

## Know not the time of their Visitation” Quotes

Never should the Bible be studied without prayer. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathanael came to Jesus, the Saviour exclaimed, “Behold an Israelite indeed, in whom is no guile.” [John 1:47.] Nathanael said, “Whence knowest thou me?” Jesus answered, “**Before that Philip called thee, when thou wast under the fig-tree, I saw thee.**” And Jesus will see us also in the secret places of prayer, if we will seek him for light, that **we may know what is truth.** Angels from the world of light will be with those who in humility of heart seek for divine guidance. CE 59.1

The case of Philip and Nathanael is an example of true home missionary work. Philip had seen Jesus and was convinced that He was the Messiah. In his joy he wished his friends also to know the good news. **He desired that the truth** which had brought such comfort to him should be shared by Nathanael. True grace in the heart will always reveal its presence by diffusing itself. Philip went in search of Nathanael, and as he called, **Nathanael answered from his place of prayer under the fig tree.** Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward Him in spirit. **He longed for light,** and was at that moment sincerely praying for it. Philip with joy exclaimed: “We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.” John 1:45. At Philip's invitation Nathanael sought and found the Saviour, and in his turn joined in the work of winning souls for Christ. 6T 428.2

**Would it not be well for us to go under the fig-tree to plead with God as to what is truth?** Would not the eye of God be upon us as it was upon Nathanael? Nathanael believed on the Lord, and exclaimed, “Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, **Hereafter ye shall see heaven open,** and the angels of God ascending and descending upon the Son of man.” RH February 18, 1890, par. 21

### Matt 24:32-34

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

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God speaks to nations and to cities, sending them messages of mercy, which, if accepted, would save them from great calamities. If they would be guided by his voice, he would be their protector, their front guard and their rear ward. But **like the Jews they know not the time of their visitation.** In their pride of heart they refuse his guidance, and are left to walk in their own counsels, and, like God's ancient people, to reap the harvest which they have sown. HS 206.5

The time has come when a large work should be done by the canvassers. **The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to their danger. The churches know not the time of their visitation.** Often they can best learn the truth through the efforts of the canvasser. Those who go forth in the name of the Lord are His messengers to give to the multitude who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. MC 8.1

We have an infinite Redeemer, and how precious are the gems of truth that testify to this in God's word. But these precious jewels have been buried beneath a mass of rubbish, of tradition, of heresies, which Satan himself has originated. His schemes are working with a strange power upon human minds to eclipse the value of Christ to those who believe in him. The enemy of God and man has cast a spell over those

who profess to be the followers of Christ, until of many it can be said, **They know not the time of their visitation.** RH August 16, 1898, par. 4

As Christ was riding into Jerusalem, on the crest of Olivet He broke forth in uncontrollable grief, exclaiming in broken utterances as He looked upon Jerusalem: **“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.”** He wept not for Himself, but for the despisers of His mercy, long-suffering, and forbearance. The course taken by the hardhearted and impenitent inhabitants of the doomed city is similar to the attitude of churches and individuals toward Christ at the present time. They neglect His requirements and despise His forbearance. There is a form of godliness, there is ceremonial worship, there are complimentary prayers, but the real power is wanting. The heart is not softened by grace, but is cold and unimpressible. Many, like the Jews, are blinded by unbelief and **know not the time of their visitation.** So far as the truth is concerned, they have had every advantage; God has been appealing to them for years in warnings, reproofs, corrections, and instruction in righteousness; but special directions have been given only to be disregarded and placed on a level with common things. 5T 258.1

The world is asleep. **The people know not the time of their visitation.** To them the words apply; **“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.”** All need to be aroused. We can not afford to be rocked to sleep in the cradle of carnal security or indifference; for we are deciding our eternal destiny. The record of the shameful trial in the judgment hall has passed up to heaven, and is the standard by which all are measured, whether they stand under the blood-stained banner of Christ, or under the black banner of the prince of darkness. RH January 30, 1900, Art. A, par. 3

In every age Christ has been the Way, the Truth, and the Life. He was the Originator and foundation of the Jewish economy. In the pillar of cloud He guided the children of Israel in their wanderings. Everything was adjusted and arranged by the hand of Divinity. And all the knowledge that came direct from God to them, all the power and glory of that ancient economy, had been poured into the treasury of the Christian church. Nothing has been lost. The accumulated light of generations is given to the church of today, not to be hoarded, but to be circulated. Messengers are to be sent to every part of the earth, proclaiming Christ, the Way, the Truth, and the Life. ST January 13, 1898, par. 3

The earthly temple is no more. Its mysterious vail has been rent asunder; its sacred vessels have been demolished, and the Jewish people are scattered to every part of the world. But the judgments that fell on that nation are a symbol of those that will fall on all who, like Jerusalem, **know not the time of their visitation.** Let not man mock the ancient Jewish economy, of which Christ was the Originator, and the One to whom the types and shadows pointed. In these types and shadows is revealed the everlasting Gospel. ST January 13, 1898, par. 4

