

*Getting ready for*  
**REVIVAL**

ALERT

Psalm 85:6

Will You not revive us  
again, that Your people may  
rejoice in You?

*Prophetic  
Reform Lines*

Speaker: Carl Arosarena

**2015 SPRING REVIVAL SERIES**

# Revival Defined

REVIVE (/re'vīv/): To restore to life or consciousness [Dictionary.com]

REVIVAL (/re'vīvel/): A restoration to use, acceptance, activity, or vigor after a period of obscurity or quiescence [Dictionary.com]

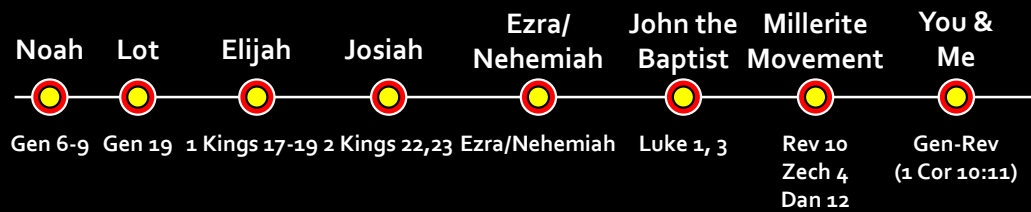


## Revival – Leads to – Reformation

**REFORMATION** (/refer' māSH(e)n/): the action or process of applying changes in something in order to improve it [Dictionary .com]

- Characteristics of Bible Reform Movements:
  - Preceded by an era of Spiritual Darkness
  - An Increase of Knowledge of God's will by heeding/studying His words (the Bible)
  - A Recognition and Conviction of Sin and Judgment
  - Humble Repentance and turning to God
  - A Gathering of the scattered people of God
  - Recommitting and Entering into Covenant with God
  - Removal of idols (false gods)
  - A Restoration of True Worship

# Bible Reform Movements



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The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. {GC 343.1}

# Prophetic Pattern

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

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All the revelations of the past bring added responsibilities upon the workers in these last days. The past, present, and future are linked together. We must learn lessons from the experiences of other ages... The great plan of redemption connects every man with his fellow-laborer. The influence of the past helps to mold the work of the present, and that in its turn enables us to lay hold of the work line after line, upon which we may carry on the future work. All these agencies have a close relation, not only to time, but to the endless ages of the future, reaching into eternity. { RH July 23, 1895, par. 8 }

There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy. {Ministry of Healing 441.2}

**Bible Reform Lines** illustrate patterns that provide insights to the fulfillment of current and near future prophetic events. Utilizing the following Bible principles, the Reform Lines give waymarks [of the *Old Paths*] demonstrating:

- God's perfect order
- His power to orchestrate events of the past, present and future
- His means of instructing His people who heed His warnings (2 Peter 1:19):

**Jeremiah 31:21** – "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, [even] the way [which] thou wentest: turn again, O virgin of Israel, turn again to these thy cities."

**Proof Texting as God's Prescribed Method of Learning:** The Lord gives His endorsement to a method of Bible exposition in which He will train, educate, and equip even the most unlikely candidates (those who stammer and bear thick foreign accents) for His service.

**Isaiah 28:10, 11:** For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little: For with stammering lips and another tongue will he speak to this people.

**Bible History as an Example for the Last Days:** Bible history written within Scriptures offer a type and illustration of the events to occur during the earth's Final Days. The various histories will be repeated, shedding valuable insights to the mindful for their protection and salvation.

**1 Corinthians 10:6:** Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

**Ecclesiastes 1:9:** The thing that hath been, it [is that] which shall be; and that which is done [is] that which shall be done: and [there is] no new [thing] under the sun.

**1 Corinthians 10:11:** Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

**Ecclesiastes 3:15:** That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

# Prophetic Pattern



1AM-A

(A)

A "Time of  
the End"



Era of Spiritual  
Darkness

## (A) A "Time of the End"

- Preceded by an era of Spiritual Darkness
  - Mystery of Iniquity doth already work
- A prophecy is fulfilled or unsealed
- "1<sup>st</sup> Angel's Message" Arrival

In seeking those who will bear the divine message of reproof, correction and instruction to effect the works of Revival and Reformation among His church, God chooses those of humble and teachable disposition. Often bypassing established leadership who rest upon their positions, titles, accomplishments, and upon themselves, God chooses men and women who recognize their frailties and unfitness for the work and therefore, rely fully upon His strength.

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

"The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; **and thus many will reject the very messages God sends His people, if these leading brethren do not accept them...The Lord will raise up men who will give the people the message for this time.**" Testimonies to Ministers, 106, 107

It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men. Said Jesus: "Walk while ye have the light, lest darkness come upon you." John 12:35. Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares: "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light; to that soul some star of heavenly radiance will be sent to guide him into all truth. { GC 312.3}

# Prophetic Pattern



1AM-A

(A)

(A')

A "Time of  
the End"



Era of Spiritual  
Darkness

## (A') An Increase of Knowledge

- A prophecy is unsealed
- Revelation of a prophetic truth brings a test for all to accept or reject

Jesus, the Lion of the Tribe of Judah that prevails to unseal the closed book (Revelation 5:1-9) makes known to His appointed messengers a revelation of truths long forgotten and obscured by men's traditions, or reserved specifically for that time.



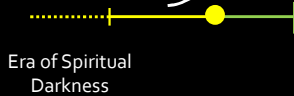
# Prophetic Pattern



1AM-A

(A) (A') (B)

A "Time of the End"



Era of Spiritual  
Darkness

## (B) Message Formalized then Proclaimed

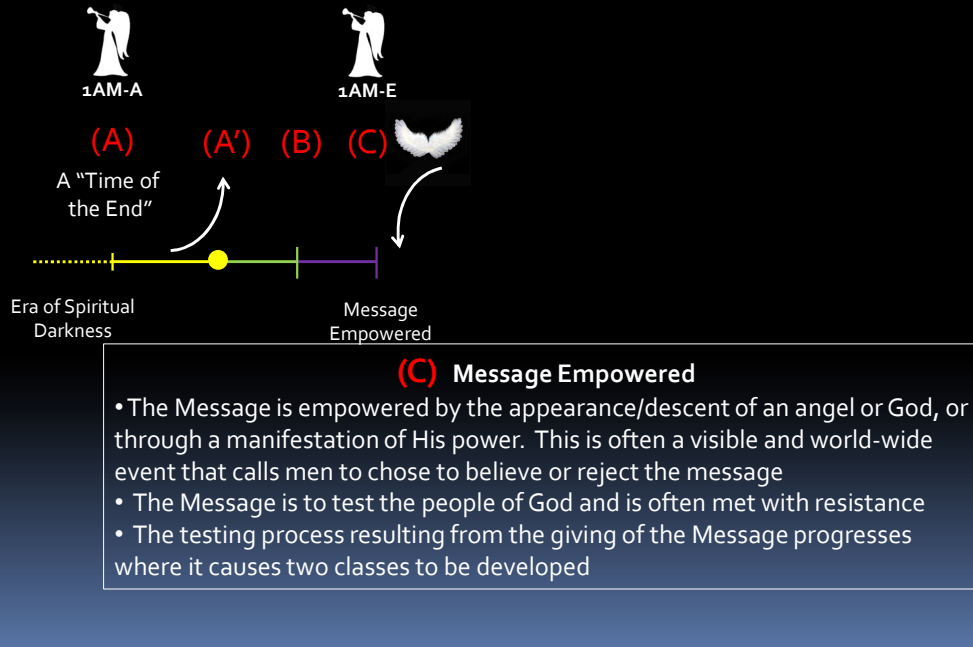
- Message is assimilated in order to be proclaimed
- Preparation time for the messenger(s), often while in the wilderness

In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form. (COL 127.4)

God appoints time to prepare His messenger(s), equipping them with understanding of the message to be proclaimed to God's people. The messenger is required to "eat" the book or scroll, symbolically representing their understanding and internalizing the message so that it becomes a part of them. See Ezekiel 2, 3:1-11

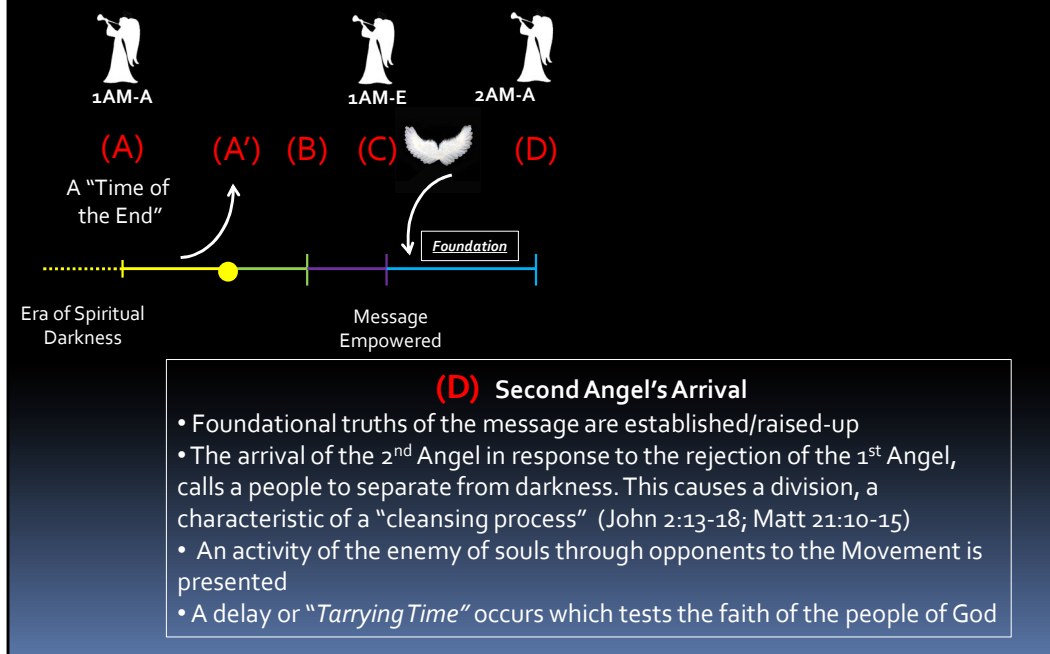
The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls (Manuscript 59, 1900). { 7BC 971.8 }

# Prophetic Pattern



**PRINCIPLE:** Those who reject the message of the First Messenger place themselves at variance to receive the message of the Second Messenger.

# Prophetic Pattern



**Early Writings- A Firm Foundation (Spiritual Gifts Vol 1) pg 260:** I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary.

**Foundations:** The foundational messages and truths are those things which are to be bound in heaven as they are on earth (Matthew 18:18). These foundations all typify Jesus and His Law, which are the Foundations of the Plan of Redemption and God's eternal government

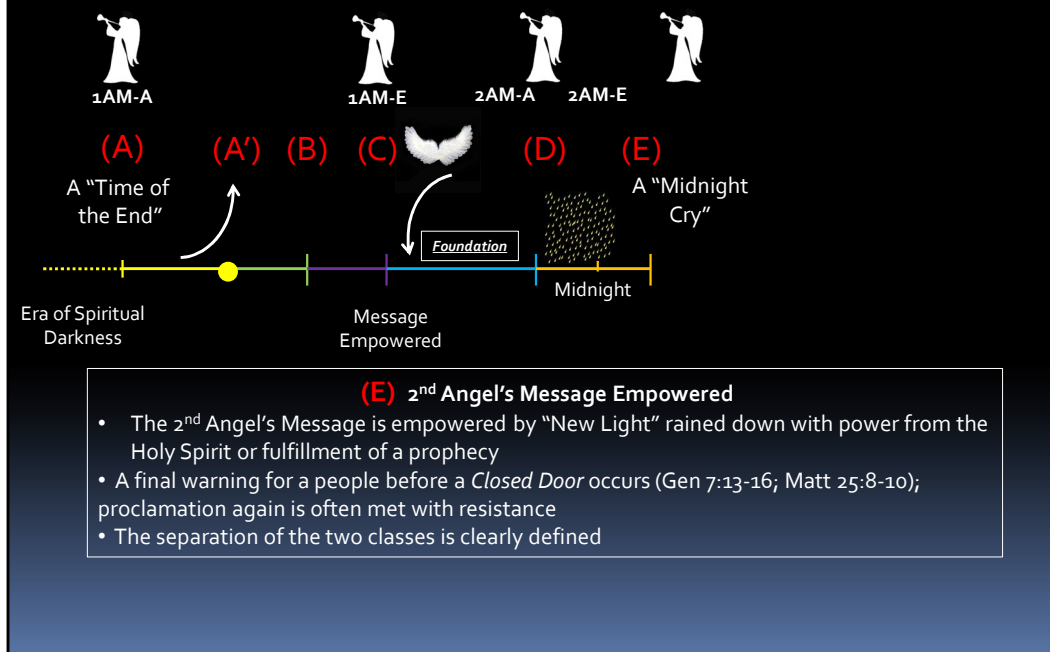
**Prophets and Kings, 598–599** - "A score or more of years passed by, when a second decree, quite as favorable as the first, was issued by Darius Hystaspes, the monarch then ruling. Thus did God in mercy provide another opportunity for the Jews in the Medo-Persian realm to return to the land of their fathers. The Lord foresaw the troublous times that were to follow during the reign of Xerxes,—the Ahasuerus of the book of Esther,—and He not only wrought a change of feeling in the hearts of men in authority, but also inspired Zechariah to plead with the exiles to return. "**Ho, ho, come forth, and flee from the land of the north,**" was the message given the scattered tribes of Israel who had become settled in many lands far from their former home. 'I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.' Zechariah 2:6–9."

