and Mission”}

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: “Seal up those things which the seven thunders uttered.” These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.... The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages.”
Seventh-day Adventist Bible Commentary, vol. 7, p. 971

“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 & Herald, August 19, 1890

<u>Year</u>	<u>Event</u>
1755	<u>Lisbon Earthquake.</u>
1776	American Revolution; emphasis on post-millennial utopianism, optimism, deism.
May 19, 1780	<u>“Dark Day”</u>

1798	French Revolution ends. First 3 of 7 time prophecies end: 1260, 1290 and the first of two 2520-year prophecies. New focus on Jesus’ pre-millennial coming & anti-utopianism. <u>1st Angel’s Message Time begins</u> . (Rev 14 angel) 1st Thunder Time begins. Dan. 8:14 unsealed. “Wise” understand TIME prophecies.
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1818-31	William Miller is converted, begins studying the Bible to refute his Deist friends. He adopts historicism and the so-called “proof-text method” as the most accurate approach to understanding Scripture, refines existing pre-millennialism, rejects the contemporary Antiochus IV Epiphanes (168 BC) view for the end of the 2300 days (Dan. 8:14); and applying the year-day principle to the 2300 days, applies it instead to the second coming of Christ, arriving at “about” 1843. He also sees the 1335 days (Dan. 12:12) ending in 1843. He applies the “wounding” of the papacy in 1798 at the ending of the 1260 & 1290 days (Dan. 12:11) to the beginning of the “time of the end” (Dan. 11:40) and the beginning of the First Angel of Rev. 14. He also develops the pagan-papal “two abominations” motif.
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1833	The message was given between 1833 & 1844 SNH SSP 253
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(Begin 10 yrs antitypical Feast of Trumpets)

Miller begins public speaking, receives his license to preach and publishes his first book on Bible prophecy, "Evidences from Scripture and History of the Second Coming of Christ About the Year AD 1843".

Nov. 15, 1833 "Falling Stars"

1836 Miller sees Dan. 2 mixing of iron & clay as union of Church & State, and accepts the long tradition of Catholicism as Babylon (and also the many divided Protestant sects as Laodicea, and also Babylon in a lesser sense).

1838 Miller reprints "Evidences from Scripture and History" and adopts the Ten Virgins motif as applying to the world and the Church.

1840 Joshua V. Himes joins Miller, becomes principal organizer, and begins publishing the Millerite Signs of the Times. (James White began the SDA "Signs" in 1874.)

Aug. 1 Josiah Litch predicts the fall of the Ottoman Empire on basis of the 391-yr, 15-day prophecy of Rev. 9:15

8-11-1840 **1st Thunder:**
Shortly after the giving of the 1st angel's message, the sealing work brought to view in Rev, chapter 7 begin SNH SSP 258

Testing process begins

Ottoman Empire falls; **1st Angel's message (Rev 14) "empowered"** (Rev 10 "mighty angel" descends); 6th Trumpet (2nd Woe) ends (...Unless one takes the vision of Wm. Foy where he heard "a great voice" announce that "the sixth angel had not yet done sounding" in 1842; in which case the "Second Woe" time period ends on Aug. 11, 1840, but the 6th Trumpet time period ends separately on Oct. 22, 1844).

Oct. 1840 1st General Conference of Advent believers held in Boston.

May 1841 Miller sees the "daily" (Dan. 8:11-13) as paganism, connecting it to the "two abominations" motif.

Litch first uses the term "Adventists" in a Millerite paper.

Jan. 1842 William Foy receives and shares two visions about the nearness of Christ's coming, the travels of the people of God to the New Jerusalem, and the glories of the New Earth.

April 1842 Miller sees the "sanctuary" to be cleansed in Dan. 8:14 as both the earth and church.

May 1842 2nd Boston Second Advent Conference definitely sets time of Jesus' coming as in 1843.

June 1842 **2nd Thunder:** **2nd Angel's message begins.**

Churches begin closing their doors to Miller, but more people flock to his meetings in public halls anyway.

Testing process ends. (Probationary "doors" close)

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Sister White and her family were disfellowshipped by Methodist Church for accepting 1843 chart messages.

? 1842 "1842 Chart" by Himes shows the 2450-year Jubilee cycle but it isn't widely accepted.

Nov. 1842 "1843 Chart" designed by Charles Fitch & Apollos Hale is published by Himes.

Fitch publishes "The Midnight Cry" to advertise Miller's meetings in New York.

Jan. 1843 Miller sets end of the Jewish "Rabbinical year" of 1843, extending to March 21, 1844, as latest date for Jesus' coming, but many other Millerites claim many other dates.

May 1843 Miller sees the Jewish yearly Feasts as types, and the autumn feasts as not yet fulfilled.

June 1843 "No year zero" mistake is first noted in a Millerite periodical, but not widely accepted.

Harmon family is cast out of the Methodist Church.

Sept. 1843 Fitch begins the call to "Come out" of "fallen Catholicism & Protestantism", but other Millerite leaders downplay it until late summer in 1844.

Dec. 1843 Samuel S. Snow uses Jewish "Karaites" timing, based on the barley harvest in Judea, to date the crucifixion at 31AD, and the end of the 2300 days to the autumn of 1844 (but other Millerite leaders downplay it until after the 1st Disappointment).

Jan. 1844 Millerite "Signs" adopts "The Advent Herald and Signs of the Times" as its new name, and officially uses the term "Adventist" instead of "Millerite" to describe the believers.

27 Feb 16 Samuel Snow sends out letter regarding Oct 22, 1844 which is the Midnight Cry. Snow gives 5 points for Oct 22, 1844 (arguments used to prove Oct 22, 1844):

- 1) 6,000 years history of the earth
- 2) 7 times (2520) of Gentiles
- 3) 2300 years of Daniel
- 4) 70 weeks
- 5) Types (Day of Atonement)

S.S. Snow uses Miller's understanding of the Jewish feasts as types to calculate the date of Oct. 22, 1844 as the anti-typical Day of Atonement, and time of Jesus' coming (but other Millerite leaders downplay it).

March 21 or Apr. 19 **3rd Thunder:**

1st Disappointment. But because of diversity of opinion on dates, the faith of most believers remains strong.

Apr. 1844 **4th Thunder:**

Millerites begin to understand the "Tarrying Time" (Hab. 2:3) as applying to their own time, and the Ten Virgins parable as applying to Adventists and non-Adventists.

Summer **5th Thunder:**

2nd Angel's message call, "Come out of Babylon!" is widely proclaimed which is a pronouncement that the 1st angel's message had been rejected.

Aug. 1844 **6th Thunder: "Midnight Cry" (RIGHTEOUSNESS)**

Beginning at the Exeter camp meeting (Aug. 12-17) S.S. Snow's exact date of Oct. 22 for the "Day of Atonement" (the 10th day of the seventh month) generates great popular

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excitement (called the “Seventh Month” movement), but Litch and other leaders at the Advent Herald remain skeptical and refuse to print Snow’s views.

Second Angel’s Message empowered.

Aug. 22 Snow issues his own paper entitled “The True Midnight Cry” and some weeks later his views are accepted and printed in other Millerite papers. Notably, he suggests that Jesus would return at the end of the Day of Atonement “to bless His people”.

George Storrs more closely applies the Ten Virgins parable to the “seventh month” believers carrying the “Midnight Cry” to other Advent believers still disappointed and “sleeping” during the “tarrying time” since 1843 (rather than Adventists in general giving the message to non-Adventists).

Storrs also introduces the “conditional immortality of the soul” idea.

William Foy receives a third vision about “three platforms” but doesn’t understand it, and he ceases public speaking.

Hazen Foss also receives a vision about “three steps” to heaven, but fearing public scorn about “visions” he refuses to share it.

Oct. 22 **7th Thunder: (JUDGEMENT BEGINS)**

“Great Disappointment”. Time period of the Third Angel’s Message begins.

7th Trumpet (3rd “Woe”) time period begins.

Advent movement is reduced from about 50,000 people to about 50 people.

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Oct. 23 Hiram Edson receives a vision about Christ’s high-priestly ministry, and later writes that the “sweet/bitter book” experience of Rev. 10 applies to the Advent people.

Nov 13 Advent Herald suggests the Great Disappointment was a “test” to purify God’s people. J.B. Cook advocates the idea of a “shut door” on Oct. 22, 1844, seeing all who had not participated in the “Seventh Month movement” as shut out from God’s grace and lost.

Nov. 29 Enoch Jacobs, editor of the “Day Star”, opposes this “extreme” shut door view, holding that human probation was still open.

Dec. 1844 Miller accepts Cook’s “extreme” view on the “shut door” but rumors of conversions after Oct. 22 seem to call into question the “shut door” idea, the “Seventh Month movement” and the reason for the whole Advent movement in general, and much confusion ensues about the meaning of the “shut door”.

Dec. 1844 Ellen G. Harmon (age 17) receives a vision that confirms the validity of the “Seventh Month movement/Midnight Cry”, and holds that the “shut door” applied to those who refused to participate in that movement, as well as the “wicked world”.

Himes, at the Low Hampton Conference of Adventists, urges continuing to give the gospel to the world.

Jacobs, in the “Western Midnight Cry” suggests a difference between a “pre-Advent” judgment and an “executive” judgment at the Second Advent.

Cook and J.D. Pickands write that the three Angels of Rev. 14 had ended their work.

Jan. 1845 Apollos Hale and Joseph Turner uphold the “extreme shut door” position because of mockers and opposers, and doubt that true conversions are actually taking place. They

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also suggest that Christ as the Bridegroom came in before the “Ancient of Days” to receive His Kingdom as the Bride, and that Adventist believers are the Guests.

Rachel Preston, a Seventh-day Baptist, accepts the Adventist doctrines and joins a 40-member group. They all accept the Sabbath.

Feb. T.M. Preble begins publishing calls for the Adventist body to accept the Sabbath, and uses traditional Seventh-day Baptist arguments to connect Christian Sunday worship with Papal Rome.

Edson, after reading Preble, begins thinking about the continuing authority of the Ten Commandments, especially the Sabbath, in his original heavenly Sanctuary vision.

Mar. A writer in the “Day Star” suggests that conversions may be taking place because the “Day of Atonement” on the 10th day of the seventh month may not yet be complete. O.R.L. Crosier adopts and promotes this view.

Hale suggests the delay in the Second Advent is because as the sanctuary was cleansed on the Day of Atonement, so the guests at the wedding are to be cleansed along with it, a still-ongoing process.

Crosier suggests that the Second Coming is the anti-type of the Resurrection, and could happen in the Spring of 1847.

Hale continues searching for errors in the time calculations and continues time-setting.

April 1845 End of Jewish Karaite year 1844, Miller abandons the “extreme shut door” position.

Crosier suggests the “Day of Atonement” and cleansing begun on Oct. 22, 1844 may last for a whole year, but Snow maintains that the cleansing was completed then.

29

June Jacobs upholds that Christ has not yet left His “mediatorial throne” but changed His ministry, therefore the “door” of probation is still open to the world.

The Albany Conference, called to unite the believers, chaired by Miller, utterly fails to unite, but rather provides a forum for everyone to bring out their confused views. The Conference concludes by refusing to accept any newly developed views associated with the “Seventh Month movement” including the “Bridegroom” theme and Sabbath.

The Adventist body fractures into four major groups and many small sects, some fanatical.

Snow uses the term “Laodicean” to describe the body of believers.

William Foy’s 1842 visions are published to encourage the believers.

Hale repudiates the Bridegroom theme, ...and finally drops out in 1847.

Sept. Otis Nichols concludes that the Bridegroom had “suddenly came to His temple” (Mal.3:1), which was “opened in heaven” (Rev. 11:19).

James White, holding with Snow, says the atonement was completed on Oct. 22, 1844. Pickands introduces foot washing at the Lord’s Supper as an aspect of the restoration of true worship theme.

Oct. Crosier suggests the “Day of Atonement” and cleansing may last for many years.

Nov. 1845 Crosier suggests the “Day of Atonement” and cleansing may last to the end of the Millennium. He also adopts Jacob’s view, that Christ had two phases of ministry in heaven; one began at His ascension in the Holy Place, and one on Oct. 22, 1844 in the Most Holy.