Those who have not a living connection with God have not an appreciation of the Holy Spirit's manifestation, and do not distinguish between the sacred and the common. They do not obey God's voice, because as the Jewish nation, **they know not the time of their visitation.** There is no help for man, woman, or child, who will not hear and obey the voice of duty; for the voice of duty is the voice of God. The eyes, the ears, and the heart, will become unimpressible if men and women refuse to give heed to the divine counsel, and choose the way that is best pleasing to themselves. SpTA10 37.3

Those who are determined not to be convinced will follow their own blinded judgment. Their unconquerable obstinacy is sad indeed for themselves, for **they know not the time of their visitation.** They grieve the Spirit of Christ away from their hearts. He looks upon them with pity and with indignation or anger, for Christ was angry at the inconsistent course of His adversaries. [The] anger that Christ manifested was the quick displeasure which was felt in His just mind at the exhibition of injustice and wrong doing, while Jesus called them justly what they were—deceivers, self-conceited, so blinded by their own prejudices that they would neither hear nor understand the plainest and most decided declaration. 3LTMs, Lt 24, 1882, par. 7

There is a great work to be done in Michigan, and there are but few to undertake the work, because God's people are at ease in Zion. Some do not wish to be disturbed. Unconsecrated and unholy, **they know not the time of their visitation.** They do not want to see or sense the necessities for this time. Michigan is far behind what she might be and is neglecting her work for the Master. 7LtMs, Ms 7, 1891, par. 50

We are living amidst the perils of the last days. Are we ready for Christ's appearing? Should He come suddenly, would He find us unready to meet Him? What is the matter with Christians, that they do not do more for the Master? **There are many, many who know not the time of their visitation.** Many are showing by the daily life that they have lost their first love. Their spirituality is feeble and diseased. They need the leaves of the tree of life, which are for the healing of the nations. 18LtMs, Ms 117, 1903, par. 1  
God's followers are to press together in unity. They are to walk and talk like men who have the fellowship of the Spirit. They are to be bound up with Christ in God. For ten days the disciples continued in one accord in prayer and supplication. These were days of heart-searching and confession of sin. They prayed for the impartation of the Spirit, and their prayers were heard. 18LtMs, Ms 117, 1903, par. 2

We must be united. Only thus can we bear witness that God has sent His Son to save sinners. It was when the disciples were one in heart and mind that the promise of the Spirit was fulfilled. 18LtMs, Ms 117, 1903, par. 3

My brethren and sisters, do not, by professing to be Christians, yet living the life of a sinner, place before the feet of unbelievers stones of stumbling. Let the light of the life of Christ shine out through your lives. 18LtMs, Ms 117, 1903, par. 4

The confusion of travel, the frequent changing from one train to another, and the long waiting at some places were very trying. The streets in Oakland were muddy, and we found changing from one streetcar to another very disagreeable. But such trials are of small moment. We should be very happy if we had no greater perplexities. But we are made sad as we see **so many of our people asleep. They know not the time of their visitation.** 20LtMs, Lt 35, 1905, par. 4

**A few nights ago I was awakened with this, "They know not the time of their visitation." [See Luke 19:44.] Why don't they know it? Because nobody is there to tell them.** God wants messengers, and He wants us to put on the whole armor of God, and having put it on, "to stand. For we war not against flesh and blood, but against principalities and powers in high places." [Ephesians 6:11-13.] 20LtMs, Ms 188, 1905, par. 18

**If left to the care of those who, while professing allegiance to God, know not the time of their visitation, the light of the candle, or church, will go out in darkness.** He who is a true watchman in this time of peril will work with tireless vigilance. He will keep faithfully the courts of the Lord's house. 23LtMs, Lt 4, 1908, par. 10

Christ, the true Watchman, is the example for all. It is the duty of our workers **to seek earnestly to comprehend the progressive work He has outlined for His people.** The work is to be established in many places, and Christ is bidding the workers to come into line. They must not be content to see the work of **the third angel's message** languish, while worldly schemes and interests take up their time and attention. 23LtMs, Lt 4, 1908, par. 11

Although through the voices and pens of many, **the trumpet had given a certain sound, others of the watchmen were asleep, and knew not the time of their visitation.** 5LtMs, Ms 2, 1888, par. 21

**Oh, how few know the time of their visitation!** How few, even among those who claim to believe present truth, **understand the signs** of the times or what we are to experience before the end! We are today under divine forbearance; but **how long will the angels of God continue to hold the winds,** that they shall not blow? 6T 426.2

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath **called you out of darkness** into his marvelous light: which in time past

were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conscience honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God **in the day of visitation.**" RH August 28, 1900, par. 5

Jesus has left us word: "**Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch.**" **We are waiting and watching for the return of the Master**, who is to bring the morning, lest **coming suddenly** He find us sleeping. **What time is here referred to? Not to the revelation of Christ in the clouds of heaven (2<sup>nd</sup> Coming) to find a people asleep. No; but to His return (close of probation) from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, (Dan 12:1) and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."** {2T 190.1}