**PRINCIPLE:** A "doubling" occurs ["Babylon is fallen, is fallen"] as the Second Angel's Message joins the First Angel's Message. As Elisha, a "Second Messenger" to backslidden Israel [following Elijah the Prophet] came with a double portion of God's Spirit, so the 2<sup>nd</sup> Angel's message is accompanied with a double portion of God's Spirit and power. The doubling message is indicative of a work of cleansing or purification, reformation.

As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience. — {Desire of Ages 232.2}

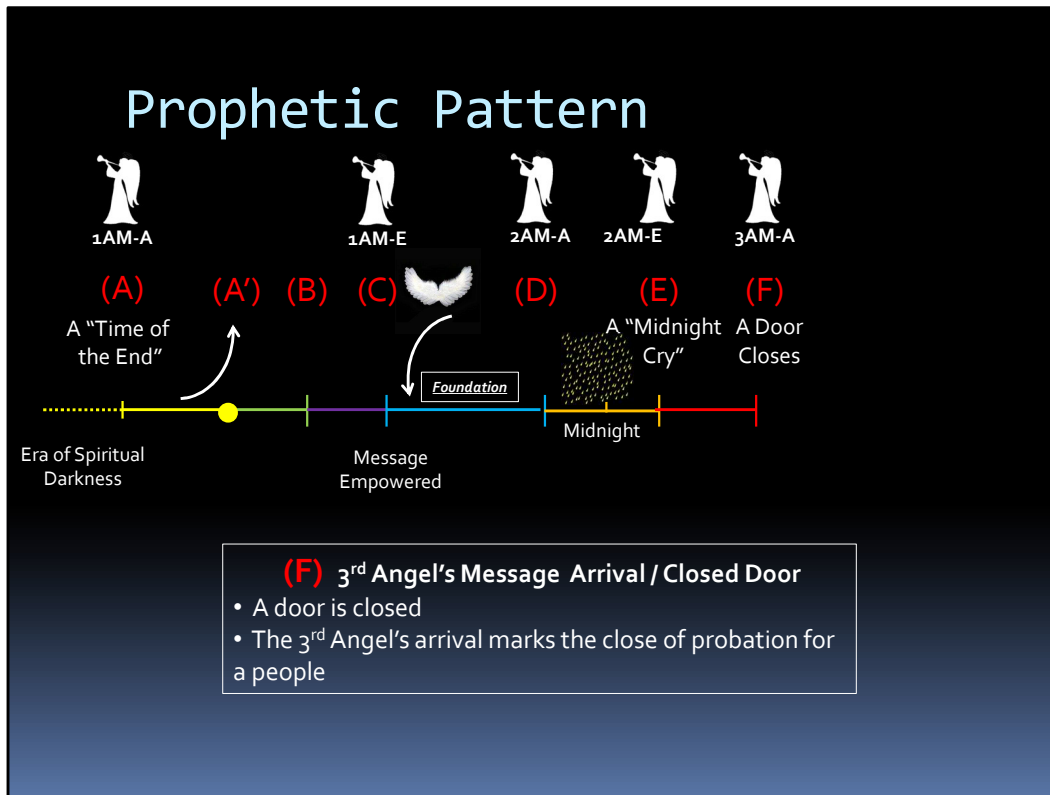
**"Tarrying Time":** hopeful anticipation of an event that is met with a delay. A time for earnest soul searching, vigilant watchfulness and intercession [before a great trial].

# Prophetic Pattern



**"Midnight":** The mid point between the commencement of the Tarrying Time and the arrival of "A Midnight Cry". A early proclamation of the message to be given in the Midnight Cry to prepare the messengers and a people to complete a sacred work of God

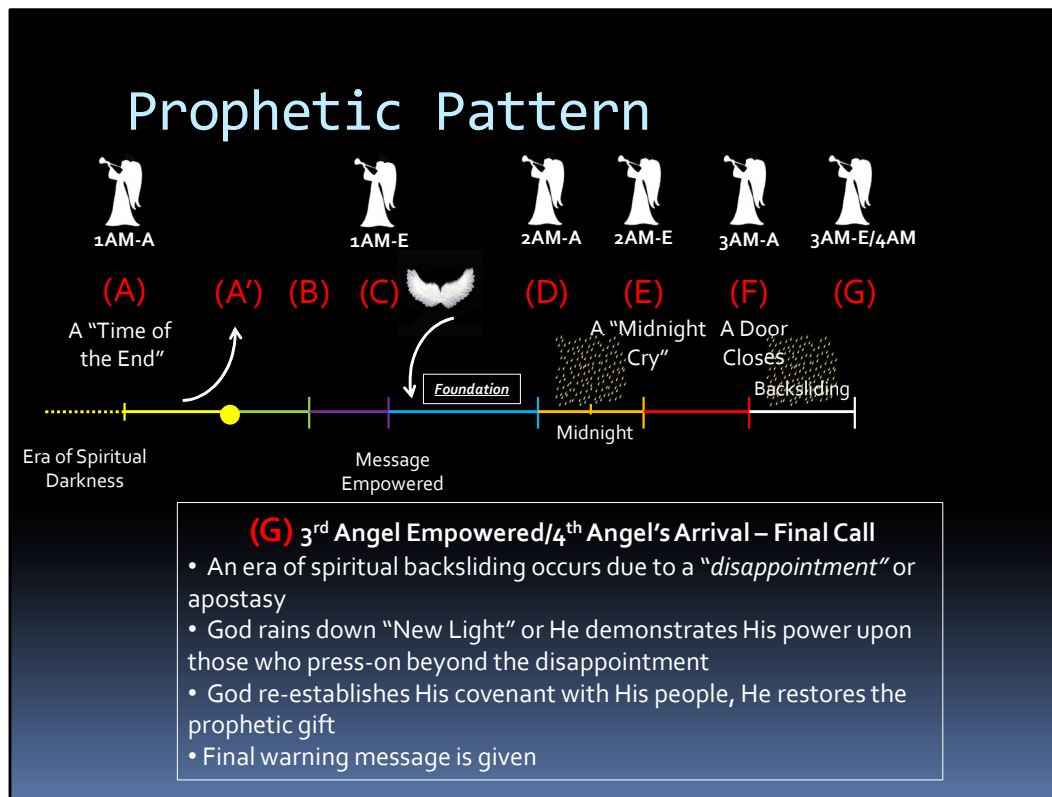
**"A Midnight Cry":** As in the parable of the 10 virgins given in Matthew 25:1-12, a final cry from faithful *watchmen* is given to the sleeping virgins to arise and make ready for the appearance of the Bridegroom



Those who have rejected the 1<sup>st</sup> Angel's Message can not be benefited by the 2<sup>nd</sup> Angel's Message. Those who have rejected the 2<sup>nd</sup> Angel's Message can not be benefited by the 3<sup>rd</sup> Angel's Message. The three-step testing process here illustrated is seen in type throughout the Bible, where only those who pass the three steps will be saved. Though the Door of Probation has closed for a people and their destiny is sealed, they in ignorance, often continue to act as if nothing has occurred.

### Examples of the 3-step Testing Process

1. Sin, Righteousness, Judgment
2. Justification, Sanctification, Purification/Glorification
3. Outer Court, Holy Place, Most Holy Place
4. Purified, Made White, Tried (Daniel 12:10)
5. 1<sup>st</sup> Angel, 2<sup>nd</sup> Angel, 3<sup>rd</sup> Angel



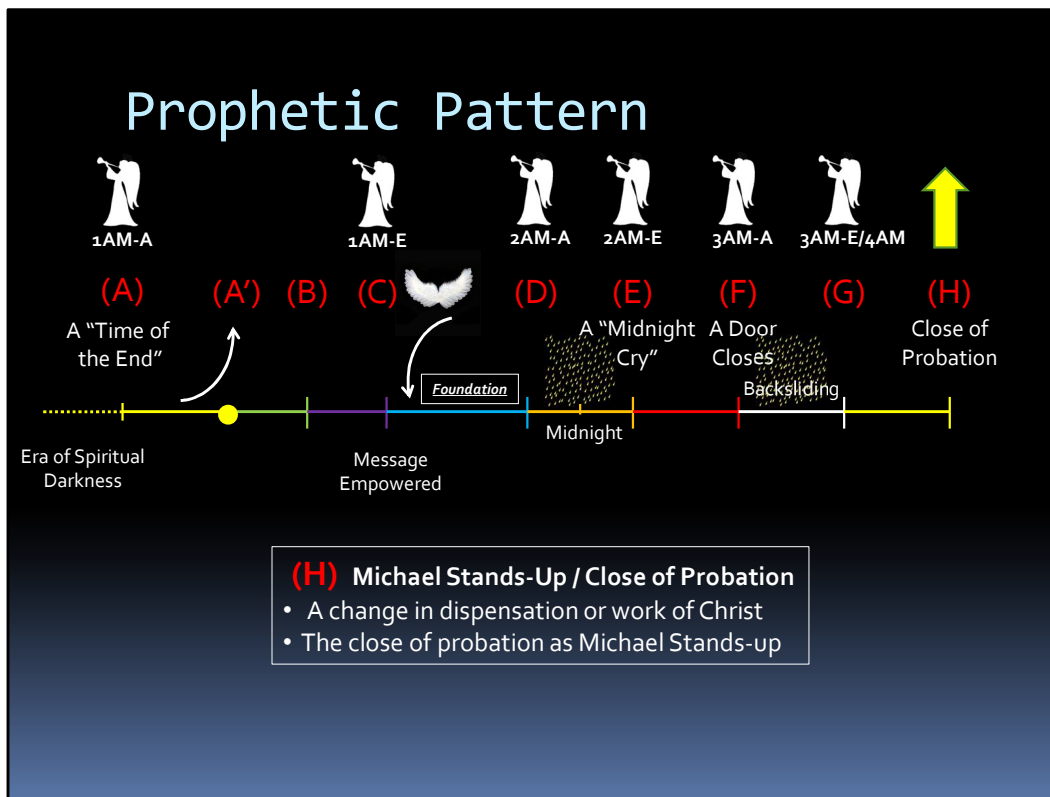
**Prophets and Kings, 612** - "Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small. Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith."

**Prophets and Kings, 669. 41** - "Solemnly and publicly the people of Judah had pledged themselves to obey the law of God. But when the influence of Ezra and Nehemiah was for a time withdrawn, there were many who departed from the Lord. Nehemiah had returned to Persia. During his absence from Jerusalem, evils crept in that threatened to pervert the nation."

**The Southern Watchman, January 3, 1905** - "This reformation was not permanent. Nehemiah himself, returning from an extended visit to the Persian court, found a sad state of affairs. With characteristic zeal he sought to purify the church from its wickedness."

**Prophets and Kings, 677** - "The spiritual restoration of which the work carried forward in Nehemiah's day was a symbol, is outlined in the words of Isaiah: 'They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities.' 'They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.' Isaiah 61:4; 58:12."

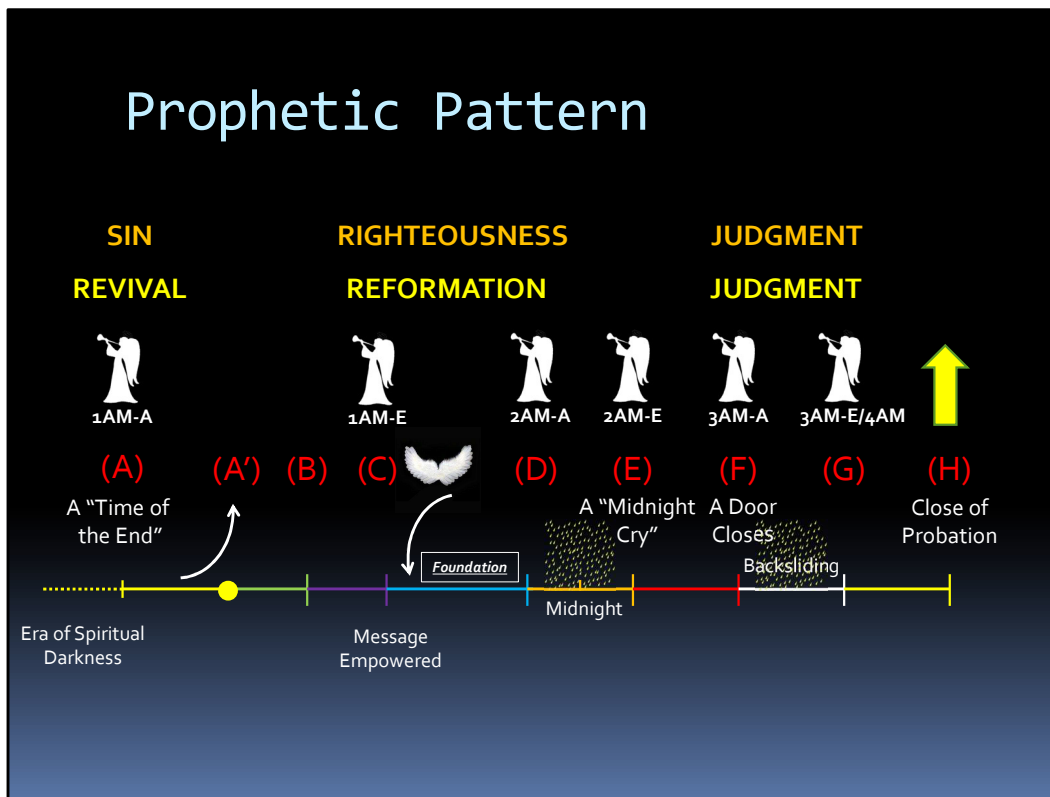
"His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. He obtained royal letters [4<sup>th</sup> Decree/Angel's Message] to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined." Prophets and Kings, 633.