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- Jan. 1846 The “Day Star” prints E.G. Harmon’s Dec. 1844 vision that seems to depict a physical “Most Holy place” in the heavenly Sanctuary, endorsing Crosier’s view.
- Feb. Crosier urges that the scapegoat is Satan, rejecting the common view of it as Christ.
- Mar. Cook sees a type in the disciples’ disappointment at the cross after the elation of the triumphal entry.
- The “Day Star” prints E.G. Harmon’s Feb. 1845 vision picturing the coming of the Bridegroom to the marriage in heaven, thereby endorsing Edson, Hale and Turner, (though she denied having any knowledge of the Bridegroom theme discussion before then), and describes a transition in Christ’s heavenly ministry. The believer’s duty was seen to “keep their garments spotless” or cleansed until Christ as the Bridegroom would “return from the wedding”.
- April Broadside “To the Little Remnant Scattered Abroad” reprints E.G. Harmon’s visions. Some Adventists see confirmation in the visions, ...but most are skeptical.
- May Miller and Himes strongly oppose visions (possibly considering the source, an uneducated, severely handicapped and frail teenage girl). They also join Hale in denouncing as spiritualism the idea of Christ as the Bridegroom and any sort of “wedding” in heaven.
- ? Joseph Bates, a retired sea captain and aggressive early Adventist, accepts the seventh-day Sabbath from T.M. Preble’s writings and advocates it as part of the restoration of true worship motif, and a part of the **Third Angel’s Message**, that he had supposed ended on Oct. 22, 1844. He later meets with E.G. Harmon and James White and presents the Sabbath to them. She sees no importance in it until later that night she is given a vision in confirmation of it.
- Cook connects restoration of true worship on Sabbath with a future anti-typical Elijah.
- Aug. 1846 E.G. Harmon marries James White, a dynamic young Adventist preacher and writer. The Whites realize that the Sabbath truth is the third of the “three platforms” or the **Three Angel’s Messages** of Rev. 14:6-12 that Foy couldn’t understand.
- J.N. Andrews accepts the Sabbath.
-
- Mar. 1847 Crosier reverts back to the “old Protestant” view of the “daily” in Daniel, and criticizes Miller’s view of the “daily” as pagan Rome, and holds that the Resurrection would be at the end of the 1335 days, in the Spring of that year.
- April E.G. White receives a vision of the heavenly sanctuary emphasizing the Sabbath and sees it as a “**test**” for God’s people. She also affirms that God still has true followers in the churches of “fallen Babylon”.
- May T.M. Preble gives up the Sabbath and begins publishing against it.
- James White publishes “Word to the Little Flock” and places the Third Angel’s Message and Sabbath “test” as beginning on Oct. 22, 1844 rather than ending then as Cook, Pickands and Bates had suggested. He also sees the Sabbath as the end-time “seal” fulfilling the type of the Israelites marking their doorposts with blood, and also suggests that the number “666” refers to the “Image of the Beast”.
- Bates accepts J. White’s view and then names Sunday observance as “a” Mark of the Beast, and further connects the “mark” of Eze. 9 with the “sealing angel” of Rev. 7:2.
-

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Jan. 1848 Wm. Miller's dream of a casket and jewels is described in a letter to Himes. It is interpreted by J. White as an authentic revelation of the present and future history of the Second Advent Movement.

A series of Sabbath Conferences through the year unite the believers on the Sabbath.

Litch connects the "little horn" of Dan. 7 with the 1st Beast of Rev. 13.

1848 E.G. White receives a vision of "streams of light that went clear round the world" and instructs James White to begin printing his own periodical. Penniless, it takes him six months to establish a credit account and print 1000 copies of an 8-page paper.

Wm. Miller's health begins to decline.

Nov. 1848 E.G. White receives a vision confirming the Sabbath as the "seal" of God's Law, and a "sign" that those who keep it are being "sealed" by God. (Rom. 4:11)

1849 James White begins publishing "The Present Truth" and proclaims the "gathering time has come". Later he also publishes the first Sabbatarian Adventist hymnal. EGW denounces a current revival movement among Protestant churches as a Satanic false revival. (The same view has been held up to the present time, and includes all non-SDA "revivals" up to the final "Great Revival" at the Loud Cry.) Sabbatarian Adventists number about 100 people.

Dec. Wm. Miller passes away with his loyal friend J.V. Himes at his bedside.

Mar. 1850 G.W. Holt sees the Catholic Church as the 1st Beast of Rev. 13.

Litch connects the sealing "Mark" of Eze. 9 to the Sabbath.

Hiram S. Case sees the two-horned Beast of Rev. 13 as a "union of Church & State".

Samuel W. Rhodes accepts the Sabbath from H. Edson and publishes a prophetic chart. EGW dislikes the artwork so it is redone and reprinted by Nichols as the "1850 Chart".

Nov. The "Present Truth" (emphasizing the Sabbath), and the "Advent Review" (emphasizing the 1844 Advent experience), unite to form the "Second Advent Review and Sabbath Herald".

Sept. Edson sees the two-horned Beast as "Protestant Rome".

Dec. 1850 Bates accepts Crosier's continuing Atonement since 1844 view, and connects the work of Christ as the High Priest, wearing the "breastplate of judgment" (Ex. 28) on the Day of Atonement (Lev. 23), to the "hour of His judgment has come" (Rev. 14), thus laying the foundation for understanding the "investigative" or pre-Advent judgment.

May 1851 J.N. Andrews (following Litch) sees "the Beast and his Image" of Rev. 14:9 as the 4th beast of Dan. 7 and as the papal form of the 1st Beast of Rev. 13 (similar to G.W. Holt). Andrews also sees the two-horned Beast as the USA, and as the "False Prophet" of Rev. 16, and (following Bates) sees Sunday as the "Mark" of Catholicism's "Image"; the fallen Protestant churches.

James White & Andrews see the First & Second Angels as successive steps, one ending at the beginning of the next, ...but EGW holds that the first two Angels' messages (emphasizing the new understandings about the pre-advent judgment/sanctuary truths) being revealed at the point in time specified by the 2300-day prophecy, are a prerequisite to understanding the relevance of the Third Angel's Message about the last-day Sabbath/Sunday conflict.

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EGW also sees that the rise of the SDA Church was a further revelation of salvation truth than what was understood by the Seventh-day Baptists.

- Aug. 1851 Bates agrees with Holt & Andrews that the 1st Beast of Rev. 13 is Papal Rome.
-
- Jan. 1852 F.D. Nichols sees "Babylon" as the union of Church and State.
- June EGW states in the Review that "**the words addressed to the Laodicean Church describe their present condition perfectly.**"
- J.N. Loughborough accepts the Third Angel's Message.
-
- Feb. 1853 J.N. Andrews upholds Crosier's view of the two-apartment heavenly Sanctuary.
R.F. Cottrell sees the uprising of Spiritualism as an indication of the continuing "moral fall" of the churches of the USA.
- 1854 Loughborough sees trends toward religious persecution in existing Sunday laws in some States, and upholds Andrews' two-horned Beast as the USA, adding that because the Empires of Prophecy moved Westward (and also because the USA still had slavery), that the "Image" would be formed by the people (or their representatives), and (following James White) that "666" is the Protestant Churches of the USA.
- Dec. 1854 Cottrell sees Protestants uniting to form another "law-making church" (in an effort to balance Catholicism's law-making ability), thereby creating a Protestant Union of Church & State "Image" even before any Sunday laws.
-
- 32 Mar. 1855 Andrews upholds Nichols' "Babylon as the union of Church and State", and also sees "Babylon" as the "moral fall" of both Protestant and Catholic churches.
- May He also sees a type of Dan. 3 in the future NSL death decree.
- Oct. Uriah Smith sees the "books opened" in Dan. 7:10 as the life records of **professed Christians who are first judged** (1 Pet. 4:17) during the pre-Advent judgment.
- Phrase, "Spirit of Prophecy" (Rev. 19:10) begins to be applied to the work of EGW.
-
- 1856 J. White and others finally admit that the spiritual lethargy of the believers reveals that the **Adventist body had indeed changed from the Philadelphian condition to the Laodicean**; however, he sees the conditional promises made to the Philadelphians as still applying to Laodicean "overcomers".
- H. Edson writes R&H articles on his view of the **2520**, contrasting somewhat with Wm. Miller's view.
(We now know they were both correct in their partial views, but did not have the more complete understanding that we now have, that there were actually two 2520-year prophecies, running parallel for all but 46 years.)
-
- 1857 James White applies 1 Tim. 5:24 to a **blotting out** of the confessed **sins of the living** before the Second Advent.
-
- Mar. 1859 Cottrell sees an "Executive Judgment" at Jesus' 2nd coming at the end of the Investigative Judgment.
-

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- 1861 First discussions on incorporation: Resisters feared becoming one of the 666 State approved denominations, but J. White countered by applying the “666” to the Papal Beast, not the two-horned Beast.
-
- 1863 J. White makes a Prophetic Chart without any printed texts, the “**1863 Chart**”.
-
- 1865 Uriah Smith reasserts a position held by some commentators from over a hundred years earlier, that “666” is decoded numerically by the words “Vicarius Filii Dei”.
-
- Oct. 1869 Cottrell sees a type in the Jews’ rejection of Christ and the present-and-future churches’ continuing rejection of the Adventist truths.

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The seven thunders were a delineation of events which would transpire under the first and second angels' messages.

In the quote below Sister White tells us that the message given to the Adventist Church was a test. Those who are not led to repent and obey will be destroyed with the disobedient. Not only was it a test for their time (1840-1844), but it is even more so a test for our time as the great trial approaches. We must receive those messages, repent, obey them and preach them. We must restore the old paths.

Jeremiah 6:16 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.

Isaiah 58:12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

No Less a Person Than Christ—The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His **right foot on the sea, and His left upon the dry land**, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. {7BC 971.3}

After these **seven thunders** uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. {7BC 971.4}

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. {7BC 971.5}

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. {7BC 971.6}

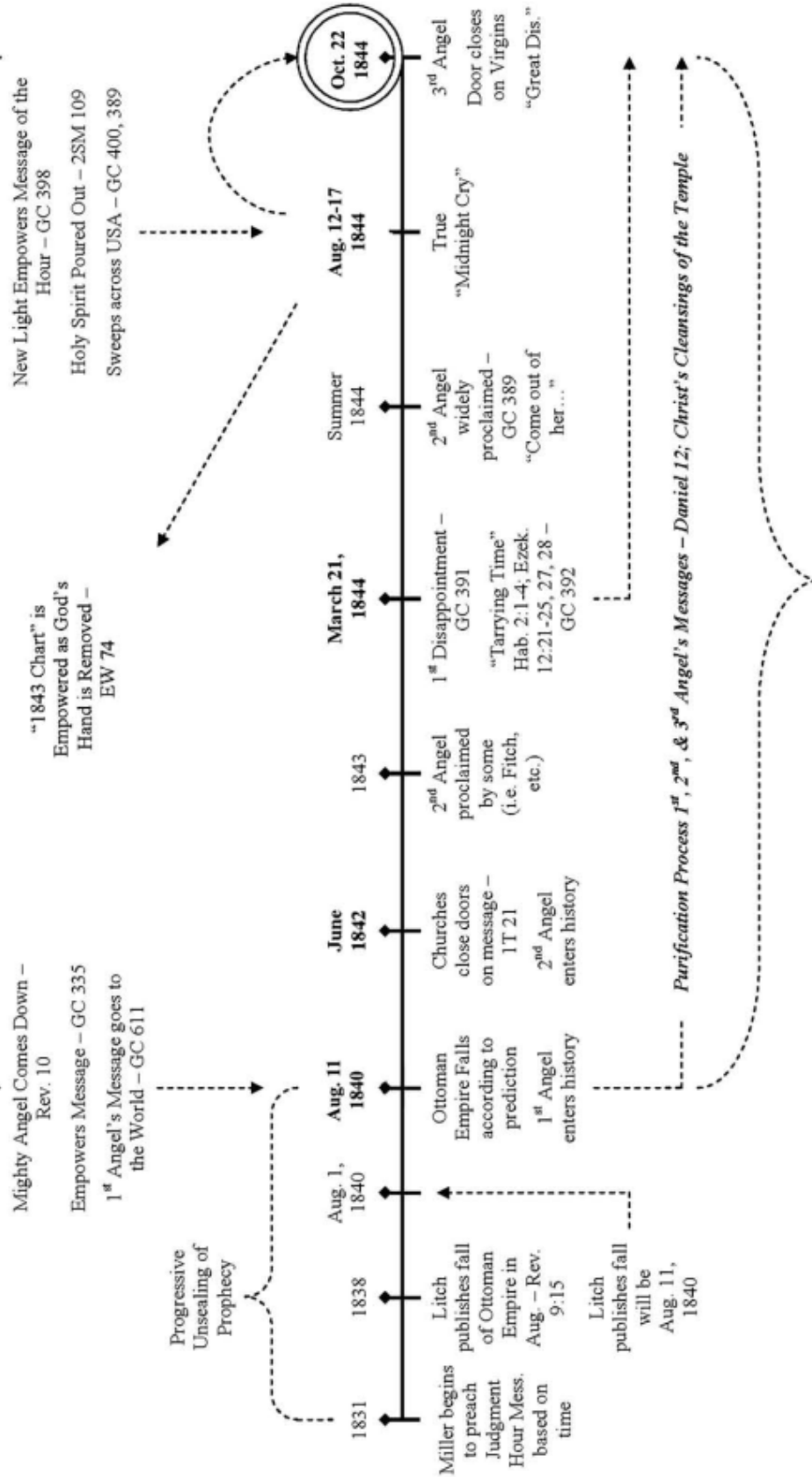
This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. {7BC 971.7}