The Son of God went away the second time, and prayed, saying: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." And again He came to His disciples and found them sleeping. Their eyes were heavy. By these sleeping disciples is represented **a sleeping church, when the day of God's visitation is nigh.** It is a time of clouds and thick darkness, when to be found asleep is most perilous. 2T 205.1

Jesus has left us this **warning: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping."** The church of God is required to fulfill her night watch, however perilous, whether long or short. Sorrow is no excuse for her to be less watchful. Tribulation should not lead to carelessness, but to double vigilance. Christ has directed the church by His own example to the Source of their strength in times of need, distress, and peril. The attitude of watching is to designate the church as God's people indeed. By this sign the waiting ones are distinguished from the world and show that they are pilgrims and strangers upon the earth. 2T 205.2

From the destruction of Jerusalem, **Christ passed on to a much greater event,—the last link in the chain of this earth's history,—the coming of the Son of God in majesty and glory.** "Immediately after the tribulation of those days," he said, "shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, when they shall see the **Son of man coming in the clouds of heaven** with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." {RH December 27, 1898, par. 6}

Christ gave special directions in regard to this event. "**Now learn a parable of the fig-tree,**" he said; "**when his branch is yet tender, and putteth forth (Islam on the scene) leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors (Christ is about to step out of sanctuary).** Verily I say unto you, **This generation [the generation that saw the signs] shall not pass, till all these things be fulfilled.** Heaven and earth shall pass away, but my words shall not pass away." "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Christ plainly said that he himself could not make known the day or the hour of his second appearing (close of probation). **Had he been at liberty to make this time known, what need would there have been for him to exhort his followers to maintain an attitude of earnest watchfulness, living, working, and waiting as if their time was not their own, but the Lord's; cultivating fidelity, faith, and love; and purifying the soul through the truth?** {RH Dec 27, 1898.7} [brackets in original]

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." [Luke 19:42](#). COL 302.4

"**In this thy day.**" **The day is nearing its close.** The period of mercy and privilege is well-nigh ended. The clouds of vengeance are gathering. The rejectors of God's grace are about to be involved in swift and irretrievable ruin. COL 302.5

Yet **the world is asleep. The people know not the time of their visitation.** COL 302.6

In **this crisis**, where is the church to be found? Are its members meeting the claims of God? **Are they fulfilling His commission, and representing His character to the world? Are they urging upon the attention of their fellow men the last merciful message of warning?** COL 302.7

Men are in peril. Multitudes are perishing. But **how few of the professed followers of Christ are burdened for these souls.** The destiny of a world hangs in the balance; but this hardly moves even those who claim to believe the most far-reaching truth ever given to mortals. **There is a lack of that love** which led Christ to leave His heavenly home and take man's nature that humanity might touch humanity and draw humanity to divinity. **There is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour.** COL 303.1

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**Jesus looked down through the centuries even to the close of time**, and, taking in the cases of all who had repaid His love and admonitions with selfishness and neglect, and all who would thus repay Him, **He addressed to them those solemn words, declaring that they knew not the time of their visitation.** The Jews were gathering about themselves the **dark clouds** of retribution, **and many today, in like manner**, are drawing upon themselves the **wrath of God**, because of opportunities unimproved, the counsels and love of Jesus scorned, and **His servants despised and hated for speaking the truth.** 4T 192.1

## THE TIME IN THE GARDEN

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

## THE TIME OF THE JEWS

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

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



## THE TIME OF NOAH

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

## THE TIME OF LOT

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

## THE TIME OF ALL NATIONS

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

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

## THE TIME OF HISTORY OF THE CHURCH

Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. **Unless the church will follow on in His opening providence, accepting every ray of light,** performing every duty which may be revealed, **religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church.** God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why **so many of the professed followers of Christ refused to receive the light from heaven,** and, like the Jews of old, **knew not the time of their visitation.** Luke 19:44. Because of their pride and unbelief the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received. {GC 316.1}

## THE TIME OF THE FRENCH REFORMATION

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

## THE TIME OF THREE ANGEL'S MESSAGES

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

## THE TIME OF THE END

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

**Hos 9:7** The **days of visitation are come**, the days of recompense are come; Israel shall know [it]: the prophet [is] a fool, the spiritual man [is] mad, for the **multitude of thine iniquity**, and the great hatred.

**Jer 8:12** Were they ashamed when they had **committed abomination**? nay, they were not at all ashamed, neither could they blush: therefore shall **they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.**

**Jer 10:15** They [are] vanity, [and] the **work of errors**: in the **time of their visitation they shall perish.**

**Isa 10:3** And **what will ye do in the day of visitation**, and in the desolation [which] shall come from far? to whom will ye flee for help? and where will ye leave your glory?

As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. **The words of the angel to Daniel relating to the last days were to be understood in the time of the end.** At that time, "many shall run to and fro, and knowledge shall be increased." "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:4, 10. **The Saviour Himself has given signs of His coming, and He says, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."** "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "**Watch ye therefore**, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:31, 34, 36. {DA 234.4}

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

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

**Matt 24:32-34**

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