### Common Features Appearing Within Reform Movements:

- Preceded by an era of spiritual darkness
- A "Time of the End" [1<sup>st</sup> Angel's Message Arrives]
- An Increase of Knowledge (bringing a conviction of Sin and Judgment)
- Formalization of a Message and Proclamation of the Message for those with ears to hear
- Empowering of the Message by the descent of a divine symbol [often times God, the Angel of the Lord], a visible manifestation of God's power. Often met with resistance from opponents to the Message [1<sup>st</sup> Angel's Message Empowered]
- A call to separate from the rebellious (cleansing of God's "temple"); a line is drawn between the faithful and wicked [2<sup>nd</sup> Angel's Message Arrives]
- A revelation of "New Light" empowering the Message [2<sup>nd</sup> Angel's Message Empowered]; A final call before a close of probation for a people
- A "Closed Door" for a people (second "temple cleansing");
- A "disappointment"
- A "Tarrying Time"
- Backsliding and Apostasy [often motivated by the "disappointment"]
- Close of Probation

# Prophetic Pattern



**REVIVAL** (/re'vīv al/): To restore to life or consciousness. A restoration to use, acceptance, activity, or vigor after a period of obscurity or quiescence

**REFORMATION** (/refer' māSH(e)n/): the action or process of applying changes in something in order to improve it

**JUDGMENT**: An inspection and evaluation of the "fruit" born of Reformation and Revival

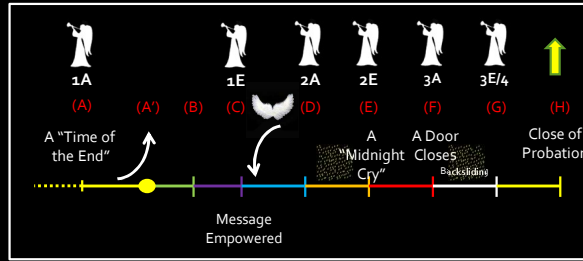
**Selected Messages, book 2, 104–105** - "The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be.**"

**Counsels to Writers and Editors, 26–27** - "The proclamation of the first, second, and third angels' messages has been located by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old."

**Selected Messages, book 2, 114** - "Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. "The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment."



# Reform Line – Start of Israel



(A)

Moses is Born

.....|

Egyptian  
Captivity

Mystery of  
Iniquity already  
at work

## (A) A "Time of the End"

- Egyptian captivity brought spiritual darkness to Children of Israel
- God's deliverance of Israel, prophesied to Abraham was soon to be fulfilled (Genesis 15:13, 14)
- Moses born to be "deliverer" of Israel, a type of Christ

The Children of Israel (COI) had been in Egyptian captivity for over 200 years [prophecy of God given to Abram totaling 400/430 years – See Genesis 15:13] when God raised up Moses to be the deliverer of His people. During their captivity, the COI had lost a knowledge of God's commandments, especially the Sabbath, as a result of their oppressions. Further, the COI after their deliverance, would persistently murmur about returning to Egypt, showing their hearts and minds were still in captivity to Egypt though delivered from physical bondage.

As men again departed from God, the Lord chose Abraham, of whom He declared, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. To him was given the rite of circumcision, a pledge to remain separate from idolatry and obey the law of God. The failure of Abraham's descendants to keep their pledge was the cause of their bondage in Egypt. In their intercourse with idolaters and forced submission to the Egyptians, the divine precepts became still further corrupted with the vile teachings of heathenism. {From Eternity Past, pg 255}

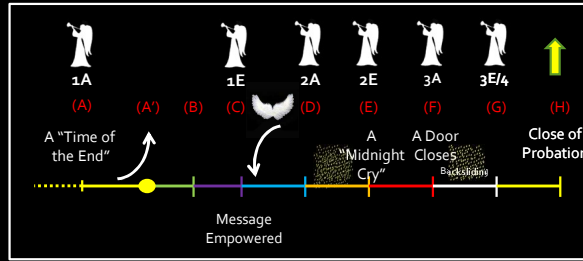
Judah married the daughter of a Canaanite – See Genesis 38:2

Israel learned idolatry and "played the harlot in the land of Egypt" – See Ezekiel 23:19

"If your God is just and merciful, and possesses power above that of the Egyptian gods, why does He not make you a free people?" They called attention to their own condition. They worshiped deities termed by the Israelites false gods, yet they were a rich and powerful nation. They declared that their gods had blessed them with prosperity, and had given them the Israelites as servants, and they gloried in their power to oppress and destroy the worshippers of Jehovah. Pharaoh himself boasted that the God of the Hebrews could not deliver them from his hand. { PP 259.3 } Words like these destroyed the hopes of many of the Israelites. The case appeared to them very much as the Egyptians had represented. It was true that they were slaves, and must endure whatever their cruel taskmasters might choose to inflict. Their children had been hunted and slain, and their own lives were a burden. Yet they were worshiping the God of heaven. If Jehovah were indeed above all gods, surely He would not thus leave them in bondage to idolaters. But those who were true to God understood that it was because of Israel's departure from Him—because of their disposition to marry with heathen nations, thus being led into idolatry—that the Lord had permitted them to become bondmen; and they confidently assured their brethren that He would soon break the yoke of the oppressor. { PP 260.1 }

The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work. Angels instructed Moses also that Jehovah had chosen him to break the bondage of his people. He, supposing that they were to obtain their freedom by force of arms, expected to lead the Hebrew host against the armies of Egypt.—Patriarchs and Prophets, 245. {The Truth About Angels 89.1} Moses remained at court until he was forty years of age.... One day while thus abroad, seeing an Egyptian smiting an Israelite, he sprung forward, and slew the Egyptian ... and immediately buried the body in the sand.... [Moses] made his escape and fled toward Arabia.... After a time, Moses married one of the daughters of Jethro; and here, in the service of his father-in-law, as keeper of his flocks, he remained forty years.—Patriarchs and Prophets, 246, 247. { TA 89.2 }

# Reform Line – Start of Israel



Moses is Born

Egyptian  
Captivity

## (A') An Increase of Knowledge

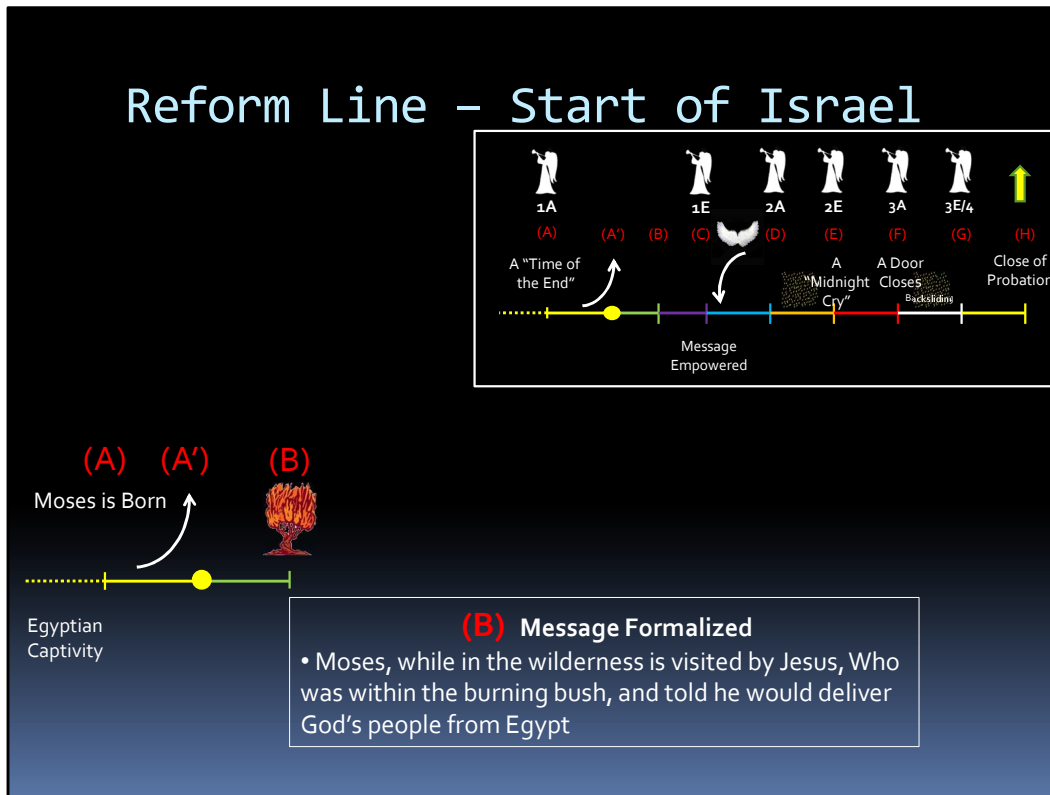
- Moses educated in the home of his mother Jochebed for 12 years
- Moses educated 28 yrs in Egyptian knowledge
- Moses re-educated 40 yrs in the wilderness, to unlearn his former education and learn the meekness of Christ

Moses was raised-up to be the deliverer of God's people from Egyptian bondage and to guide them to the land of promise, spoken to his forefathers Abraham, Isaac and Jacob. Moses' education began in the home of his mother Jacobed, who instructed him in the prophecies spoken to his forefather Moses regarding Israel's captivity and deliverance from bondage (Genesis 15:7-21). Moses was then trained in leadership, government, warfare, philosophies and the arts in the highest of human institutes in Egypt and was taught to rely upon his own abilities. Moses was directed by the Lord to the place where others such as John the Baptist and Elijah would receive their education, the wilderness [Midian], where he would be re-educated in the School of Christ. Away from the wisdom and praise of men, Moses lost confidence in his former education and became the meekest of servants, caring for helpless sheep.

As year after year passed by, and left the servant of God still in his humble position, it would have seemed to one of less faith than he, as if God had forgotten him; as if his ability and experience were to be lost to the world. But as he wandered with his silent flocks in solitary places, the abject condition of his people was ever before him. He recounted all God's dealings with the faithful in ages past, and his promises of future good, and his soul went out toward God in behalf of his brethren in bondage, and his fervent prayers echoed amid the mountain caverns by day and by night. He was never weary of presenting before God the promises made to his people, and pleading with him for their deliverance. { ST February 19, 1880, Art. A, par. 13 }

Those prayers were heard. Could his eyes have been opened, he would have seen the messengers of God, pure, holy angels, bending lovingly over him, shedding their light around him, and preparing to bear his petition to the throne of the Highest. The long years spent amid desert solitudes were not lost. **Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Genesis and also the book of Job**, which would be read with the deepest interest by the people of God until the close of time. { Signs of the Times February 19, 1880, Art. A, par. 14 }