The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls (Manuscript 59, 1900). {7BC 971.8}

The gospel dispensation is the last period of probation that will ever be granted to men. Those who live under this dispensation of test and trial and yet are not led to repent and obey will perish with the disloyal. There is no second trial. The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life. Christ imparts His righteousness to those who consent to let Him take away their sins. We are indebted to Christ for the grace which makes us complete in Him (Manuscript 40, 1900). {7BC 971.9}

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Sacred History – Matthew 25 & “the Seven Thunders”



1st Angel’s Message & 2nd Angel’s Message

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Validating 1844 video by Don Frost

<https://youtu.be/5fzqR3Id2Rl>

Time/ moon July 2015

October 22, 1844 (10th day of the 7th month)

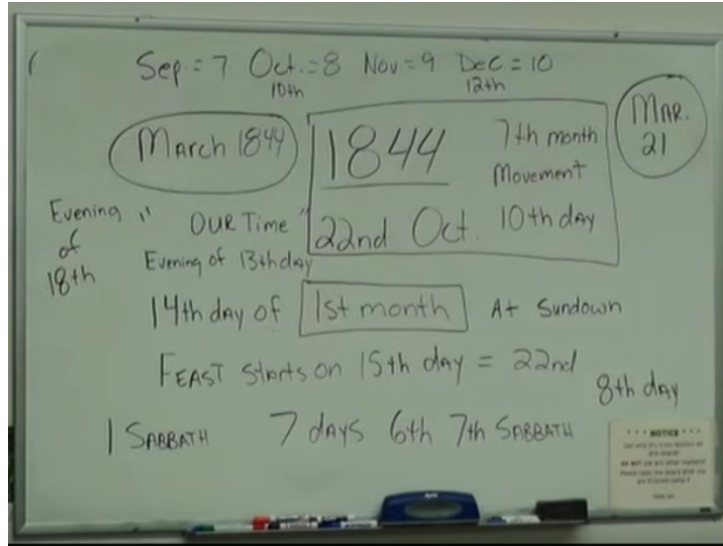
Aka: 7th month movement presented in the Midnight Cry message

Isa 30:26 light of the moon

Ps 81:3 new moon; solemn feast days

Can't keep time without new moons

New Moon=a moon that goes through its lunar phase; a black moon; which begins a new month (NOT a FULL moon).



By number → 1 Chron 23:31- new moons/ feast days

Lev 23:1-5 14th day of the 1st month at even (sundown)

Even=sundown (evening of the 13th day in "our time")

vs.6: 15th day ← feast starts ← the 1st full day (unleavened bread)

vs.7: 7 days from 15th brings it to the 22nd

vs.8-12 morrow after the Sabbath- (vs 11)

7 DAYS:

1st day = Sabbath (can fall on any day of the week)

7th day = Sabbath (can fall on any day of the week)

8th day = wave offering

Passover begins the 1st month (April)

May 2nd month

June 3rd month

July 4th month

Aug 5th month

Sept 6th month

Oct 7th month

vs. 24-27 10th day of the 7th month = day of atonement

How do we prove that 1844 was the 10th day of the 7th month?

When the Jews went into captivity, they kept the Babylonian understanding of keep months. In the beginning, they didn't have the name of months; instead, they were numerical ie. 1st month, 2nd month etc.

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The Jews started naming the months like the Babylonians named the months along with the number of the month following. But **after a while, they dropped off the number of the month and used only the name of the month.**

According to the Babylonian calendar and the Roman calendar (based on equinox), which month is the 1st month? MARCH

Why is MARCH the 1st month of the year?

It's when the vernal equinox takes place. The vernal equinox is when the sun lines up with the equator and which results in an even part of the day (which happens twice a year; September & March)- the day time is roughly 12 hours and the night time is roughly 12 hours. **The pagans, Babylonians and Romans, all used the equinox as the beginning of the year.**

The Jews that were in captivity accepted this as the beginning of their year and over time, as it went on, they lost themselves in time.

This was the beginning of the year in the Julian calendar (Julius Caesar). The Julian calendar was changed to the Gregorian calendar. **The Gregorian calendar then changed the New Year a second time!** The change was made to start **the New Year from MARCH to January 1582.**

When did the colonists here in America accept the Gregorian change? 1752

So if you were living in the American colonies prior to 1752, you were celebrating New Years in MARCH, NOT January.

How do we know when an historian cites history if he has made an adjustment according to the time of the history (before or after 1752) in which he is writing?

37

Sept = 7	9 th month	} Babylon is truly confusing!!!
Oct = 8	10 th month	
Nov = 9	11 th month	
Dec = 10	12 th month	

Is December the 10th month on our calendar today? Babylon is truly confusing!!!

Dan 7:25 antichrist has changed times!

We need to be able to show that Adventism is valid. There are two main forms of time keeping:

- 1- Rabbinical
- 2- Karaite

The new moon of the 1st day of 1844 was in the month of March, according to SDA detractors. Let's see:

Mar	1	Jul	5	
Apr	2	Aug	6	
May	3	Sept	7	
June	4	Oct	8	← 8 th month (wrong!)

So, how do we prove that the 1st month is NOT MARCH but April?

Apr	1	Aug	5	
May	2	Sept	6	
June	3	Oct	7	← 7 th month (correct)
July	4	Nov	8	

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How do we prove the above?

Rabbinical websites will tell you the Jewish New Year in 1844 began in MARCH and the day of Atonement was on the 22nd of September!

This came out in the 1940's when they were celebrating the anniversary of 1844. Records were not well kept. Time was lost. In 1944 (100th anniversary year of 1844) some Adventist theologians could not prove our position of Oct as the 7th month so they began to deny Adventism.

Ex 13: 3, 4 Abib. **What does Abib mean?**

The month when the green grain (particularly the barley) is ready. So, how you determine when the month is based on when the harvest comes in.

Lev 23:10-11 According to SOP, this wave sheaf's/ first fruits represent Jesus Christ.

On the 7th day (7th Sabbath), Christ was in the grave. On the 6th day of the Passover, at about 3:00 pm in the afternoon (which the Bible calls the 9th hour), Christ died. On the 8th day, (which as the a high Sabbath), Christ rose (first fruits) from the grave. (There was also a special resurrection that day that rose with him) Now Christ is the priest when he rose (as the priest is the one that waved the 1st fruits).

1:13:47

vs. 10 reap (bundle together) Grain has to be fully matured before the harvest.

Karaite understanding of time:

2Sam 21:9 "first" = 1st month

2Ki 4:42 corn

Go to CD Rom and type in "corn" = "CORN/ BARLEY- a grain of barley, the third part of an inch length; hence originated our measure of length"

Western society did not discover corn (what we call maize) until the settlers or pioneers came to the new world. So when you are reading old English prior to the Columbian period, where Christopher Columbus came to the New World, corn is always some kind of a grain.

Ex 9:31 (during the plagues in Egypt, the hail damaged the land)

"in ear" means it was ready. **Bold** = reached their point of maturity.

Why did this happen? When something is eared, when the barley or the grain is growing, grain color is green. This is why the Bible says let the wheat and the tares grow together until the harvest because you can't tell the difference between a wheat and a tare until the harvest when the grain turns (ripe) golden brown when it is mature and it is stiff/ brittle, so the hail hits it and blow it apart and all the grain/ barley falls to the ground. When it is still green, and it's flexible, and it hasn't gone into ear, that when the hail hits the green wheat, it doesn't damage it. So the only thing that is being damaged here is the barley. The reason the barley is being damaged is because the Bible is us that it's the barley that comes to harvest first, NOT the wheat. The barley comes to harvest before the wheat.

What does all this have to do with OCT 22, 1844?

It has to do with the wave sheaf offering. And it has to do with Abib. Because what happens is, you can't have a 1st month unless you have a barley harvest. And according to most of the literature that I've read, generally, the 1st part of the year, when the barley harvest is ready, is MAR 21.

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And that is going to play into what I show you next.

So if the barely harvest is ready on the 21st of March, then the new moon after that becomes the 1st day of the 1st month. You can't have a barley harvest unless you have a first day of the first month. What they did if they didn't (at the end of the 12th month, March) have a barley harvest, coming up at the new moon of the first month, they would wait another month and that month would be a 13th month, that would be called a leap month.

Generally, you never get a barely harvest before Mar 21. You can go on line (type in "barley harvest Israel when" in browser) will show you that the barely harvest in Israel is in April.

Why do Rabbinical Jews celebrate the new moon in March? Because they have been contaminated with Babylonian/ Paganism. They coincide their 1st month like the Pagan Babylonians did with the vernal equinox in March; which generally happens around the 20th- 21st of March on every year. And this allows them to have a calendar that is more stationary. But the Bible tells us that you keep time, not by a fixed reference point, but by on the new moon when the barely harvest comes in.

The 1st moon after the harvest of barley is the 1st month. Vernal equinox gives a fixed time of MARCH 21

Lets go to Samuel Snows article:

The understanding of this article not only affects the 2300 days, but this also affect the 70 week prophecy identifying that Jesus Christ was the messiah and crucified in the spring or April of 31 A.D.