## Reform Line – Start of Israel



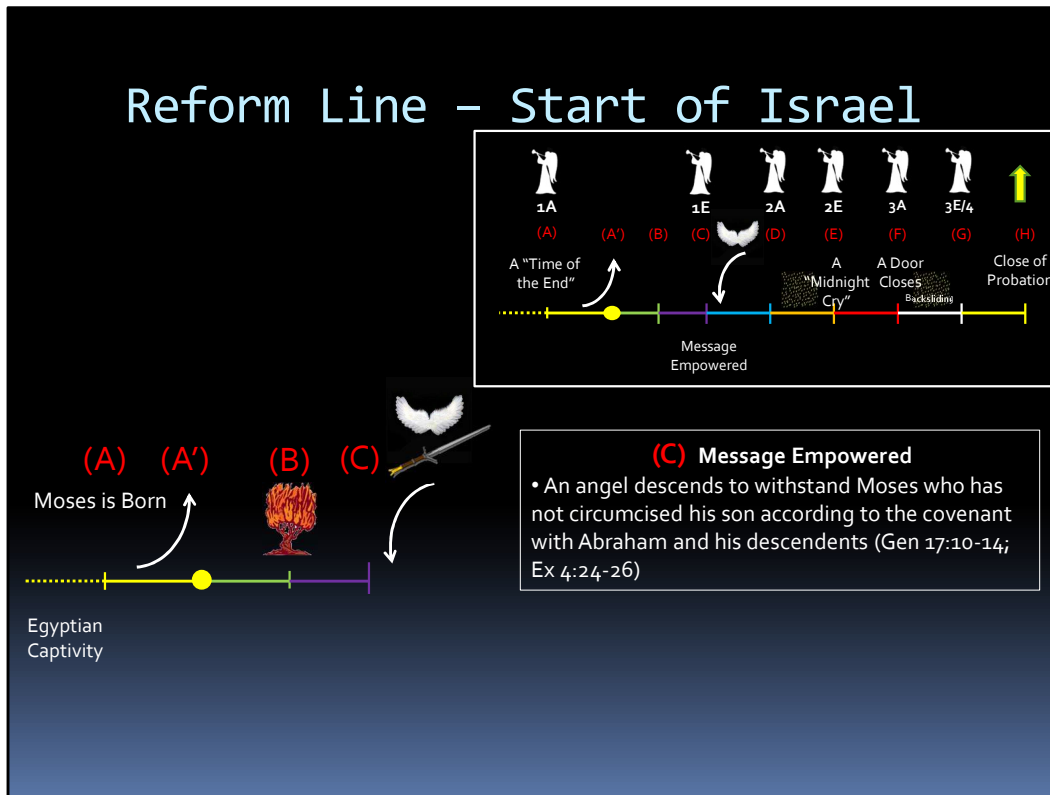
Moses is shown God's power and glory, shrouded in the meekness of a desert shrub. Though reluctant, Moses is instructed in what he is to present to Pharaoh as well as the captives of Egypt, and the message he should bear. God permitted Aaron to serve as Moses' spokesperson or prophet to the people, while Moses was as God to Aaron (Exodus 4:15, 16).

To the oppressed and suffering Hebrews the day of their deliverance seemed to be long deferred; but in his own appointed time God designed to work for them in mighty power. Moses was not to stand, as he at first anticipated, at the head of armies, with waving banners and glittering armor. That people, so long abused and oppressed, were not to gain the victory for themselves, by rising up and asserting their rights. **God's purpose was to be accomplished in a way to pour contempt on human pride and glory.** The deliverer was to go forth as a humble shepherd, with only a rod in his hand; but God would make that rod powerful in delivering his people from oppression, and in preserving them when pursued by their enemies. { ST February 26, 1880, Art. A, par. 1 }

Before Moses went forth, he received his high commission, his ordination to his great work, in a way that filled him with awe, and gave him a deep sense of his own weakness and unworthiness. While engaged in his round of duties he saw a bush, branches, foliage, and trunk, all burning, yet not consumed. He drew near to view the wonderful sight, when a voice addressed him from out of the flame. It was the voice of God. It was He who, as the angel of the covenant, had revealed himself to the fathers in ages past. The frame of Moses quivered, he was thrilled with terror, as the Lord called him by name. With trembling lips he answered, "Here am I." He was warned not to approach his Creator with undue familiarity: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." "And Moses hid his face; for he was afraid to look upon God." { ST February 26, 1880, Art. A, par. 2 }

Moses saw before him difficulties that seemed insurmountable. What proof could he give his people that God had indeed sent him? "Behold," he said, "they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Evidence that appealed to his own senses was now given. He was told to cast his rod upon the ground. As he did so, "it became a serpent; and Moses fled from before it." He was commanded to seize it, and in his hand it became a rod. He was bidden to put his hand into his bosom. He obeyed, and "when he took it out, behold, his hand was leprous as snow." Being told to put it again into his bosom, he found on withdrawing it that it had become like the other. **By these signs the Lord assured Moses that His own people, as well as Pharaoh, should be convinced that One mightier than the king of Egypt was manifest among them.** { PP 253.6 }

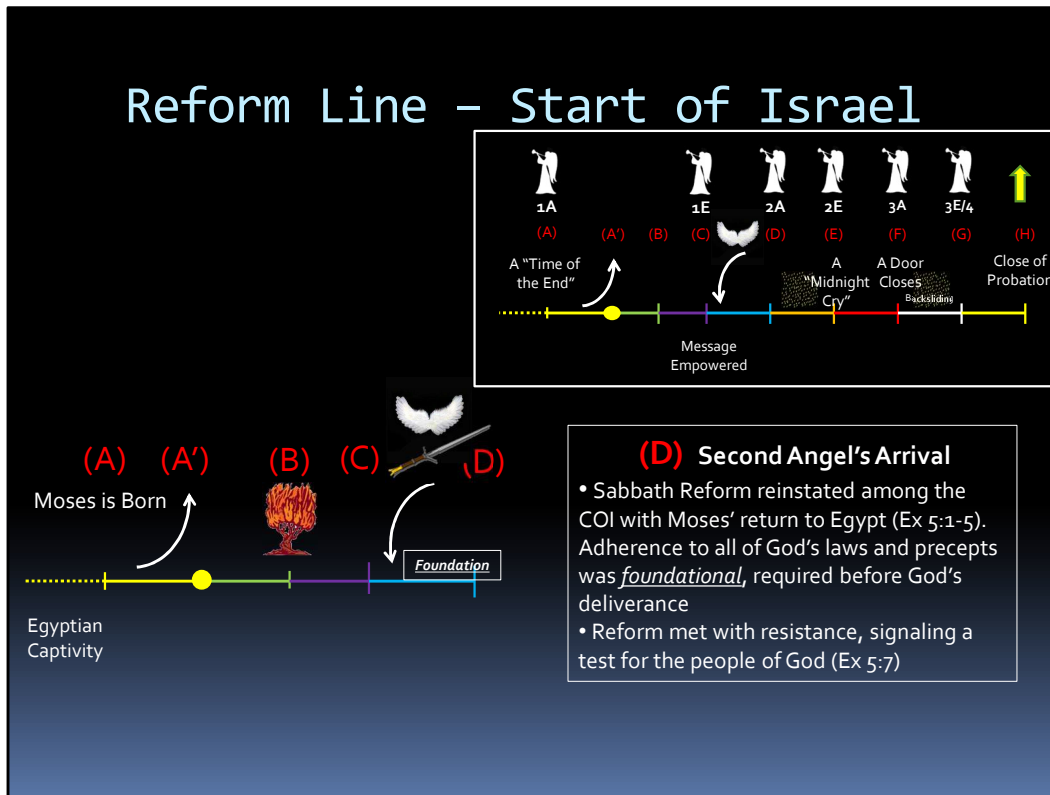
## Reform Line – Start of Israel



On the way from Midian, Moses received a startling and terrible warning of the Lord's displeasure. An angel appeared to him in a threatening manner, as if he would immediately destroy him. No explanation was given; but Moses remembered that he had disregarded one of God's requirements; yielding to the persuasion of his wife, he had neglected to perform the rite of circumcision upon their youngest son. He had failed to comply with the condition by which his child could be entitled to the blessings of God's covenant with Israel; and such a neglect on the part of their chosen leader could not but lessen the force of the divine precepts upon the people. Zipporah, fearing that her husband would be slain, performed the rite herself, and the angel then permitted Moses to pursue his journey. In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God. { PP 255.5 }

In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministrations of holy angels. But there will be no security for the transgressor. Angels cannot then protect those who are living in neglect of a known duty or an express command of Jehovah. { ST February 26, 1880, Art. A, par. 22 }

# Reform Line – Start of Israel



In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors. [See appendix, note 1.] { PP 258.1}

The king, thoroughly roused, suspected the Israelites of a design to revolt from his service. Disaffection was the result of idleness; he would see that no time was left them for dangerous scheming. And he at once adopted measures to tighten their bonds and crush out their independent spirit.... { PP 258.2}

This order produced great distress among the Israelites throughout the land. The Egyptian taskmasters had appointed Hebrew officers to oversee the work of the people, and these officers were responsible for the labor performed by those under their charge. When the requirement of the king was put in force, the people scattered themselves throughout the land, to gather stubble instead of straw; but they found it impossible to accomplish the usual amount of labor. For this failure the Hebrew officers were cruelly beaten. { PP 258.3}

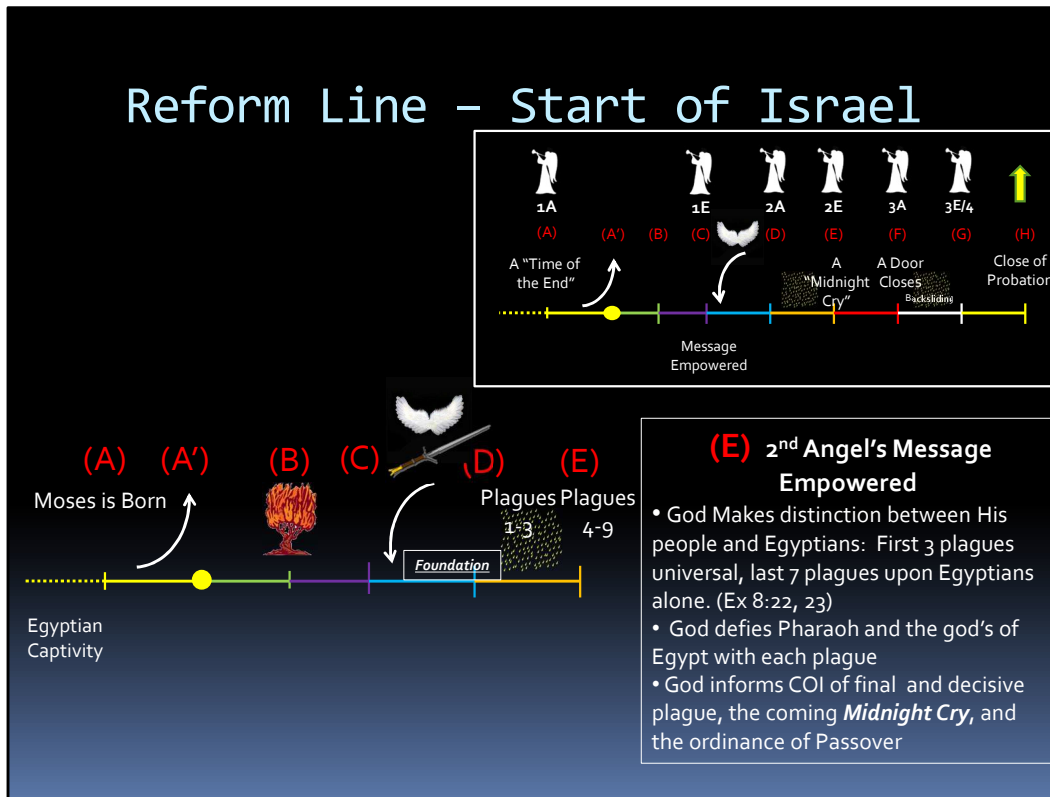
These officers supposed that their oppression came from their taskmasters, and not from the king himself; and they went to him with their grievances. Their remonstrance was met by Pharaoh with a taunt: "Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord." They were ordered back to their work, with the declaration that their burdens were in no case to be lightened. Returning, they met Moses and Aaron, and cried out to them, "The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us." { PP 258.4}

As Moses listened to these reproaches he was greatly distressed. The sufferings of the people had been much increased. All over the land a cry of despair went up from old and young, and all united in charging upon him the disastrous change in their condition. In bitterness of soul he went before God, with the cry, "Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all."

## A Remnant Remained:

During all the years of servitude in Egypt there had been among the Israelites some who adhered to the worship of Jehovah. These were sorely troubled as they saw their children daily witnessing the abominations of the heathen, and even bowing down to their false gods. In their distress they cried unto the Lord for deliverance from the Egyptian yoke, that they might be freed from the corrupting influence of idolatry. They did not conceal their faith, but declared to the Egyptians that the object of their worship was the Maker of heaven and earth, the only true and living God. They rehearsed the evidences of His existence and power, from creation down to the days of Jacob. The Egyptians thus had an opportunity to become acquainted with the religion of the Hebrews; but disdainful to be instructed by their slaves, they tried to seduce the worshippers of God by promises of reward, and, this failing, by threats and cruelty. { PP 259.2}

# Reform Line – Start of Israel



## Plagues 1-3

The Hebrews had expected to obtain their freedom without any special trial of their faith or any real suffering or hardship. But they were not yet prepared for deliverance. They had little faith in God, and were unwilling patiently to endure their afflictions until He should see fit to work for them. Many were content to remain in bondage rather than meet the difficulties attending removal to a strange land; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first manifestation of His power before Pharaoh. He overruled events more fully to develop the tyrannical spirit of the Egyptian king and also to reveal Himself to His people. Beholding His justice, His power, and His love, they would choose to leave Egypt and give themselves to His service. The task of Moses would have been much less difficult had not many of the Israelites become so corrupted that they were unwilling to leave Egypt. {PP 260.2}

## Plagues 7-9

God would cause a separation between His people and the Egyptians by confining the last 7 of 10 plagues to fall upon the Egyptians alone (Exodus 8:22, 23).

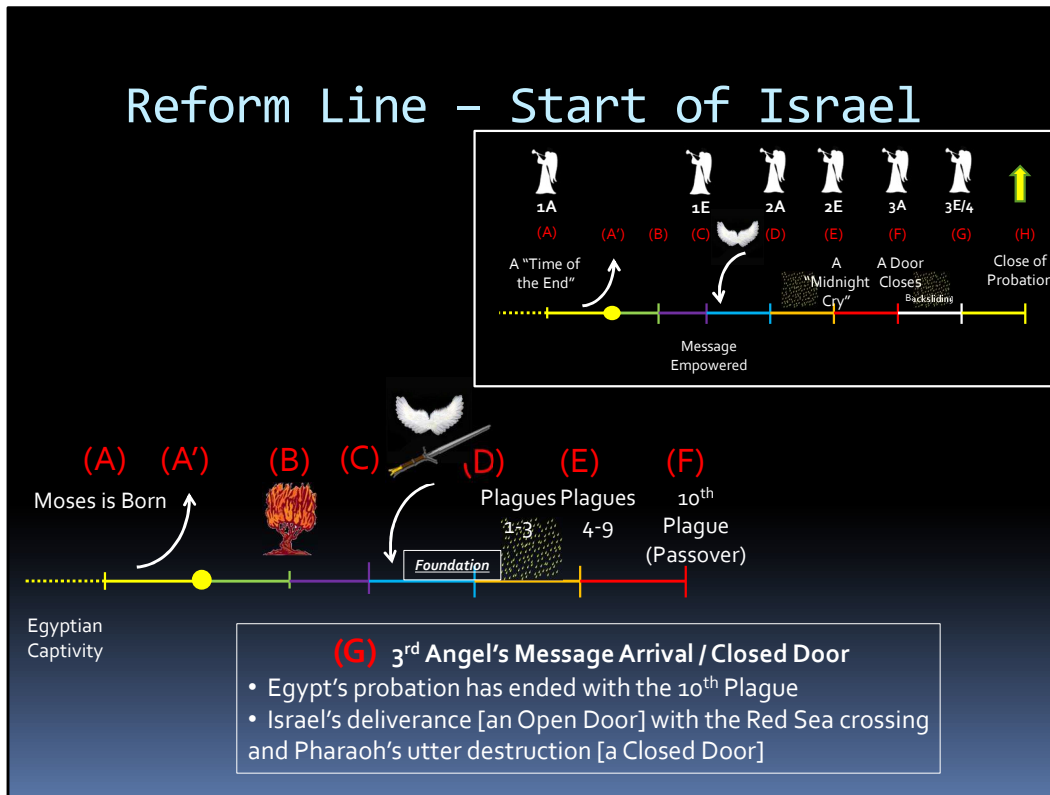
“Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.” Again he was pointed back to the covenant which God had made with the fathers, and was assured that it would be fulfilled. {PP 259.1}

## Notice of Plague 10

When the demand for Israel's release had been first presented to the king of Egypt, the warning of the most terrible of the plagues had been given. Moses was directed to say to Pharaoh, “Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.” Exodus 4:22, 23. Though despised by the Egyptians, the Israelites had been honored by God, in that they were singled out to be the depositaries of His law. In the special blessings and privileges accorded them, they had pre-eminence among the nations, as the first-born son had among brothers. { PP 273.1}

Before the execution of this sentence the Lord through Moses gave direction to the children of Israel concerning their departure from Egypt, and especially for their preservation from the coming judgment. Each family, alone or in connection with others, was to slay a lamb or a kid “without blemish,” and with a bunch of hyssop sprinkle its blood on “the two side posts and on the upper doorpost” of the house, that the destroying angel, coming at midnight, might not enter that dwelling. They were to eat the **flesh roasted, with unleavened bread and bitter herbs**, at night, as Moses said, “with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover.” { PP 274.1}

## Reform Line – Start of Israel

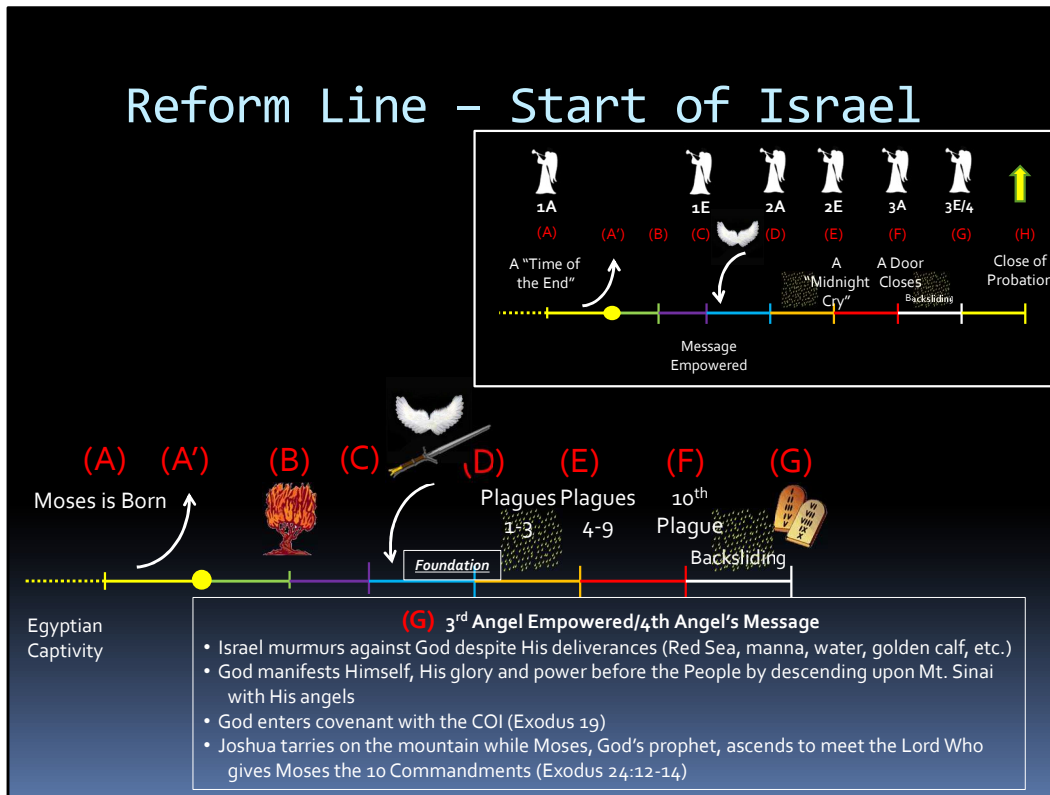


The 10<sup>th</sup> plague of Egypt, coincident with the Passover of the Jews [14<sup>th</sup> day of the 1<sup>st</sup> month], produces a cry at midnight (Midnight Cry) and commences the Jewish reckoning of time as a nation (Exodus 12:2-51). The cry at midnight awakened the Children of Israel that their deliverance was wrought by the hand of the LORD.

That day completed the history revealed to Abraham in prophetic vision centuries before: “Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” Genesis 15:13, 14. [See appendix, note 3.] The four hundred years had been fulfilled. “And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.” In their departure from Egypt the Israelites bore with them a precious legacy, in the bones of Joseph, which had so long awaited the fulfillment of God’s promise, and which, during the dark years of bondage, had been a reminder of Israel’s deliverance. { PP 281.4}

God in his infinite mercy bears long with the transgressors of his law. In the days of Abraham he declared that the idolatrous **Amorites should still be spared until the fourth generation**; for their iniquity was not yet full, and he could not give command for their destruction. For more than four hundred years he **spared them, but when, instead of turning to repentance, they hardened their hearts in iniquity, and made war upon his people, their day of probation closed, and the mandate went forth for their utter extinction.** With unerring accuracy, the Infinite One keeps a record of the impiety of nations and individuals. {Sketches from the Life of Paul, 318}

# Reform Line – Start of Israel



**Backsliding:** The Children of Israel (COI) early demonstrated their spirit of rebellion and murmuring towards God as they left Egypt as freed men and women from bondage. Due to impatience in waiting for Moses' return from meeting with God for forty days on Mt. Sinai, and for the yet to be fulfilled commitment of entering the Promised Land, the COI rebelled against God and demand that Aaron make an idol for their worship (Exodus 32; Psalm 106:24, 25). Though delivered from Egyptian captivity, the COI demonstrate mental and spiritual captivity as they debased themselves in worshipping an image of the creature [Image to the "Beast of burden"] and not the Creator [notice the worship of the Image to the Beast is synonymous with worshipping the sun, moon and stars (Sunday Law) according to Acts 7:41, 42]. The sons of Levi showed their fidelity to God as those who refused to participate in the rebellion and as those who stood for God when the final call for loyalty was issued (Exodus 32:26, 27). Faithfully performing a most undesirable work of killing the rebels, the sons of Levi would be granted the privilege of being God's priests in lieu of the firstborn of Israel, many of whom perished in the rebellion.

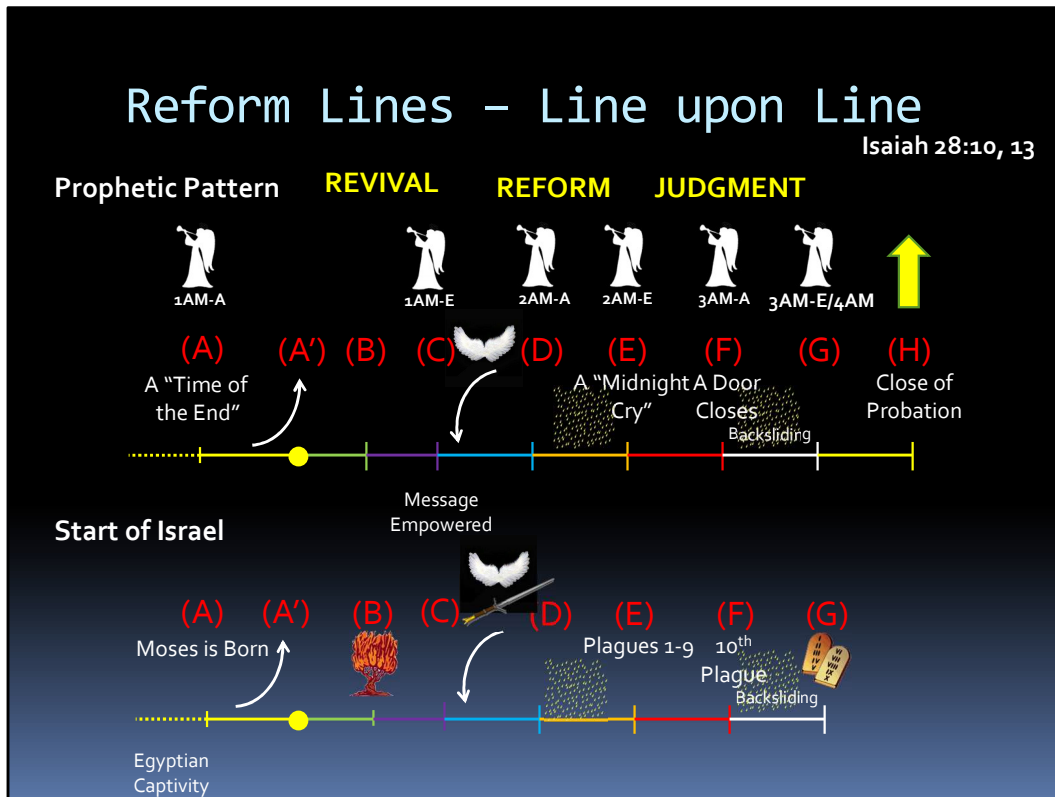
Fifty days (Pentecost) after leaving Egyptian captivity [4<sup>th</sup> day of the 3<sup>rd</sup> month], Moses receives the 10 Commandments, written on tables of stone by the finger of God. The "Pentecostal" (50 days) experience marks a type for several parallels to follow in succeeding histories:

- Two wave loaves offered up annually as part of the Feast of Weeks
- The first fruits of redemption that are presented to the Father at Jesus' inauguration as High Priest in heaven
- Two charts of the Advent Movement, 1843 and 1850 charts, that are the foundation of the Adventist faith



# Reform Lines – Line upon Line

Isaiah 28:10, 13



“The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. Selected Messages, book 2, 101–102.