Samuel Snow- The True Midnight Cry Vol. I

The Seventy Weeks

The 69 weeks extend to the manifestation of the Messiah. It has been thought by many that this was at his baptism, but this is a mistake; as fully appears from John i. 19-34. There we learn, that after the baptism of Christ, he was not known to the Jews as the Messiah; John says, verse 26, "There standeth one among you whom ye know not;" and in verse 33, 34, he declares that he knew him not, till he saw the Spirit descending and remaining on him at his baptism, which was previous to his giving this testimony. There is no proof that any one save John saw the Spirit thus descending. This proof therefore that Jesus was the Messiah, was given to none but John, unless it was given to others in John's testimony. But the testimony of John was not sufficient fully to establish the point; for Jesus declares, John v. 33, 34, 11 Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man " In verse 36, Christ says, 11 But I have greater Witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me." The miracles of Christ proved him to be the Messiah; but even his own testimony without those miracles was not sufficient to establish the point, as is evident from verse 21: ,If I bear witness of myself, my witness is not true." The miracles of Christ publicly wrought, did not commence till after John was put in prison--see Mat. xi. 2-6; Luke vii. 19-23 The prophecy of Dan. ix. 25 concerning the 69 weeks, was intended for the whole Jewish nation; and they were condemned because they understood it not. In Luke xix. 43, 44, we find our Lord denouncing upon them the most awful judgments because they knew not the time of their visitation. The prophecy was plain, and they should have heeded it. Our Saviour, also told them plainly when the period ended, saying, "The time is fulfilled ." See Mark i. 14, 15; Matt. iv. 12, 17; Acts x. 37; thus we see that the 69 weeks ended, and the 70th week began, soon after John's imprisonment. John began his ministry in the fifteenth year of Tiberius Caesar--see Luke iii. 1-3. The administration of Tiberius began, according to the united

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testimony of chronologers, in Aug., A. D. 12. Fourteen years from that point, extend to Aug. A. D. 26, when his 15th year began. The ministry of John, therefore, commenced in the latter part of A. D. 26. From Luke iii. 21, we learn that after John had been baptizing for some time, Jesus came and was baptized; and verse 23 informs us that at that time he was not far from 30 years of age. It is astronomically proved that our Saviour was born four years before the Christian era. The proof is this. About the year 527, Dionysius Exiguus, a Roman monk, fixed the beginning of the Christian era -n the year of the Julian period 4713. This reckoning has been followed to the present time. But Josephus, in his Antiquities, Book 17, chapt. 6, mentions particularly an eclipse of the moon, which occurred a short time before the death of Herod; and the astronomical tables prove this eclipse to have been on the 13th of March, in the year of the Julian period 4710. Our Lord was born some months previous to this; for after his birth Herod sought to destroy his life, and Joseph, being warned by the angel of the Lord in a dream, took the young child and his mother, and went into Egypt, where he remained till after Herod's death--see Matt. ii. 13-15. The latest point, therefore, that we can fix upon for the birth of Christ, is near the close of the year 4709, just four years earlier than the point of time given by Dionysius for the commencement of the Christian era. Consequently, Jesus was 30 years of age near the close of A. D. 26, and at his baptism was a little more than 30. Soon after this, as is evident from John ii. 11-13, there was a passover. This, being the first Passover after the beginning of John's baptism, must have been in the spring of A. D. 27. After this Jesus had his interview with Nicodemus and taught him concerning regeneration--see John iii. 1-21. In verse 22 we are informed that Jesus returned, after these things, in to the land of Judea, where he tarried and baptized. As he had previously been in Jerusalem at the Passover--see John ii. 23--and now returned into Judea, he must have been absent from that land between these two points of time. This necessarily brings us down to the summer or autumn of A.D. 27. But "John was not yet cast into prison"--see John iii. 24. We are therefore compelled to place the point of time at which Jesus began the proclamation of the gospel in Galilee, in the autumn of A. D. 27. Here ended the 69 weeks, and here began the week, during which the covenant was confirmed--see Dan. ix. 27. In the midst of the week Jesus caused the sacrifice and the oblation to cease by offering himself as a Lamb, without spot, to God upon the cross. The Hebrew word translated "midst," is by the Lexicon defined, "half, half part, middle, midst." The week was divided into two halves, and the event which was thus to divide it was the death of Christ. **This event took place, according to Dr. Hales, one of the ablest and best chronologers in the spring of A. D. 31. Ferguson has placed it in A D. 33; but in order to prove he assumes the Rabbinical mode of reckoning the year, which is not correct. They commence the year with the new in moon in March; but the Caraites with the new moon in April. The word Caraites signifies "one perfect in the law." These accuse the Rabbins of having departed from the law, and conformed to the customs of the heathen; and the charge is just, as they regulate their year by the vernal equinox, in imitation of the Romans; whereas the law says nothing of the vernal equinox; but required, on the 16th (15th?) day of the first month, the offering of the first fruits of the barley harvest.** But if the year be commenced according to the Rabbins with the new moon in March, the barley harvest could not possibly be ripe in 16 days from that time. The Caraites are therefore undoubtedly correct. Now our Lord was crucified on the day of the Passover, as is evident from John xviii. 28. It was likewise the day before the Sabbath, as is proved by John xix. 31. According to the Rabbinical reckoning, the Passover occurred on the day before the Sabbath in A. D. 33, and not for several years before and after. But **according to the Caraites reckoning, the Passover occurred on that day in A. D. 31. Therefore that was the year of the crucifixion.** The covenant was confirmed half a week by Christ, and the other half by his apostles--see Heb. ii. 3, 4: "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

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God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the

Samuel Snow is talking about our Messiah and when he was crucified because he is trying to establish that the 2300 days, which the 70 weeks formed a part of, concluded in the autumn of 1844. Now notice this:

Holy Ghost according to his own will?" The covenant which was confirmed is the new covenant, i. e. the gospel. To Confirm it signifies to establish it on a firm foundation. The foundation of the gospel, is Jesus and the resurrection--see Acts xvii 18; 1 Cor. iii. 9-11; Eph. ii. 20. The gospel was established on this foundation by testimony, accompanied by miracles. as those proofs which were indispensably necessary. But John performed no miracles--see John x. 41, therefore John's ministry formed no part of the

Brother Snow is saying that the likelihood of the harvest coming to full fruition in Mar 21, 1844 is almost impossible. The weather only gives it a certain amount of days to come to maturity. That means that the 10th day of the 7th month is based on (according to the whole world virtually) in March would bring it to the 7th month in September, but according to what Samuel Snow is saying, that the Karaites were basing it April of that year, 1844.

Here is the sad part about this: even the Karaites that are living today, don't have records going back to 1844. So, how do we prove this? How do we prove Adventism?

Let's go to NASA.

confirmation. God wrought through Christ in those mighty works, for half the week, and through the apostles the other half, who had a special work assigned to them, and for which they were duly qualified, and that was to testify concerning the works and Resurrection of our Lord--see Luke i. 2; John xv. 27; Luke xxiv. 48; Acts i. 8, 21, 22; ii. 32; iii. 15; x. 36, 42; 1 John i 1, 3. All these witnesses save one were regularly called and qualified, having been with Christ from the beginning of his ministry, after the imprisonment of John. But when Paul was converted, and received his dispensation of the gospel to the gentiles, a special witness was called upon the stand. {August 22, 1844 SSS, TRMC 2.3}

These all testified to the one glorious, fundamental fact, that Jesus Christ had risen from the dead. Gal. 1. 10-12; 1 Cor. xv, 1-9. It was not with the apostles a matter of faith that Christ had risen, but a matter of knowledge. They had seen, handled, and conversed with him, they had eaten and drunken with him after his resurrection, and had received from him a command to testify to these things. By so doing they confirmed the covenant, or, in other words, established the gospel, upon the resurrection of Christ, which is the foundation of the faith and hope of all God's children. But this testimony alone was not sufficient to establish the fact that Jesus had risen from the dead. Therefore we are told, Mark xvi. 20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs following." See also Heb. ii. 3, 4. When the last witness, that is Paul, had been called, and had given his testimony, confirmed by miracles, the gospel as a divine system of faith, hope, and love was established on its true foundation; in other words, the covenant was confirmed. Paul was converted in the autumn of A. D. 34. As Jesus Christ was crucified in the midst or middle of the week, and on the day of the Passover, which was the fourteenth (lay of the first month, it follows that the week began in the 7th month of A. D. 27, and ended in the 7th month of A. D. 34. This was the termination of the seventy weeks. From that point, 1810 years remained to the end of the 2300 days. And from the 7th month of A. D. 34, 1810 years extend to the 7th month of A. D. 1844. {August 22, 1844 SSS, TRMC 3.1}

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**The Karaites have lost records going back to October 22, 1844. NASA has mathematically calculated the moon phase. They also show there is no zero year and show the pope changed the calendar in 1582!**

# NASA

<https://eclipse.gsfc.nasa.gov/LEcat5/LEcatalog.html>

| Time Interval | Partial | Central    | Umbral | Total      |
|---------------|---------|------------|--------|------------|
| 2701 to 2800  | 241     | 86 [83,3]  | 91     | 64 [16,48] |
| 2801 to 2900  | 259     | 100 [99,1] | 102    | 57 [09,48] |
| 2901 to 3000  | 249     | 89 [89,0]  | 97     | 63 [13,50] |

**Penumbral Eclipses:** The first value is the number of all penumbral eclipses. The values in the square "[ ]" brackets are the number of partial and total penumbral eclipses, respectively.

**Total Eclipses:** The first value is the number of all total eclipses (umbral). The values in the square "[ ]" brackets are the number of central and non-central total eclipses, respectively.

## Calendar

The Gregorian calendar is used for all dates from 1582 Oct 15 onwards. Before that date, the Julian calendar is used. For more information on this topic, see [Calendar Dates](#). The Julian calendar does not include the year 0. Thus the year 1 BCE is followed by the year 1 CE (See: [BCE/CE Dating Conventions](#)). This is awkward for arithmetic calculations. Years in this catalog are numbered astronomically and include the year 0. Historians should note there is a difference of one year between astronomical dates and BCE dates. Thus, the astronomical year 0 corresponds to 1 BCE, and astronomical year -1 corresponds to 2 BCE, etc.

## Predictions

Lunar eclipse predictions must take into account the [enlargement of Earth's shadows](#). In this Catalog, Earth's penumbral and umbral shadow sizes have been calculated using Danjon's enlargement method.

The coordinates of the Sun used in the predictions are based on the VSOP87 theory [Bretagnon and Francou, 1988]. The Moon's coordinates are based on the ELP-2000/82 theory [Chapront-Touze and Chapront, 1983]. For more information, see: [Solar and Lunar Ephemerides](#). The revised value used for the Moon's [gravitational acceleration](#) is  $\ddot{r} = -25.858 \text{ arc-sec}^2/\text{cy}$ , as deduced from the Apollo lunar laser ranging experiment [Chapront, Chapront-Touze, and Francou, 2002].

The largest uncertainty in the eclipse predictions is caused by fluctuations in [Earth's rotation](#) due primarily to tidal friction of the Moon. The resultant drift in apparent clock time is expressed as  $\Delta T$  and is determined as follows:

1. pre-1950's:  $\Delta T$  calculated from empirical fits to historical records derived by Morrison and Stephenson (2004)
2. 1955-2006:  $\Delta T$  obtained from published observations
3. Post-2006:  $\Delta T$  is extrapolated from current values weighted by the long term trend from tidal effects

A series of [polynomial expressions](#) have been derived to simplify the evaluation of  $\Delta T$  for any time from -1999 to +3000. The [uncertainty in  \$\Delta T\$](#)  over this period can be estimated from scatter in the measurements.

## Footnotes

[1] The Moon's orbit is inclined about 5.1° to Earth's orbit around the Sun (i.e., the ecliptic). The two points where the orbits intersect are known as the nodes. The Moon moves from south to north of Earth's orbit at the ascending node, and from north to south at the descending node.

[2] Central total lunar eclipses are eclipses in which some portion of the Moon passes through the central axis of Earth's shadow. All penumbral and partial lunar eclipses are non-central eclipses since the Moon misses the shadow axis.

[3] The terms BCE and CE are abbreviations for "Before Common Era" and "Common Era," respectively. They are the secular equivalents to the BC and AD dating conventions. (See: [Year Dating Conventions](#).)

## CALENDAR

**The Gregorian calendar is used for all dates from 1582 Oct 15 onwards. Before that date, the Julian calendar is used.** For more information on this topic, see [Calendar Dates](#). **The Julian calendar does not include the year 0.** Thus the year 1 BCE is followed by the year 1 CE (See: [BCE/CE Dating Conventions](#)). This is awkward for arithmetic calculations. Years in this catalog are numbered astronomically and include the year 0. Historians should note there is a difference of one year between astronomical dates and BCE dates. Thus, the astronomical year 0 corresponds to 1 BCE, and astronomical year -1 corresponds to 2 BCE, etc..

## CALENDAR DATES

**The Julian calendar is used for all dates up to 1582 Oct 04.** After that date, the Gregorian calendar is used. Due to the Gregorian Calendar reform, the day after 1582 Oct 04 (Julian calendar) is 1582 Oct 15 (Gregorian calendar). Note that Great Britain did not adopt the Gregorian calendar until 1752. For more information, see [Calendars](#).

The Julian calendar does not include the year 0, so the year 1 BCE[1] is followed by the year 1 CE. This is awkward for arithmetic calculations. All pages in this web site employ the astronomical numbering system for dates (they use the year 0). Years prior to the year 0 are represented by a negative sign. Historians should note that there is a difference of one year between astronomical dates and BCE dates. Thus, the astronomical year 0 corresponds to 1 BCE, and year -100 corresponds to 101 BCE, etc.. (See: [Year Dating Conventions](#) )

There is some historical uncertainty as to which years from 43 BCE to 8 CE were counted as leap years. For the purposes of this web site, we assume that *all* Julian years divisible by 4 are counted as leap years.