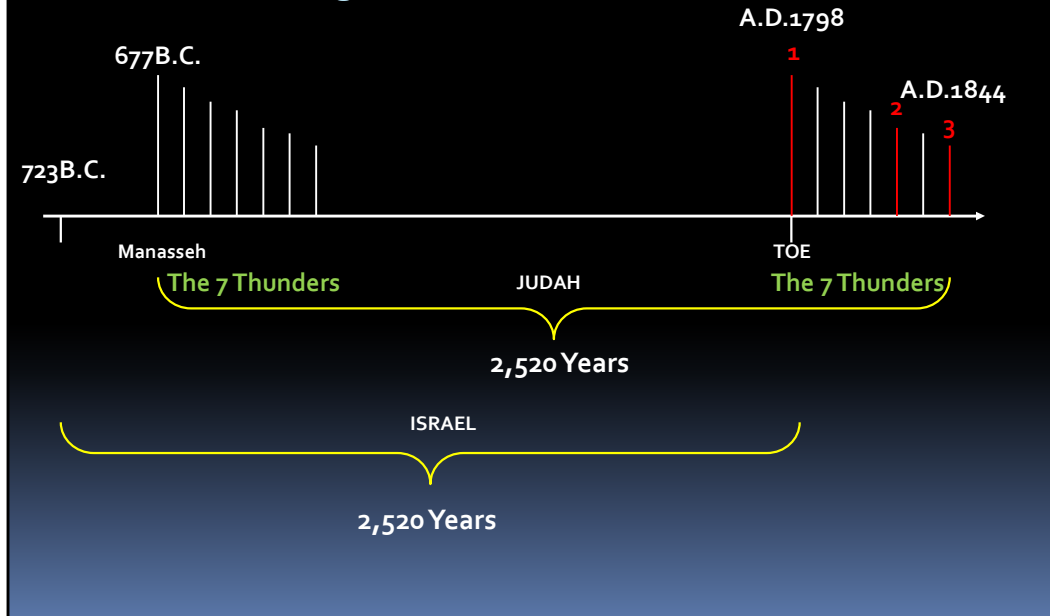
# Biblical Parallels

Last 7 Kings of Northern Kingdom	Last 7 Kings of Southern Kingdom	Last 7 Kings of Persia
Jeroboam II (meaning flock – See John 10:16)	<b>Manasseh</b>	<b>Cyrus (I)</b>
Zachariahs (meaning "God has remembered")	Amon	Cambyses
Shallum (meaning "retribution")	Josiah	False Smerdis
Menahem (meaning "comforting")	<b>Jehoiahaz</b>	<b>Darius Hystaspies (II)</b>
Pekahiah (meaning "The Lord opened his eyes")	Jehoiakim	Ahasuerus (Xerxes the Great - husband of Esther)
Pekah (meaning "opened-eye")	Jehoiachin	Artabanus
Hoshea (meaning "salvation")	<b>Zedekiah</b>	<b>Artaxerxes (III)</b>

## The 7 Thunders

The history of the work of God in the Advent Movement from A.D.1798 to October 22, 1844 is a delineation of events known as the 7 Thunders. This term, 7 Thunders, becomes a symbol of a history that is represented/repeated in parallel histories of the past and future. The Three Angels that arrive during the era 1798-1844 are typified by the Three Decrees issued by three kings of Persia that were instrumental in rebuilding Jerusalem and its temple, re-instating self-rule among the once captive Jews and fulfilling the prophecies of Daniel 8:14 and 9:24-27.

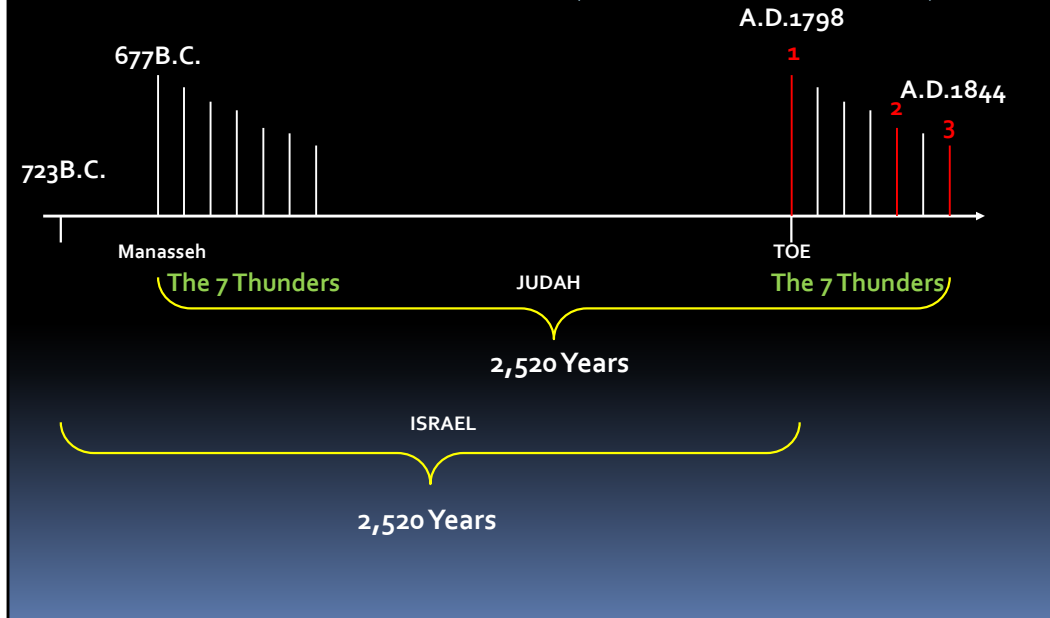
## Prophetic Parallels – Last 7 Kings of Judah and 7 Thunders



### **The 2,520 and the 7 Thunders**

The second 2,520 prophecy for the line of Judah commences in 677 B.C. with the captivity of Manasseh, King of Judah, the Southern Kingdom, by the Assyrians. The Spirit of Prophecy describes Manasseh's captivity as an "earnest", a down-payment and commencement of a progressive fall for the Southern Kingdom. Manasseh, the king of Judah, also known as the Glorious Land, a two-horned power (tribes of Judah and Benjamin), therefore typifies the progressive fall of the other Biblical two-horned power and spiritual Glorious Land, the United States (Revelation 13:11).

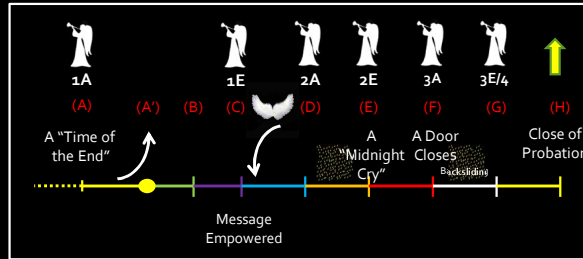
## Prophetic Parallels – Ezekiel’s Two Sticks (Ezekiel 37:15-17)



### The Two Sticks of Ezekiel, Judah (SDA) and Ephraim (The World)

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## Reform Line – *End of Babylonian Captivity*



(A)

Babylon is Fallen



Nation of Israel is in darkness after 70yrs of captivity  
Isa 9:2

(A) A "Time of the End"

- Israel has been in captivity for 70 years based on the covenant curses pronounced in Lev 26:33-35; Jer 14:10-15:6
- God would punish Babylon after 70 yrs of reigning over Israel - 538 B.C.
- Darius the Mede is confirmed and strengthened as the first ruler over the conquered territory of Babylon - Daniel 9:1, 11:1, 6:1-28

The advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh. More than a century before the birth of Cyrus, Inspiration had mentioned him by name, and had caused a record to be made of the actual work he should do in taking the city of Babylon unawares, and in preparing the way for the release of the children of the captivity. Through Isaiah the word had been spoken: { PK 551.1}

**Jeremiah 25:11, 12** - And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, [that] I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

**Daniel 9:2** – In the first year of his reign I Daniel understood by books the number of the years, whereof the word fo the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

**Jeremiah 29:10, 14** - For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place... I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.

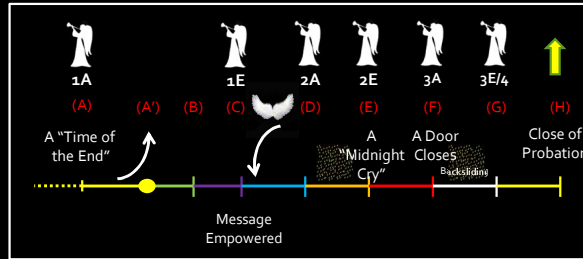
**Isaiah 21:6-9** - For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

And he saw a chariot [with] a couple of horsemen, a chariot of asses, [and] a chariot of camels; and he hearkened diligently with much heed:

And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

And, behold, here cometh a chariot of men, [with] a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

## Reform Line – End of Babylonian Captivity



### (A') An Increase of Knowledge

- Cyrus is informed of his foreordained role in the conquest of Babylon by Daniel
- Cyrus is informed that he will lay the foundation of God's temple and begin the restoration of Jerusalem
- Cyrus assumes the throne at the death of Darius (3<sup>rd</sup> year according to Daniel 10:1, 1<sup>st</sup> year of solo reign according to Ezra 1:1)
- Commencement of Cyrus' reign marks the fulfillment of 70yrs of Israel's captivity

**Isaiah 45:1-6** - Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call [thee] by thy name, [am] the God of Israel.

For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

I [am] the LORD, and [there is] none else, [there is] no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that [there is] none beside me. I [am] the LORD, and [there is] none else.

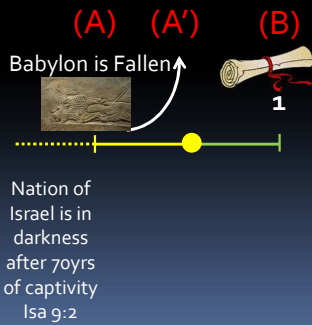
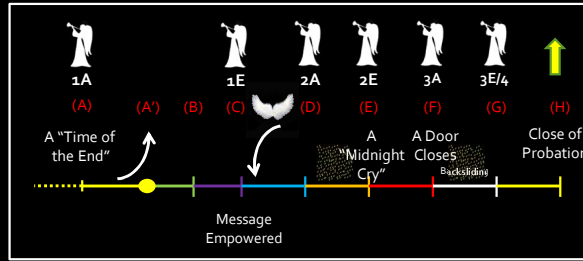
**Isaiah 44:28** - That saith of Cyrus, [He is] my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. (See Isaiah 28:16)

The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish people their liberty. { PK 557.1 }

As the king saw the words foretelling, more than a hundred years before his birth, the manner in which Babylon should be taken; as he read the message addressed to him by the Ruler of the universe, "I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me;" as he saw before his eyes the declaration of the eternal God, "For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me;" as he traced the inspired record, "I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward," his heart was profoundly moved, and he determined to fulfill his divinely appointed mission. Isaiah 45:5, 6, 4, 13. He would let the Judean captives go free; he would help them restore the temple of Jehovah. { PK 557.2 }

Daniel's prayer had been offered "in the first year of Darius" (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, "to confirm and to strengthen him." Daniel 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon. { PK 556.4 }

## Reform Line – End of Babylonian Captivity



### (B) Message Formalized and Proclaimed

- Cyrus issues the first of 3 decrees for the rebuilding and restoration of Jerusalem, 536-535B.C.

**Ezra 1:1-4** - Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which [is] in Judah. Who [is there] among you of all his people? his God be with him, and let him go up to Jerusalem, which [is] in Judah, and build the house of the LORD God of Israel, (he [is] the God,) which [is] in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that [is] in Jerusalem.

Tidings of this decree reached the farthestmost provinces of the king's realm, and everywhere among the children of the dispersion there was great rejoicing. Many, like Daniel, had been studying the prophecies, and had been seeking God for His promised intervention in behalf of Zion. And now their prayers were being answered; and with heartfelt joy they could unite in singing: { PK 558.3}

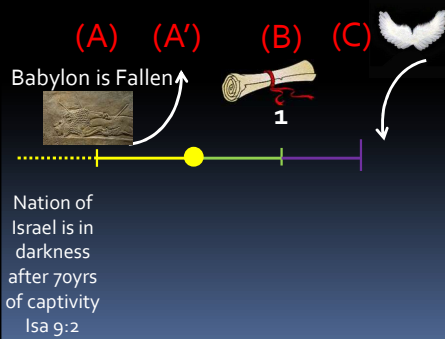
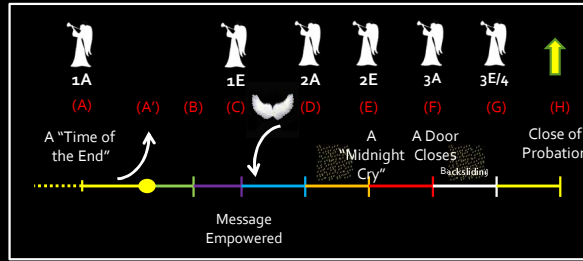
*"When the Lord turned again the captivity of Zion,  
We were like them that dream.  
Then was our mouth filled with laughter,  
And our tongue with singing:  
Then said they among the heathen,  
The Lord hath done great things for them.  
The Lord hath done great things for us;  
Whereof we are glad."* { PK 559.1}  
Psalm 126:1-3.

Upon Zerubbabel (known also as Sheshbazzar), a descendant of King David, Cyrus placed the responsibility of acting as governor of the company returning to Judea; and with him was associated Joshua the high priest. The long journey across the desert wastes was accomplished in safety, and the happy company, grateful to God for His many mercies, at once undertook the work of re-establishing that which had been broken down and destroyed. "The chief of the fathers" led out in offering of their substance to help defray the expense of rebuilding the temple; and the people, following their example, gave freely of their meager store. See Ezra 2:64-70. { PK 559.3}

### Last 7 Persian Kings:

- I. Cyrus  
Cambyzes  
False Smerdis (called Artaxerxes in [Ezra 4:7](#))
- II. Darius Hystaspies  
Ahasuerus (Xerxes the Great)  
Artabanus
- III. Artaxerxes

## Reform Line – *End of Babylonian Captivity*



### (C) Message Empowered

- Cyrus is swayed by the devil in confirming the details of the decree for the rebuilding and restoration of the temple
- Michael, Jesus Christ, descends to strengthen Gabriel and cast away the devil so that Cyrus may issue all that is required to restore and rebuild the temple - Daniel 10:12, 13

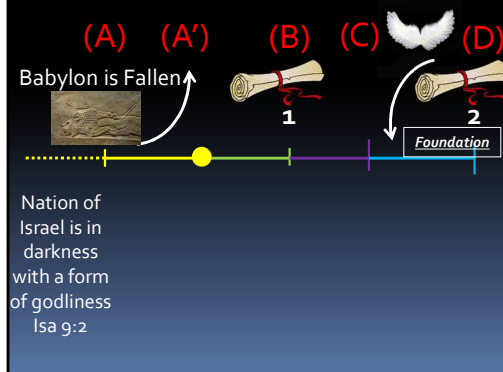
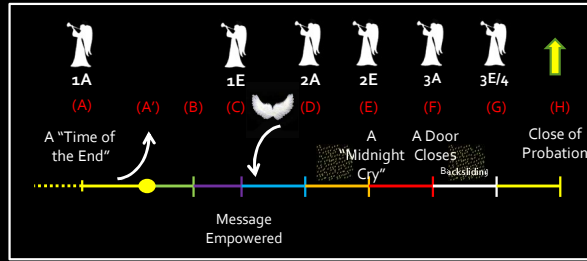
Untiring in their opposition, the Samaritans “weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius.” Ezra 4:4, 5. By false reports they aroused suspicion in minds easily led to suspect. But for many years the powers of evil were held in check, and the people in Judea had liberty to continue their work. { PK 571.1 }

While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God’s people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.

For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel’s aid. “The prince of the kingdom of Persia withstood me one and twenty days,” Gabriel declares; “but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.” Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years. { PK 571.2 }



## Reform Line – End of Babylonian Captivity



### (D) Second Angel's Arrival

- The foundations of the temple are laid and there is a great murmuring regarding the inferiority of the temple under construction from that which was built by Solomon
- The Samaritans, seeking to align themselves with the Jews in building the temple, are rebuffed. They therefore, seek to weaken the efforts of those rebuilding the temple
- A disappointment occurs when the building of the temple ceases under false Smerdis
- Darius Hystaspies issues the 2<sup>nd</sup> Decree, moving the work of rebuilding forward

The house that was about to be rebuilt had been the subject of many prophecies concerning the favor that God desired to show Zion, and all who were present at the laying of the cornerstone should have entered heartily into the spirit of the occasion. Yet mingled with the music and the shouts of praise that were heard on that glad day, was a discordant note. "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Verse 12. { PK 563.2 } It was natural that sadness should fill the hearts of these aged men, as they thought of the results of long-continued impenitence. Had they and their generation obeyed God, and carried out His purpose for Israel, the temple built by Solomon would not have been destroyed and the captivity would not have been necessary. But because of ingratitude and disloyalty they had been scattered among the heathen. { PK 564.1 } Conditions were now changed. In tender mercy the Lord had again visited His people and allowed them to return to their own land. Sadness because of the mistakes of the past should have given way to feelings of great joy. God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement. They had seen the glory of Solomon's temple, and they lamented because of the inferiority of the building now to be erected. { PK 564.2 } The murmuring and complaining, and the unfavorable comparisons made, had a depressing influence on the minds of many and weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation. { PK 564.3 } There were many in the congregation, however, whose larger faith and broader vision did not lead them to view this lesser glory with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." Verses 12, 13. { PK 564.4 } Could those who failed to rejoice at the laying of the foundation stone of the temple have foreseen the results of their lack of faith on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment; little did they know how much their expressed dissatisfaction would delay the completion of the Lord's house. { PK 565.1 }

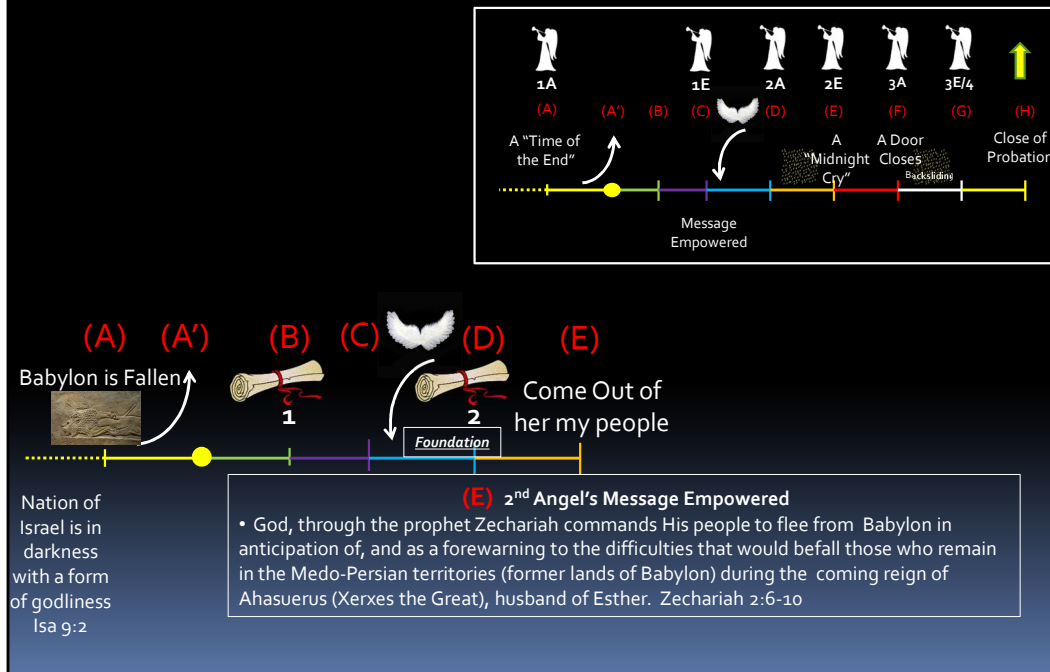
During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the false Smerdis (called Artaxerxes in Ezra 4:7) the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city. { PK 572.2 } For over a year the temple was neglected and well-nigh forsaken. The people dwelt in their homes and strove to attain temporal prosperity, but their situation was deplorable. Work as they might they did not prosper. The very elements of nature seemed to conspire against them. Because they had let the temple lie waste, the Lord sent upon their substance a wasting drought. God had bestowed upon them the fruits of field and garden, the corn and the wine and the oil, as a token of His favor; but because they had used these bountiful gifts so selfishly, the blessings were removed. { PK 573.1 } - SEE Haggai 1:1-14 Such were the conditions existing during the early part of the reign of Darius Hystaspes. Spiritually as well as temporally, the Israelites were in a pitiable state. So long had they murmured and doubted; so long had they chosen to make personal interests first, while viewing with apathy the Lord's temple in ruins, that many had lost sight of God's purpose in restoring them to Judea; and these were saying, "The time is not come, the time that the Lord's house should be built." Haggai 1:2. { PK 573.2 }

As soon as Israel decided to obey, the words of reproof were followed by a message of encouragement. "Then spake Haggai ... unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel" and of Joshua, and "of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." Verses 13, 14. { PK 575.3 }

To Israel encamped before Mount Sinai the Lord had declared: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Exodus 29:45, 46. And now, notwithstanding the fact that they had repeatedly "rebelled, and vexed His Holy Spirit" (Isaiah 63:10), God once more, through the messages of His prophet, was stretching out His hand to save. As a recognition of their co-operation with His purpose, He was renewing His covenant that His Spirit should remain among them; and He bade them, "Fear not."

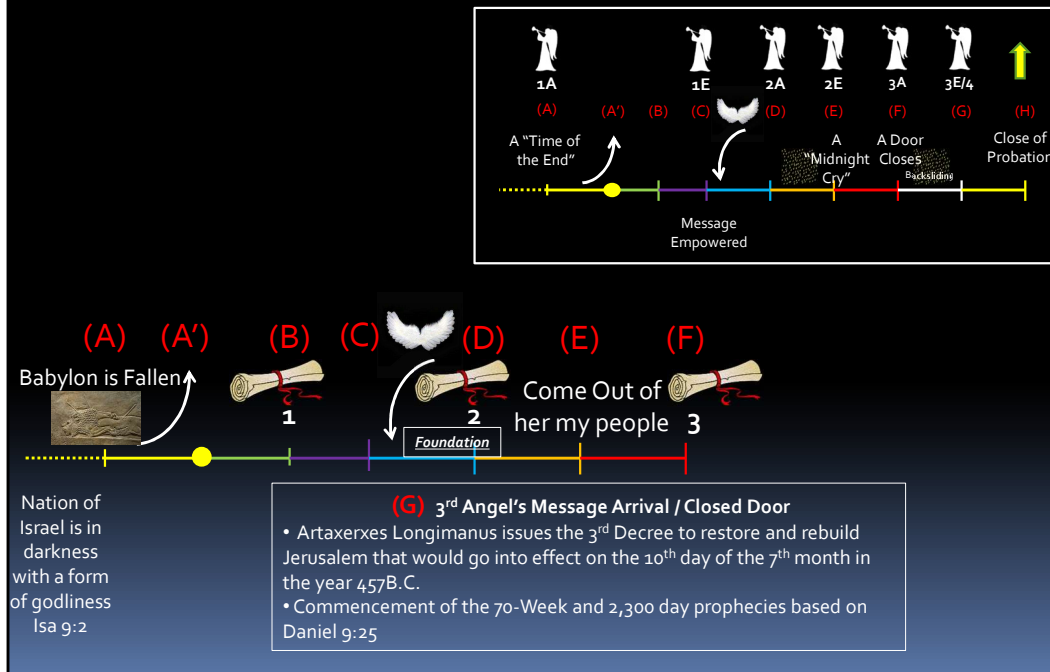
Darius searched for this decree, and found it; whereupon he directed those who had made the inquiry to allow the rebuilding of the temple to proceed. "Let the work of this house of God alone," he commanded; "let the governor of the Jews and the elders of the Jews build this house of God in his place. { PK 579.1 } "Moreover," Darius continued, "I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons." Ezra 6:7-10. { PK 579.2 } The king further decreed that severe penalties be meted out to those who should in any wise alter the decree; and he closed with the remarkable statement: "The God that hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with the speed." Verse 12. Thus the Lord prepared the way for the completion of the temple. { PK 579.3 }

## Reform Line – End of Babylonian Captivity

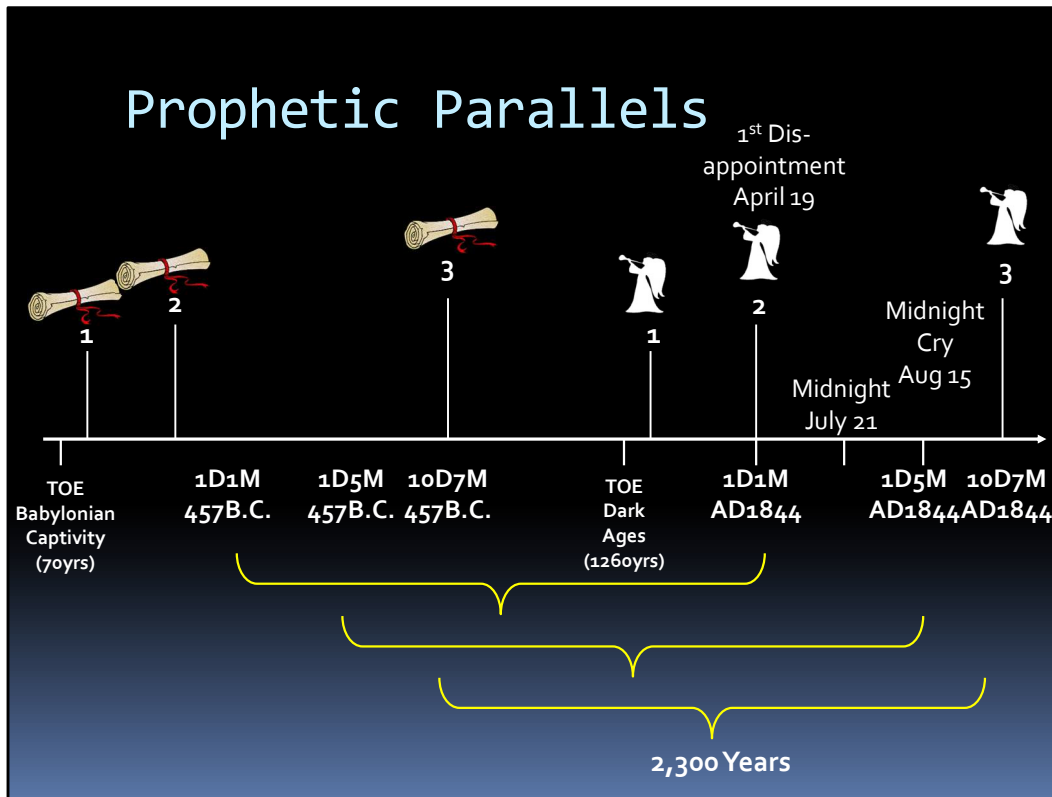


**Zechariah 2:6-10** - Ho, ho, [come forth], and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest [with] the daughter of Babylon. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

## Reform Line – End of Babylonian Captivity



1. Ezra the scribe receives the signed decree from Artaxerxes and leaves Babylon on the 1<sup>st</sup> day of the 1<sup>st</sup> month in 457B.C. (Ezra 7:6, 7, 9)
2. Ezra arrives in Jerusalem with the signed decree on the 1<sup>st</sup> day of the 5<sup>th</sup> month in 457B.C. (Ezra 7:8)
3. Ezra appoints magistrates and judges to rule over the people (Ezra 7:25, 26)
4. The third decree goes into effect on the 10<sup>th</sup> day of the 7<sup>th</sup> month in 457B.C.