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## YEAR DATING CONVENTIONS

The western-style year dating convention commonly used in many parts of the world was created by the monk Dionysius Exiguus in or about the year AD 532. The convention is based on Exiguus' determination of the year in which Jesus Christ was born. For instance, in the date AD 2001, the prefix "AD" stands for "Anno Domini" which is Latin for "the year of our Lord." Similarly, in the date 500 BC, the suffix "BC" stands for "Before Christ."

In sixth century Europe, the concept of "zero" was still unknown. Thus, the year 1 BC was followed by the year AD 1. Furthermore, modern scholars believe Christ's birth was actually four years earlier than Exiguus thought. In spite of these deficiencies, the dating system devised by Exiguus is now too deeply ensconced in the Western world to easily change.

Perhaps the most unfortunately characteristic of this convention is that "BC" is a suffix (used after the year) while "AD" is a prefix (used before the year). This is inconvenient when generating computerized lists because extra columns must be reserved for both prefixes and suffixes.

In recent years, some historical scholars have advocated the use of the religiously neutral abbreviations BCE (for "Before Common Era") to substitute for "BC," and "CE" (for "Common Era") to replace "AD." These secular terms are both used as suffixes making them better suited to computer generated tables. Consequently, the NASA Eclipse Home Page adopts the "BCE/CE" dating convention whenever the terminology is required.

However, Exiguus' dating system still lacks a "0" year which makes calendrical calculations awkward. The "astronomical" dating system refers to an alternative method of numbering years. It includes the year "0" and eliminates the need for any prefixes or suffixes by attributing the arithmetic sign to the date. Thus, the astronomical date for 2000 CE is simply +2000 or 2000. The astronomical year 0 corresponds to the year 1 BCE, while the astronomical year -1 corresponds to 2 BCE. In general, any given year "x BCE" becomes "-(x-1)" in the astronomical year numbering system. Historians should take care to note the numerical difference of one year between "BCE" dates and astronomical dates.

Astronomical date numbering was developed for astronomical calculations and is used extensively throughout this web site. The opinions expressed here are those of the author and he assumes full responsibility for their accuracy.

### PHASES OF THE MOON: 1841 TO 1850 UNIVERSAL TIME (UT)

| Year | New Moon                                                                                                                                                                                             | First Quarter                                                                                                                                                                                       | Full Moon                                                                                                                                                                                               | Last Quarter                                                                                                                                                                                 |
|------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1841 | Jan 22 17:06 P<br>Feb 10 11:20 P<br>Mar 23 02:36<br>Apr 21 14:32<br>May 20 23:43<br>Jun 19 07:15<br>Jul 18 14:13 P<br>Aug 16 21:33 P<br>Sep 15 06:03<br>Oct 14 16:27<br>Nov 13 05:30<br>Dec 12 21:35 | Jan 30 10:59<br>Feb 28 20:03<br>Mar 30 02:59<br>Apr 28 08:58<br>May 27 15:10<br>Jun 25 22:38<br>Jul 25 08:21<br>Aug 23 21:11<br>Sep 22 13:32<br>Oct 22 09:02<br>Nov 21 06:11<br>Dec 21 02:49        | Jan 7 14:59<br>Feb 6 02:06 t<br>Mar 7 13:37<br>Apr 6 01:31<br>May 5 14:05<br>Jun 4 03:42<br>Jul 3 18:29<br>Aug 2 10:02 t<br>Sep 1 01:34<br>Sep 30 16:19<br>Oct 30 05:58<br>Nov 28 18:38<br>Dec 28 06:35 | Jan 14 12:31<br>Feb 13 06:39<br>Mar 15 02:19<br>Apr 13 22:05<br>May 13 16:21<br>Jun 12 07:58<br>Jul 11 20:31<br>Aug 10 06:19<br>Sep 8 14:13<br>Oct 7 21:12<br>Nov 6 04:14<br>Dec 5 12:17     |
| 1842 | Jan 11 16:15 A<br>Feb 12 06:28<br>Mar 10 22:31<br>Apr 10 11:38<br>May 8 22:14<br>Jun 8 07:01 T<br>Aug 6 14:46<br>Sep 4 22:16<br>Oct 4 06:25<br>Nov 2 16:08<br>Dec 2 04:15<br>Dec 31 19:02 A          | Jan 19 21:00<br>Mar 19 22:42<br>Apr 18 06:33<br>May 17 12:11<br>Jun 15 16:52<br>Jul 14 22:06<br>Aug 13 05:22<br>Sep 11 15:59<br>Oct 11 06:41<br>Nov 10 01:15<br>Dec 9 22:25                         | Jan 26 17:50 p<br>Feb 25 04:16<br>Mar 26 13:57<br>Apr 24 23:28<br>May 24 09:40<br>Jun 22 21:22<br>Jul 22 10:57 p<br>Aug 21 02:14<br>Sep 19 18:34<br>Oct 19 11:13<br>Nov 18 03:30<br>Dec 17 18:46 n      | Jan 3 22:09<br>Feb 4 01:22<br>Mar 2 18:30<br>Apr 2 12:46<br>May 2 06:51<br>Jun 30 23:41<br>Jul 30 14:43<br>Aug 29 03:50<br>Sep 27 15:06<br>Oct 27 00:41<br>Nov 25 09:00<br>Dec 24 16:46      |
| 1843 | Jan 30 12:01<br>Mar 1 06:02<br>Mar 30 23:48<br>Apr 29 16:18<br>May 29 06:55<br>Jun 27 19:20 A<br>Jul 27 05:43<br>Aug 25 14:36<br>Sep 23 22:54<br>Oct 23 07:37<br>Nov 21 17:34<br>Dec 21 05:09 H      | Jan 8 20:11<br>Feb 7 16:32<br>Mar 9 09:49<br>Apr 7 23:06<br>May 7 08:25<br>Jun 5 14:35<br>Jul 4 19:03<br>Aug 2 23:27<br>Sep 1 05:23<br>Sep 30 14:11<br>Oct 30 02:43<br>Nov 28 19:09<br>Dec 28 14:53 | Jan 16 08:28 n<br>Feb 14 20:10<br>Mar 16 05:59<br>Apr 14 14:29<br>May 13 22:35<br>Jun 12 07:11 n<br>Jul 11 17:06 n<br>Aug 10 04:55<br>Sep 8 18:58<br>Oct 8 11:17<br>Nov 7 05:23<br>Dec 7 00:01 p        | Jan 23 01:02<br>Feb 21 10:46<br>Mar 22 22:34<br>Apr 21 12:25<br>May 21 03:54<br>Jun 19 20:30<br>Jul 19 13:40<br>Aug 18 06:50<br>Sep 16 23:13<br>Oct 16 14:00<br>Nov 15 02:34<br>Dec 14 12:54 |
| 1844 | Jan 19 18:18<br>Feb 18 08:46<br>Mar 19 00:17<br>Apr 17 16:32                                                                                                                                         | Jan 27 12:31<br>Feb 26 09:58<br>Mar 27 05:02<br>Apr 25 20:17                                                                                                                                        | Jan 5 17:35<br>Feb 4 08:43<br>Mar 4 21:02<br>Apr 3 06:58<br>May 2 15:17                                                                                                                                 | Jan 12 21:32<br>Feb 11 05:22<br>Mar 11 13:20<br>Apr 9 22:09<br>May 9 08:23                                                                                                                   |

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| Year        | New Moon            | First Quarter | Full Moon      | Last Quarter |
|-------------|---------------------|---------------|----------------|--------------|
| <b>1844</b> |                     |               | Jan 5 17:35    | Jan 12 21:32 |
|             | Jan 19 18:18        | Jan 27 12:31  | Feb 4 08:43    | Feb 11 05:22 |
|             | Feb 18 08:46        | Feb 26 09:58  | Mar 4 21:02    | Mar 11 13:20 |
|             | <b>Mar 19 00:17</b> | Mar 27 05:02  | Apr 3 06:58    | Apr 9 22:09  |
|             | <b>Apr 17 16:32</b> | Apr 25 20:17  | May 2 15:17    | May 9 08:23  |
|             | May 17 08:53        | May 25 07:30  | May 31 22:48 t | Jun 7 20:29  |
|             | Jun 16 00:26 P      | Jun 23 15:25  | Jun 30 06:17   | Jul 7 10:50  |
|             | Jul 15 14:23        | Jul 22 21:13  | Jul 29 14:34   | Aug 6 03:27  |
|             | Aug 14 02:32        | Aug 21 02:16  | Aug 28 00:34   | Sep 4 21:43  |
|             | Sep 12 13:17        | Sep 19 07:52  | Sep 26 13:14   | Oct 4 16:29  |
|             | <b>Oct 11 23:25</b> | Oct 18 15:16  | Oct 26 05:05   | Nov 3 10:19  |
|             | Nov 10 09:37 P      | Nov 17 01:31  | Nov 24 23:42 t | Dec 3 02:08  |
|             | Dec 9 20:13 P       | Dec 16 15:22  | Dec 24 19:29   |              |

New moon on Mar 19<sup>th</sup>, 17 seconds past midnight. It would be impossible for the barley harvest to come in prior to March 21<sup>st</sup>, which means a Karaite Jew living in Israel would never have accepted that phase of the new moon on April 17, 1844 because there is no way they could have done it and have a wave sheaf offering on the 8<sup>th</sup> day—which means they would to have done it the next month.

**According to NASA the new moon started on April 17<sup>th</sup> at 4:32 pm (16:32).** These times are not based on times in Jerusalem; this is GMT. GMT is calculated by a naval observatory in Grenage England; that clock is considered universal time. So all universal time is GMT based on the positioning of where that naval observatory is located.

Jerusalem time is 10 hours ahead. Which means 2 hours has to be added to 16:32 (4:32 pm), which brings you to 6:32 in the evening. So according to NASA the New Moon in April 17<sup>th</sup>, 1844 was in the evening of the 17<sup>th</sup> of April 1844. After the phase of the new moon began they never started the day until evening; that means the New Year began on the evening of April 18<sup>th</sup>. And when Jesus did not come on April 18<sup>th</sup> 1844, it was the first disappointment and the tarrying time according to Joseph Bates began on the 19<sup>th</sup> of April, 1844. **So the 1<sup>st</sup> day of the 1<sup>st</sup> month was in April 18<sup>th</sup> 1844.**

Now Oct (the 7<sup>th</sup> month) 11, 1844, according to NASA, began at 23:25 which is 11:25 pm. Now add to hours to that **which brings you to 1:25 am the next day (Oct 12, 1844).** NASA is telling us that the 1<sup>st</sup> day of the 7<sup>th</sup> month, (which is when you blow the trumpet announcing 10 days later is the day of atonement) began in 1844 on the 12<sup>th</sup> day of October; add 10 days to that, brings you to October 22, 1844. We can prove from NASA that the Day of Atonement in 1844 was October 22<sup>nd</sup>. AMEN!

Everyone says, “no” but NASA says, “YES”!

# REVELATION 10

**Phases of the Moon: 0031 to 0040**  
**Universal Time (UT)**

| Year        | New Moon      | First Quarter | Full Moon      | Last Quarter |
|-------------|---------------|---------------|----------------|--------------|
| <b>0031</b> |               |               |                | Jan 5 06:56  |
|             | Jan 11 22:53  | Jan 19 05:38  | Jan 27 09:21   | Feb 3 15:46  |
|             | Feb 10 10:15  | Feb 18 02:01  | Feb 25 23:35   | Mar 4 22:37  |
|             | Mar 11 22:20  | Mar 19 21:42  | Mar 27 10:56   | Apr 3 04:31  |
|             | Apr 10 11:33  | Apr 18 15:07  | Apr 25 20:00 p | May 2 10:43  |
|             | May 10 01:58  | May 18 05:37  | May 25 03:31   | May 31 18:30 |
|             | Jun 8 17:06   | Jun 16 17:17  | Jun 23 10:18   | Jun 30 05:01 |
|             | Jul 8 08:20   | Jul 16 02:36  | Jul 22 17:22   | Jul 29 18:59 |
|             | Aug 6 23:08   | Aug 14 10:13  | Aug 21 01:50   | Aug 28 12:20 |
|             | Sep 5 13:20   | Sep 12 16:55  | Sep 19 12:48   | Sep 27 08:12 |
|             | Oct 5 02:52   | Oct 11 23:44  | Oct 19 03:00 p | Oct 27 05:01 |
|             | Nov 3 15:39 H | Nov 10 07:53  | Nov 17 20:14   | Nov 26 01:05 |
|             | Dec 3 03:28   | Dec 9 18:25   | Dec 17 15:20   | Dec 25 18:44 |

| Year        | New Moon       | First Quarter | Full Moon      | Last Quarter |
|-------------|----------------|---------------|----------------|--------------|
| <b>0032</b> |                |               |                |              |
|             | Jan 1 14:15    | Jan 8 07:54   | Jan 16 10:37   | Jan 24 08:49 |
|             | Jan 31 00:13   | Feb 7 00:02   | Feb 15 04:35   | Feb 22 19:03 |
|             | Feb 29 09:56   | Mar 7 17:48   | Mar 15 20:12   | Mar 23 02:00 |
|             | Mar 29 20:01 P | Apr 6 11:59   | Apr 14 09:01 t | Apr 21 06:58 |
|             | Apr 28 07:01 P | May 6 05:38   | May 13 19:10   | May 20 11:34 |
|             | May 27 19:17   | Jun 4 22:02   | Jun 12 03:15   | Jun 18 17:21 |
|             | Jun 26 08:58   | Jul 4 12:41   | Jul 11 10:18   | Jul 18 01:39 |
|             | Jul 26 00:06   | Aug 3 01:14   | Aug 9 17:32    | Aug 16 13:22 |
|             | Aug 24 16:25   | Sep 1 11:40   | Sep 8 02:04    | Sep 15 04:54 |
|             | Sep 23 09:15 P | Sep 30 20:22  | Oct 7 12:43 t  | Oct 14 23:57 |
|             | Oct 23 01:33 P | Oct 30 04:11  | Nov 6 01:47    | Nov 13 21:25 |
|             | Nov 21 16:21   | Nov 28 12:09  | Dec 5 17:08    | Dec 13 19:22 |
|             | Dec 21 05:10   | Dec 27 21:11  |                |              |

| Year        | New Moon       | First Quarter | Full Moon      | Last Quarter |
|-------------|----------------|---------------|----------------|--------------|
| <b>0033</b> |                |               |                |              |
|             | Jan 19 16:10   | Jan 26 07:52  | Jan 4 10:15    | Jan 12 15:25 |
|             | Feb 18 01:49   | Feb 24 20:21  | Feb 3 04:22    | Feb 11 07:43 |
|             | Mar 19 10:39 T | Mar 26 10:34  | Mar 4 22:21    | Mar 12 19:38 |
|             | Apr 17 19:10   | Apr 25 02:20  | Apr 3 14:52 p  | Apr 11 03:46 |
|             | May 17 04:00   | May 24 19:16  | May 3 04:55    | May 10 09:21 |
|             | Jun 15 13:58   | Jun 23 12:42  | Jun 1 16:20    | Jun 8 13:51  |
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|             | Aug 13 16:34   | Aug 21 21:15  | Jul 30 10:07   | Aug 6 01:15  |
|             | Sep 12 09:43 A | Sep 20 10:58  | Aug 28 18:35   | Sep 4 10:39  |
|             | Oct 12 04:17   | Oct 19 22:43  | Sep 27 03:51 p | Oct 3 23:52  |
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# REVELATION 10

## The True Midnight Cry

Notes from a presentation by Don Frost 2015

In our last presentation we've gone over five points about what each of us should agree on as Seventh-day Adventists. People will want to know, "Well, how do you do these things?"

Each and every one of these topics, every one of these 5 points, could take some time and we have a very limited amount of time in which to answer these on this series, so what we're going to do in this presentation is give you an overview answer to each one of these, because you're going to have to study these things out on your own. We will be giving presentations out in the future where we will give you more in depth on each one of these questions. You need to have a simple explanation for each one of these questions. You can delve into each one of these things for hours, ok?

We're going to begin by giving a simple explanation to our first question; "Do you believe in the Prophetic ministry of EGW?" Then the follow up question is, "Point #1 Can you illustrate Ellen G. White's prophetic ministry from the Bible?"

Well, I believe you can and there lots of ways you can do it and I believe the simplest one is the prophetic ministry. We're going to turn to the book of Acts chapter 2 verse 17. And the Bible says:

Acts 2:17 "And it shall come to pass in the last days, (Peter is giving a prophecy here, he is referring to another prophecy that is found in the book of Joel) saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:"

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Notice in verse 16:

Acts 2:16 "But this is that which was spoken by the prophet Joel;" referring to what has happened in Pentecost when the Holy Spirit descended upon them, but Peter is giving more information and saying, yes, this is given by the Prophet Joel, but it's going to happen again in the future. Look what it says here:

Acts 2:17, 18 "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:"

What we have in the Bible is telling us that in the last days God will pour out the gift of Prophecy. Amen? And that he will specifically pour out the gift of prophecy not just on men but on women too, Amen? And look what it says here in verse 18:

Acts 2:18 "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:"

Then Peter goes on to link it with something. See it would be one thing to say, "Well okay, at the end of time men and women are going to prophesy," but he links it to a series of events that are going to transpire here. Look what the Bible says in verse 19:

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Acts 2:19-21 “And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, [that] whosoever shall call on the name of the Lord shall be saved.”

So what Peter is doing here is saying, “Hey, at the end of the world the Lord is going to pour out His Spirit and my servants and my handmaidens, my Spirit is going to pour out on them and they are going to prophesy and I’m going to illustrate it to you because I’m going to show you signs and wonders”, Amen? I want you to notice something. He’s going to pour out His Spirit and they shall prophesy...in verse 18..look at this again “...and on my servants and on my handmaidens, I will pour out in those days...” what days is he talking about?, “the last days, my Spirit and they shall prophesy.” So what do you have to have poured out on you to be able to prophesy? The Spirit. So you have to have the Spirit of what? The Spirit of Prophecy...and the Lord has combined this prophecy of His Spirit being poured out in the last days with a set of signs and wonders. Let’s talk about some of these signs and wonders:

“Blood and fire and vapor of smoke, the sun shall be turned into darkness and the moon into blood...” so here we have 2 supernatural, astronomical events that have to occur that are going to illustrate the time period in which He is going to pour out these things. The moon is going to be turned into blood, the sun shall be darkened. Turn with me to Revelation chapter 6. Did you know that the prophets are subject to the prophets and all the prophets have to agree? Amen? Turn to Revelation chapter 6 and verse 12 because Revelation chapter 6 is going to talk again about the moon turning into blood and the sun being darkened but it’s going to give us additional information. Verse 12:

47 Revelation 6:12 “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;”

Do you see that? This is a parallel with what’s going on in Acts chapter 2, what Peter is talking about. But look at verse 13:

Revelation 6:13 “And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.”

So let’s look at these three events here, actually there are four events. Two of the events are not spoken of in Acts, but we know that they all have to be together because they are in the same prophetic lines. Let’s read it again. What is the first thing that has to happen? In verse 12 it says,

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake;”

Brothers and Sisters, let’s talk about the greatest earthquake that’s ever been recorded in the history of man. It has affected some four million square miles and affected people all the way from the horn of Africa to Scandinavia and as far west as Greenland. What was this? This was known as the Great Lisbon Earthquake. Did you hear that word “great”? It says here that there was a ‘great earthquake’, prophesying into the future. In 1755 this great earthquake happened off the port of Lisbon Portugal, that’s why it was called the Lisbon earthquake. It affected more places than just Lisbon, Portugal, but the reason why it’s called the great Lisbon earthquake is because it virtually wiped out the entire city of Lisbon.

Not only did the earth shake the very buildings apart, but it caused a tsunami that came ashore and killed tens of thousands of people. In fact because of the record keeping in 1755, we really don’t

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even know how many people lost their lives in this earthquake; but none the less this was the great earthquake and this came after the great tribulation period of the Dark Ages, in the year 1755.

“And the sun became black as sackcloth of hair, and the moon became as blood;” On May 19th 1780 was the inexplicable phenomenon that no scientist or individual has ever been able to explain. On that day in 1780 the sun refused to shine. Blackness came over the land in North America, blackness came over the land in the morning on that particular day and by noontime, the sky was as dark as midnight. The animals even went back to roost. They thought it was nighttime and it was unexplained. Have you ever been outside at midnight? Can you imagine it being that dark in the middle of the day at noon time? What happened on that day, all that day the sky was dark; everything was dark. Finally the darkness went away, the moon came out, and guess what it looked like? It was blood red. Amen? It was blood red, fulfilling this prophecy here in Revelation. What’s the next thing that happens? Revelation chapter 13:

Revelation 6:13 “And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.”

Why am I talking about all these things? Because the Bible tells us in the book of Acts, that the Lord is going to pour out His Spirit of Prophecy and His handmaidens are going to what? They’re going to prophesy. Amen? But it’s going to happen when the Lord shows a series of supernatural events. Those events in the book of Acts chapter 2 are tied to the events in the Book of Revelation chapter 6; one of the events is a falling of the stars.

On the 13th of November, 1833 the greatest meteor shower ever recorded in human history took place. These meteors were coming down like, I don’t even know the figures, but it was like they were falling down like rain everywhere all around, tens of thousands of them every minute, coming down.

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This meteor shower happened November 13th, 1833, again fulfilling the prophecy. Why is this important? Because the Bible is telling us when the end of the world is; Peter is saying these things are important because I’m going to pour out my Spirit of Prophecy on all flesh. Amen?

During this 1833 time period and after, there are many people that claimed to have the gift of prophecy. There are many people, but how do we know who the Bible is talking about? How do we know? Well, one of the things that we have to know is that it has to be poured out on his handmaidens too, not just exclusively on the men, but also on handmaidens. Okay?

Now, let’s talk about something here; turn with me to Revelation chapter 12, verse 17 talks about a group of people and talks about a woman. A woman in the Bible refers to a church. And Revelation 12:17 is going to talk about those who have the testimony of Jesus and keep the commandments of God. Let’s see what Revelation says. Many Seventh-day Adventist understand this, but they are not all connecting all the dots to reveal to their neighbors the prophetic ministry of Ellen G. White. What does the Bible say in verse 17?

Revelation 12:17 “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

Now, what is this testimony of Jesus Christ? The Bible tells us. Turn me to Revelation Chapter 19 verse 10. And the Bible says;



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Revelation 19:10 “And I fell at his feet to worship him.” (This is John: He’s falling at the feet of this angel) “And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.”

So the testimony of Jesus is the Spirit of Prophecy, right? So back to Revelation 12; what is it really saying in Revelation 12:17? “And the dragon,” who is who? Satan. The Bible tells us the dragon is Satan. So let’s read what the Bible says, And Satan “was wroth with the woman, or with the church, and went to make war with the remnant of her seed which keep the commandments of God and have” the Spirit of Prophecy. They have the capability of somebody or an individual who will prophesy. Brothers and Sisters, we’re talking about the end of the world here and about God having a church at the end of the world; about a people who are going to have the gift of prophecy; Amen? How do we know if a person that claims to have the gift of prophecy is really a prophet? Turn with me to Isaiah. There are many ways to test a prophet in the Bible, but we’re going to go to the book of Isaiah chapter 8 and we’re going to start in verse 19 to 20. And the Bible says;

Isaiah 8:19 “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? 20 To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them.”

We learned earlier in the book of Revelation that the testimony of Jesus is what? The Spirit of Prophecy; and the Bible says here, “To the law and to the testimony if they speak not according to this word it is because there is no light in them.” So let’s review here for a second. According to the Bible, God is telling us at the end of the world there is going to be some supernatural events. There would be an earthquake, there would be the sun turn to black, there would be the moon turn to blood and the stars would fall from the sky. Peter tells us that when these events happen that He is going to pour out His Spirit on his handmaidens and they shall prophesy. Not only that, but the Bible tells us that if a spirit is speaking through an individual and if that individual doesn’t believe and is not being lead into keeping the commandments of God, this is important; because the Lord does speak through people, but if they are not being led into keeping the commandments of God, “to the law and to the testimony if they speak not according to this word, it is because there is no light in them.” Amen?

Now let’s look at the story here. Sometime after the last supernatural event that was foretold in the book of Revelation, sometime after November 1833, is the time period when the Lord is going to pour out His Spirit on handmaidens and they are going to prophesy. Ten years later in December of 1844, five women were kneeling, hearts knit together, and when does the Lord pour out his Spirit? Well according to Acts chapter 2:1.

Acts 2:1 “And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.”

What were they filled with Brothers and Sisters? The Holy Spirit. And what does Peter start doing here? Prophesying. You have to be in one accord and you have to be at a certain time. Brothers and sisters, did you know that Jesus Christ Himself prophesied this event? He prophesied that the Holy Spirit would come, and when it did come they had an understanding that the prophecy was fulfilled. Now Peter is saying yes, this is the fulfillment of that prophesy, but there’s another prophesy at the end of the world that’s going to be tied to supernatural events to illustrate when the time is, that it’s going to be poured out in the last days. Amen?

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So fast-forward to December 1844, ten years after the last supernatural fulfillment of the prophecies of Revelation chapter 6. Five women, five handmaidens in Portland Maine kneeling at the family altar; their hearts were knit together, looking for the soon coming of Jesus Christ, and the Holy Spirit descended on those five women and prophesied. Brothers and Sisters, that was a prophecy fulfilled.

But people could say, “Well, yeah, yeah, yeah, there are other people who prophesied at that same time period.” But there’s was only the one individual prophetic ministry of Ellen G. White that began in December of 1844, in whom God led in keeping the commandments of God, Amen? Not just nine of the commandments, but all ten of the commandments, including the 4th commandment: Remember the Sabbath day to keep it holy. Amen? There’s only one ministry that came about in that time period that meets all the credentials given by the heavenly prophets that prophesied of old. I’m not saying that the Lord won’t raise up other prophets, but that the Lord raised up Ellen G. White as a prophet for this time, spoken of, not only in the Word of God, but testified by the supernatural events that occurred.

As Mrs. White would travel across the country, she would be given open visions for 40 years. From 1844 she had her first open vision in Portland Maine, and 40 years later had her last open vision in Portland Oregon. So for 40 years they would travel around and they would never know when she would go into vision. They never knew; but when they would go, they would, just in case, invite the towns’ people like doctors and lawyers so they could testify in case Mrs. White went into vision. They would invite them to physically examine Mrs. White.

When she would go into some of these visions, they would be accompanied with supernatural phenomena; like she wouldn’t breathe for long periods of time when she would be in vision. Her arms could not be moved. There were all these supernatural manifestations that would accompany her prophetic ministry. So Brothers and Sisters, we are not only a people of prophecy, but we are a people in prophecy. Mrs. White is in the prophecies of the Bible. I’m going to move on now to Point #2:

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Point #2: Do you believe in a day for a year principle?

Most Seventh Day Adventist say, “Yes, we believe in a day for a year principle.” Let’s turn to the book of Numbers. We’re going to look at a quote here in the Book of Numbers. We’re going to read a story about when the children of Israel were in the wilderness, and they disobeyed God, and what happened when they disobeyed God. Numbers 14:33. And the Bible says:

Numbers 14:33, 34 “And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. 34 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.”

So what happens here is that the Lord is saying, “Hey, I’m going to make you accountable here, each day for a year. Each day that you went in and search the land, I’m going to make you accountable for a year.” So one person can say, “Yeah, ya, that’s kind of a little bit of a stretch to say that there’s a day for a year principle here.” But there’s a second witness for this. Turn with me to the book of Ezekiel chapter 4 and we’re going to see this principle illustrated again, and it’s being illustrated in a prophecy. Ezekiel 4:6. The Lord is talking to Ezekiel here, He says:

Ezekiel 4:6 “And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.”

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So we have it again here, a second witness for this day for a year principle, illustrated in the Bible. But there are other ways to illustrate it. For instance, how many people have heard of the Sabbath rest of the land that the Jews used to keep? Right? So you have the seventh day Sabbath; seven days of the week, then the seventh day is the Sabbath. Then there's the six years' work. In creation week you work for 6 days and you rest on the seventh day right? There's a day for a year principle embedded in the Sabbath because you are to sow and reap the land for 6 years and then on the seventh year you are to rest the land.

So there are a number of ways to illustrate this day for a year principle. I want to give you an illustration. Turn with me to the book of Daniel. Now, as Protestants—and what's a Protestant? They are protesting Rome right? All true Protestants are protesting Rome; and all true

Protestant consider that the Papacy, the office of the Papacy, is the man of sin spoken of in 2

Thessalonians chapter 2. They also identify the little horn in Daniel chapter 7 as the Papacy. Now I'm going to give you Daniel chapter 7:25.

Daniel 7:25 “And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Amen? Now that amount of time, we believe as Seventh Day Adventists, to be 1260 days. Ok? So if you take a 360 day year and multiply it times 3, plus add 180 days, which is a half a year, it equals 1260 days. Now let me illustrate this again in another way; because this same power is in power for exactly 1260 prophetic days which are years. This is illustrated again in Revelation chapter 13, speaking about the beast which has been identified as the Papacy. Verse 5 “And it was given unto him power to speak great things. . .” Same thing as that little horn power back in Daniel chapter 7:25, “and blasphemies and power was given unto him to continue forty and two months.”

Okay; so here's the thing, what does 40 and 2 months equal? Are they 28 day months? Are they 31 day months? Are they 30 day months? We have all this confusion in our calendar today. I'll be honest with you, I can't remember all the months that have 30, all the months that have 31; but I do know that February has 28, that's the easy one. It's consistent, except on leap years it has 29. Isn't it confusing? But we don't have a confusing God, brothers and sisters; the God of the Bible has a 30 day month and every month is 30 days; every year is 360 days.

Okay, we have in Revelation chapter 13 these 42 months, and we say these 42 months equal

1260 days. But you can only make it 1260 days if each month is 30 days, and we have to let the Bible interpret itself. Right? We're letting the Bible interpret itself. We're saying a time, times and half a time equals 1260 days, and we're saying 42 months equals 1260 days, but that's only predicated if a year is only 360 days and a month is 30 days. Why is that? Because there's 12 months in a year, so 12 x 30 equals 360, Amen? So where does the Bible tell us that a month is 30 days?

Go with me to the book of Genesis. The Lord will tell us in His written word how to keep time. The Bible says in Genesis 7:11. “In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.” So on the 2nd month; on the 17th day of the month what

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happened? All the fountains of the great deep were broken up. Now turn with me to Genesis 8:2 because we saw when it was broken up and now we're going to see when it stopped, okay? "

The fountains also of the deep and the windows of heaven were stopped and the rain from the heaven was restrained. " Verse 3, "and the waters returned from off the earth continually after the end of 150 days the waters were abated."

So starting from the 17th day of the 2nd month, we have 150 days; and what does the Bible say? It says it a different way...verse 4 "and the ark rested the 7th month on the 17th day of the month on the mountains of Ararat." So here's what we have; we have a mathematical equation here that has 5 months, because the rains came and the deep was broken up on the 2nd month and it stopped or rested on the 7th month right? So how many months is that? You have a 5 months difference. The Bible says this was 150 days. So if you take 150 and you divided it by 5, it tells you there was 30 days in each month. Amen? That's the Bible telling us that there's a 30 day Biblical month. Bible time, by the way, is based on the moon, and the moon has a cycle that equals to 30 day months. Now, if we don't know how to illustrate that a year equals 360 days and that a month is 30 days, we can't make any of our prophecies in regard to the Papacy; we can't prove that the Pope is the man of sin! We all said that this was extremely important, Amen?

Okay, we're going to move to the next one; we're trying to give as many answers as we can in the short amount of time we have:

Point # 3: Do you believe that October 22, 1844 is important?

Where do we get October 22 1844? What does it have to do with? Well this has to do with the great prophecies of the Bible that terminate on 22nd of October 1844. I'm going to give you a simple explanation of this; turn to Daniel chapter 8. Since we've gone over the day for year principle; when we get over to Daniel the 8th chapter, we're able to apply it to our conversation. Daniel 8:14. And the Bible says, "And he said unto me, unto 2300 days then shall the sanctuary be cleansed..." We understand that we have this day for a year principle. So this is not talking about 2300 literal days but it's talking about 2300 prophetic days or years. So unto 2300 years then shall the sanctuary be cleansed. Again we are just going to do an outline; I encourage everyone, here and listening to this, to completely study these things out on their own.

"Unto 2300 years shall the sanctuary be cleansed..." This prophecy left Daniel perplexed because he wanted to know, when the 2300 years began? We turn to Daniel chapter 9, where the angel Gabriel gives Daniel the starting point to the 2300 year prophecy but by the 70 weeks which total to 490 years.

Daniel 9:25. "Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem..." so we're going to stop right there; this is when the time prophecy is going to take place. What we need to know in order to understand the 2300 day prophecy, is when the decree goes forth. Then we can tabulate when the sanctuary is going to be cleansed.

Brothers and Sisters, what does it mean to cleanse the sanctuary? What and where is the sanctuary? We believe the sanctuary it is talking about is the heavenly sanctuary, and we're even starting to get into a little bit about Jesus in the Most Holy Place as our heavenly high priest. There were some people who, when trying to decipher these prophecies, believed the sanctuary was the earth. They had misinterpreted what the Sanctuary was.

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So how was it that we get into the October 22 time period? Let's turn to the book of Ezra. Daniel is told by the Angel Gabriel that from the going forth of the decree to restore and rebuild Jerusalem shall be 2300 prophetic days which are years. Ezra 7:13. Now there are 3 decrees, 3 different kings, Cyrus, Darius and Artaxerxes made decrees for the rebuilding of Jerusalem, but only the 3rd decree given by Artaxerxes, actually finishes and completes the work. Okay? This is found in Ezra chapter 7:12; and the Bible says "Artaxerxes, king of kings unto Ezra the priest a scribe of the law of the God of heaven perfect peace and at such a time..." verse 13. "I make a decree that all they of the people of Israel and of the priest the Levites in my realm which are minded of their own free will to go up to Jerusalem and to go with thee for as much as thou art sent of the king and of the 7 counselors to enquire of Judah and Jerusalem according to the law of thy God, which is in thine hand to carry the silver and the gold which the king of his counselors have freely offered unto the God of Israel whose habitation is in Jerusalem."

As you go on to read this, you see this decree is to finish building the temple of Jerusalem; this is the 3rd decree; the decree that finishes the work. So this has to be the decree referred to in Daniel 9. "From the going forth of the commandment to rebuild and restore Jerusalem." Amen? So all we have to do is find out when this took place and then add 2300 years to that date and that will tell us when the sanctuary will be cleansed. That will bring us to understand what this October 22, 1844 is all about.

In order to find out about that date, we have to go back to Ezra 7:7. "And there went up some of the children of Israel and of the priests, and of the Levites, and of the singers, and of the porters, and the Nethinims, unto Jerusalem, in the 7<sup>th</sup> year of Artaxerxes the king."

Now, this is very important here because this is the decree year. It's in the 7th year of Artaxerxes the king. He came to Jerusalem in the 5th month which was in the 7th year of the king. It's repeated 2 times; so in order to know when the 2300 year prophecy of Daniel 8:14 begins, Daniel 9:25 tells us it is when the decree comes to rebuild and restore Jerusalem and Ezra 7 tells us when that decree was given. It was given in the 7th year of king Artaxerxes. Now this is an important thing. We find out from chronologists and historians that the 7th year of King Artaxerxes, king of Persia was in the year 457 BC. If you go from the year 457 BC, it brings you to 1843, not 1844; because we're not looking to the rest of the story. Turn back to Ezra chapter 7:9; Ezra is going to leave Babylon and the Bible tells us when he does it.

"For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him." So what happen is Ezra leaves Babylon, he has this decree in his hand...and by the way, this decree is super powerful; if you keep reading the rest of the story in Ezra it involves a death decree. This

decree and the power that was given to Ezra was so powerful that if people didn't follow what Ezra told him to do; the king gave Ezra the authority to put people to death. Okay?

So, lets read this again, "For upon the first day of the first month began he to go up to Babylon, and on the first day of the 5th month came he to Jerusalem..."

Okay now here's the question...what is the first month of the Bible? Is it January? Is it old Roman time where the first month was March? What is the Bible year? When does the Bible year begin? You see, because you do a mathematical equation, you go from 457 BC and you add 2300 years; it brings you to 1843, but a year is not complete until that year is finished. Amen? If you're born on a certain day you won't be one year old until you reach that day again at the end of the year,

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right? The other thing is we find that this decree didn't even reach Jerusalem until the 5th month. On another presentation, I go into the whole thing and about how the Bible tells us what the first month of the year is; but in the Bible, the first month of the year is April. So it was April of 457 BC that Ezra left Babylon with the decree to rebuild and restore Jerusalem; it took him 5 months to get there. He arrived on the 5th month, which on our calendar is August.

So he arrived in Jerusalem in the middle of August and I believe that it will be specifically found out it was on the 15th of August; 457 BC Ezra arrived. We're talking about the sanctuary that needs to be cleansed right? This leads into our next point. What was it that was referred to as the sanctuary being cleansed every year in the sanctuary service? That was the Day of Atonement. So the Day of Atonement is the time that the sanctuary needs to be cleansed, but it's not talking about the earthly sanctuary, it's talking about the heavenly sanctuary.

So what is it that tells us about October 22, 1844? It's this; according to Bible time the first month of the year is April. According to the book of Leviticus chapter 23:27, the Bible tells us: "And on the tenth day of the 7th month there shall be a day of atonement. It shall be a holy convocation unto you and ye shall afflict your souls and offer an offering made by fire unto the Lord." So this is the Day of Atonement. The Day of Atonement was once a year; it was the cleansing of the sanctuary and it was on the tenth day of the seventh month.

These people that put together this 1844 thing, they all understood that every part of Christ's ministry had to be fulfilled to the very day. He was crucified on the Passover. He was resurrected on the wave sheaf offering day; the first fruits right? He was the first fruits of the dead and when He resurrected, there was a special resurrection and a small amount of people went back to heaven with Christ. Okay? Fifty days from the day of the Passover the Holy Spirit was given at Pentecost which was to parallel the Lord giving the commandments way back in Moses' day. So everything that the Lord did was on the very day.

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So what happens here? The Bible tells us that the Day of Atonement, the cleansing of the sanctuary, takes place on the 10th day of the 7th month. The first day of the first month was in the 19th of April 1844 according to the Jewish Karaite reckoning of time, and if you add 7 months and 10 days it brings you to the 22nd of October 1844. October 22, 1844 is the 10th day of the 7th month. Amen? And Ezra tells us when that decree went forth in the summer of 457 BC and if you go from 457 BC, 2300 years; it brings you to the message coming to Adventism in the summer of 1844 that told Adventism that the Day of Atonement that year was going to be on the 22nd of October 1844.

I hope that is simple; we could go more into it, but I want to keep moving along, amen? Now the Bible illustrates to us in the typology when the sanctuary would be cleansed and it tied it to a time prophecy.

Point # 4: Do you believe Jesus is our High Priest in the Most Holy Place "Now"?

Turn to the book of Hebrews chapter 4, verses 14, 15. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The Bible tells us in no uncertain words; let no one be unclear about this; there are false doctrines that have come into Adventism, but brothers and sisters if you have just read it what I read, we have a heavenly high Priest Amen? And that he's passed into the heavens. And if you've studied

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these things out you will see that the sanctuary on earth; the priest will go into once a year. Let's turn there; Exodus chapter 30:10. "And Aaron..." Who was Aaron? He was the High Priest. "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD."

So here it is, the Day of Atonement; this one time a year he would enter into the Most Holy Place only took place once a year. Leviticus chapter 16 will illustrate the same thing. We know these things were types; all these things illustrated the ministry of Jesus Christ. Leviticus 16:32-34. "And the priest whom he shall anoint who he shall consecrate to minister in the Priest office in his father's stead shall make the atonement."

In other words, in the first place, the Lord told Aaron to do it, but inevitably Aaron was going to die. So what it is telling here is ...

Leviticus 16:32-34 "And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses."

How many times a year? Once a year, as the Lord commanded Moses. So we see here that there was this atonement that took place upon the earth, only took place once a year. But we have a heavenly High Priest who has gone into heaven and He will enter one time into the Most Holy Place in heaven on our behalf as our heavenly high priest. He has gone through all of our temptations and trials just as we have and so we have a High Priest who knows all of our infirmities, and when we confess our sins before him, He is just to forgive us, amen?

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We don't have a God that hasn't been there; He walks the walk and talks the talk. We have a Lord there that is ministering on our behalf.

He is even there now, and when His work is done in the Most Holy Place, He will come out and get us, amen? When this work is finished; it's only one time; it's a one time deal. There's not going to be a second chance, brothers and sisters. We can have the assurance that the prophecy is pointing to the cleansing of the heavenly sanctuary that happens just once and that it happened and began on October 22, 1844. This is how we can have the assurance right now that Jesus Christ is our Heavenly Intercessor in the Most Holy

### Midnight Cry Quotes - Spirit of Prophecy

When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are

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provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, August 19, 1890 par. 3}

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me came again," writes Zechariah, "and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, July 20, 1897 par. 5}

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. {RH, July 20, 1897 par. 6}

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God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us. {RH, February 3, 1903 par. 6}



# REVELATION 10

## October 31, 1899 The Parable of the Ten Virgins.

Mrs. E. G. White.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at **midnight** there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. {RH, October 31, 1899 par. 1}

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." {RH, October 31, 1899 par. 2}

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay. {RH, October 31, 1899 par. 3}

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at **midnight**, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." {RH, October 31, 1899 par. 4}

At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go forth to meet the bridegroom. {RH, October 31, 1899 par. 5}

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night. {RH, October 31, 1899 par. 6}

This parable is not a representation of open sinners, but of those who profess Christ. The bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." {RH, October 31, 1899 par. 7}

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The first and second angels' messages are united and made complete in the third. -John says: "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." {RH, October 31, 1899 par. 8}

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world. {RH, October 31, 1899 par. 9}

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them. {RH, October 31, 1899 par. 10}

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "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 have waxed rich through the abundance of her delicacies. . . . 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." {RH, October 31, 1899 par. 11}

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made. {RH, October 31, 1899 par. 12}

Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears. {RH, October 31, 1899 par. 13}

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not let their light shine in words of truth and deeds of holiness. Unconverted men who claim to be Christians only encourage the sinner to continue in his sin. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they can not keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. You have not walked in the light of my word. You have not come under my yoke. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity. {RH, October 31, 1899 par. 14}

We are not to rest in the idea that because we are church-members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name

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have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, October 31, 1899 par. 15}

This representation should call forth our earnest study in order that we may know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, October 31, 1899 par. 16}

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. There are many who cry, Peace, peace, when there is no peace. This is the most perilous belief that the human soul can entertain. Christ calls upon all who bear his name, who claim to be his followers, to eat his flesh and drink his blood, or they can have no part with him. {RH, October 31, 1899 par. 17}

Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not follow the injunctions of Christ. Christ teaches us that profession is nothing. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." {RH, October 31, 1899 par. 18}

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

### Chapter XVII. - The Midnight Cry.

"While the bridegroom tarried, they all slumbered and slept. And at **midnight** there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." [Matthew 25:5-7.] {4SP 248.1}

In the summer of 1844, Adventists discovered the mistake in their former reckoning of the prophetic periods, and settled upon the correct position. The 2300 days of Daniel 8:14, which all believed to extend to the second coming of Christ, had been thought to end in the spring of 1844; but it was now seen that this period extended to the autumn of the same year, [SEE APPENDIX, NOTE 1.] and the minds of Adventists were fixed upon this point as the time for the Lord's appearing. The proclamation of this time message was another step in the fulfillment of the parable of the marriage, whose application to the experience of Adventists had already been clearly seen. As in the parable the cry was raised at **midnight** announcing the approach of the bridegroom, so in the fulfillment, midway between the spring of 1844, when it was first supposed that the 2300 days would close, and the autumn of 1844, at which time it was afterward found

that they were really to close, such a cry was raised, in the very words of Scripture: "Behold, the Bridegroom cometh; go ye out to meet him." {4SP 248.2}

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Before this proclamation, fanaticism disappeared, like early frost before the rising sun. Believers once more found their position, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and

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Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics which mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God. {4SP 249.1}

Said Wm. Miller, in describing that work: "There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from Heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind." {4SP 249.2}

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of forty years, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God. {4SP 250.1}

At the call, "The Bridegroom cometh; go ye out to meet him," the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown. Angels were sent from Heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against it, and a large company who had the living testimony withdrew from their connection. In the providence of God, this cry united with the second angel's message, and gave power to that work. {4SP 250.2}

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

At that time there was faith that brought answers to prayer,--faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones. {4SP 251.1}

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to Heaven from the fields and groves. The assurance to the Saviour's approval was more necessary to them than their daily food, and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved. {4SP 251.2}

But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to his coming, and now they felt as did

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Mary, when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping, "They have taken away my Lord, and I know not where they have laid him." [John 20:13.] {4SP 252.1}

A feeling of awe, a fear that the message might be true, had for a time served as a restraint upon the unbelieving world. After the passing of the time, this did not at once disappear; they dared not triumph over the disappointed ones; but as no tokens of God's wrath were seen, they recovered from their fears, and resumed their reproach and ridicule. A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the word of God, were now as ready to again exchange their views. The scoffers won the weak and cowardly to their ranks, and all united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years. {4SP 252.2}

The earnest, sincere believers had given up all for Christ, and had shared his presence as never before. They had, as they believed, given their last warning to the world, and, expecting soon to be received into the society of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the unbelieving multitude. With intense desire they had prayed, "Come, Lord Jesus, and come quickly." But he had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was indeed a terrible trial of faith and patience. {4SP 253.1}

Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, his followers believed that he was about to ascend the throne of David, and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in his path, or strewed before him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim, "Hosanna to the Son of David!" When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke his disciples, he replied, "If these should hold their peace, the stones would immediately cry out." [Luke 19:40.] Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid him in the tomb.

Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and "that Christ must needs have suffered, and risen again from the dead." [Acts 17:3.] In like manner was prophecy fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work which God designed to accomplish by them. {4SP 253.2}

The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. They could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their position. True, there had been a failure as to the expected event, but even this could not shake their faith in the word of God. When Jonah proclaimed in the streets of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites, and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to his will. Adventists believed that God had in like manner led them to warn the world of the coming Judgment, and notwithstanding their disappointment, they felt assured that they had reached a most important crisis. {4SP 254.1}

The parable of the wicked servant was regarded as applying to those who desired to put off the coming of the Lord: "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day

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when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." [Matthew 24:48-51.] {4SP 254.2}

The feelings of those who held fast the Advent truth are expressed in the words of Wm. Miller: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and men I should have to do as I have done." "I hope I have cleansed my garments from the blood of souls; I feel that, as far as possible, I have freed myself from all guilt in their condemnation." "Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or discouraged." "My hope in the coming of Christ is as strong as ever. I have done only what, after years of sober consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow-man, and my conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God's hand has been with me, his power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." "I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor, nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in his good providence so orders." {4SP 255.1}

God did not forsake his people; his Spirit still abode with those who did not rashly deny the light which they had received, and denounce the Advent movement. The apostle Paul, looking down through the ages, had written words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." [Hebrews 10:35-39.] {4SP 256.1}

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The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of his Spirit and his word; yet they could not understand his purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were specially applicable, "Now the just shall live by faith." As the bright light of the **midnight cry** had shone upon their pathway, and they had seen the prophecies unsealed, and the rapidly fulfilling signs telling that the coming of Christ was near, Adventists had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in his word. The scoffing world were saying, "You have been deceived. Give up your faith, and say that the Advent movement was of Satan." But God's word declared, "If any man draw back, my soul shall have no pleasure in him." To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of Paul, "Cast not away therefore your confidence;" "ye have need of patience;" "for yet a little while, and He that shall come will come, and will not tarry." Their only safe course was to cherish the light which they had already received of God, hold fast to his promises, and continue to search the Scriptures, and patiently wait and watch to receive further light. {4SP 258}

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