### Ezra 7:6-10 (1844)

1<sup>st</sup> Day 1<sup>st</sup> Month (1D1M)

1<sup>st</sup> Day 5<sup>th</sup> Month (1D5M)

10<sup>th</sup> Day 7<sup>th</sup> Month

### Time of 3<sup>rd</sup> Decree(457B.C.)

Ezra receives 3<sup>rd</sup> Decree, leaves Babylon

Ezra arrives in Jerusalem w/ Decree

3<sup>rd</sup> Decree goes into effect

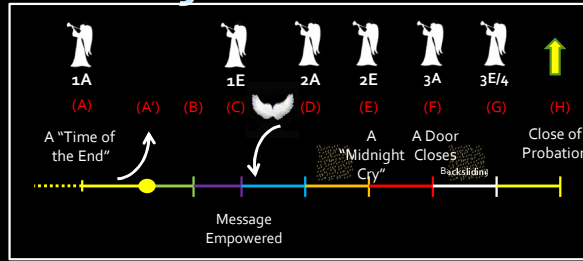
### Millerite History

1<sup>st</sup> Disappointment  
start of Tarrying  
Time (4/19/1844)  
Aug 15, 1844 S.  
Snow  
preaches Midnight  
Cry message  
Great Dis-  
appointment

“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. In the summer of 1844, **midway** between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: “Behold, the Bridegroom cometh!” { GC 398.3}

The enactment of the 3<sup>rd</sup> decree, liberating Ancient Israel on the 10<sup>th</sup> Day of the 7<sup>th</sup> Month (10D7M), 457B.C. precedes by 2,300years to the day, the commencement of the cleansing of the heavenly sanctuary, liberating Modern Israel from prophetic Egypt (the world and sin), prophetic Babylon (false worship)

# Reform Line – End of Israel



(A)  
Jesus is Born

.....|  
Nation of Israel is in darkness with a form of godliness  
Isa 9:2

(A) A "Time of the End"

- Israel has been in a backslidden state as described by the prophet Malachi (Mal 1-3)
- Jesus, the Savior of the world is born (Fall 4B.C.), partially fulfilling the Everlasting Covenant and unsealing the prophecies of the prophets Isaiah and Micah (Isa 7:14, 9:2, 6,7; Mic 5:2; Matt 1:20-25)

1. An era of spiritual darkness preceded the birth of Christ where the traditions of men and pagan philosophy had been melded with the truth of God in Scriptures, forming the Mystery of Iniquity.
2. A reformation was required to remove the corrupt systems of worship and false religion among God's people. Therefore, the established "religion" and "church" would be bypassed

## A Form of Godliness:

**Fundamentals of Christian Education, 238-239** - "Before the days of Christ, men asked in vain, 'What is truth?' Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in His oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even Him who was the Way, the Truth, and the Life."

It was in vain that God sent them warning by His prophets. In vain they suffered the chastisement of heathen oppression. Every reformation was followed by deeper apostasy. { DA 28.1 }

"Therefore the LORD Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14

But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting. Micah 5:2

The birth of Christ is the fulfillment of a host of prophecies, but specifically that of Daniel 9:24-27 foretelling the time of the arrival of the Messiah. The Movement of God in this first work of the Plan of Redemption did not go fully unnoticed as Simeon and Anna, prophet and prophetess of God were present to declare the LORD's Christ at His dedication (Luke 2:22-38).

In His wisdom the Lord concealed the place where He buried Moses. God buried him, and God resurrected him and took him to heaven. This secrecy was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. For the very same purpose He has concealed the precise day of Christ's birth, that the day should not receive the honor that should be given to Christ as the Redeemer of the world—one to be received, to be trusted, to be relied on as He who could save to the uttermost all who come unto Him. The soul's adoration should be given to Jesus as the Son of the infinite God. { AH 477.3 }

**The Desire of Ages 69.3, 70.1** - In the days of Christ the town or city that did not provide for the religious instruction of the young was regarded as under the curse of God. Yet the teaching had become formal. Tradition had in a great degree supplanted the Scriptures. True education would lead the youth to "seek the Lord, if haply they might feel after Him, and find Him." Acts 17:27. But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal acceptance of God's word had no place in the educational system. Absorbed in the round of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education was the greatest hindrance to real development. Under the training of the rabbis the powers of the youth were repressed. Their minds became cramped and narrow. { DA 69.3 }

The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor. { DA 70.1 }

Pagan Rome, the ruling empire in the time of Christ, exalted the teachings and philosophies of Greece. The Jewish Sanhedrim which had adopted the pagan traditions and customs, melding them with the teachings of God (John 5:1-4, 11:17; Mark 7:5-7) and thus producing the mystery of iniquity, typifies the modern counterfeit Greek system of education that would crucify Christ and His final message of warning.

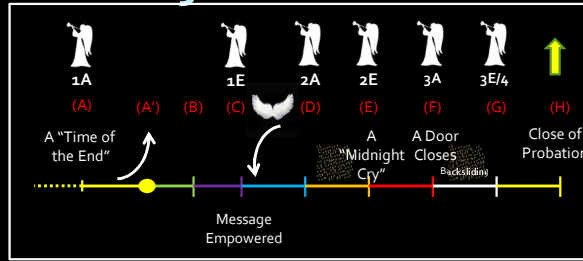
## A People Passed By:

**The Desire of Ages, 44.1, 47.1:** With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand. In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive Him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent.

Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by. — { DA 47.1 }

**The Desire of Ages 62.5 - Now pride and envy closed the door against the light.** If the reports brought by the shepherds and the wise men were credited, they would place the priests and rabbis in a most unenviable position, disproving their claim to be the exponents of the truth of God. These learned teachers would not stoop to be instructed by those whom they termed heathen. It could not be, they said, that God had passed them by, to communicate with ignorant shepherds or uncircumcised Gentiles. They determined to show their contempt for the reports that were exciting King Herod and all Jerusalem. They would not even go to Bethlehem to see whether these things were so. And they led the people to regard the interest in Jesus as a fanatical excitement. Here began the rejection of Christ by the priests and rabbis. From this point their pride and stubbornness grew into a settled hatred of the Saviour. While God was opening the door to the Gentiles, the Jewish leaders were closing the door to themselves. { DA 62.5 }

## Reform Line – *End of Israel*



### (A') An Increase of Knowledge

- Shepherds keeping watch by night are told of birth of Christ by a choir of heavenly angels (Luke 2:8-20)
- Wise men in the east see Jesus' star and bring gifts to pay Him honor (Num 24:17; Matt 2:1-11)
- Jewish leadership understood that Christ was to be born in Bethlehem of Judea

The Birth of Christ brings an increase of knowledge

### An Increase of Knowledge:

**Joseph** - Matthew 1:18-25

**Simeon & Anna** – Luke 2:25-38

**Shepherds** – Luke 2:8-18

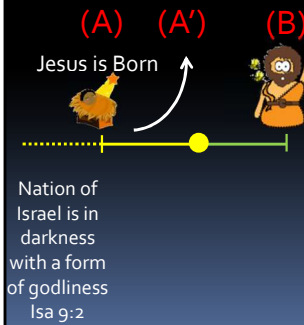
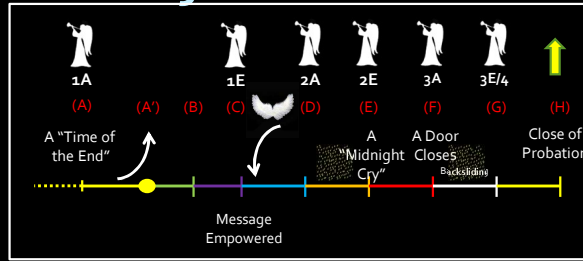
**Wise Men from the East** – Matthew 2:1-12

**Flight to Egypt** – Matthew 2:13-21

**The Desire of Ages, 47.2:** God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground." "Unto the upright there ariseth light in the darkness." Isaiah 44:3; Psalm 112:4. To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine. – {DA 47.2}

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." – {DA 47.3}

# Reform Line – *End of Israel*



## (B) Message Formalized and Proclaimed

- John the Baptist, while in the wilderness, begins ministry as Jesus' forerunner, preparing the way of the King (Malachi 4:5, 6; Isaiah 40:3-5)
- John proclaimed the Kingdom of heaven is at hand (Matthew 3:2) and preached a baptism of repentance for the remission of sins, a testing message for the Jews (Mark 1:4; Luke 3:3-18)
- Jesus humbly undergoes 30yrs of preparation (Luke 2:46-52) before being anointed Messiah and starting His ministry

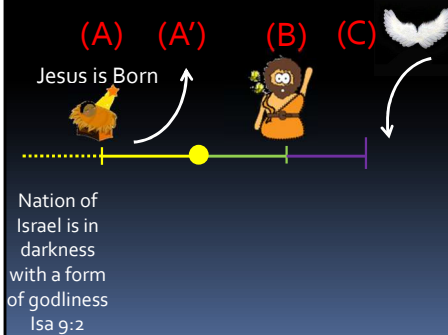
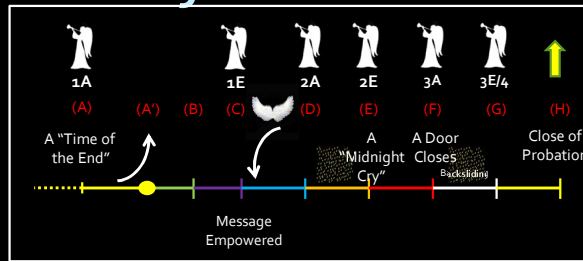
In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God. {Desire of Ages 101.3}

He saw his people deceived, self-satisfied, and asleep in their sins. He longed to rouse them to a holier life. The message that God had given him to bear was designed to startle them from their lethargy, and cause them to tremble because of their great wickedness. Before the seed of the gospel could find lodgment, the soil of the heart must be broken up. Before they would seek healing from Jesus, they must be awakened to their danger from the wounds of sin.

God does not send messengers to flatter the sinner. He delivers no message of peace to lull the unsanctified into fatal security. He lays heavy burdens upon the conscience of the wrongdoer, and pierces the soul with arrows of conviction. The ministering angels present to him the fearful judgments of God to deepen the sense of need, and prompt the cry, "What must I do to be saved?" Then the hand that has humbled in the dust, lifts up the penitent. The voice that has rebuked sin, and put to shame pride and ambition, inquires with tenderest sympathy, "What wilt thou that I shall do unto thee?" {Desire of Ages 103.5-104.1}

**The Story of Redemption 386.1:** *John was sent in the spirit and power of Elijah* to prepare the way for Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary.

## Reform Line – End of Israel



### (C) Message Empowered

- Jesus is empowered, being baptized in the Jordan by John; the Holy Spirit descends as a dove upon Him fulfilling all righteousness and the prophecy of Daniel (Daniel 9:24, 25)
- The voice of the Father is heard from heaven stating "This is My beloved Son in Whom I am well pleased" (Matt 3:13-17)
- Jesus is resisted by Satan, being tempted 40-days in the wilderness

**Jesus coming in the spirit and power of Elisha** [a double portion of the spirit of Elijah], arrives to confirm the covenant with Ancient Israel spoken by the prophet Daniel (Daniel 9:24-27). The covenant is an extension of the Everlasting Covenant spoken in the Garden of Eden (Genesis 3:15) and which God made to Israel's forefather Abraham (Genesis 15:13-21). As in the Everlasting Covenant that describes two classes of people, one that will be passed by while another will be established by the covenant, such would be the case for the Nation of Israel after the fulfillment of the final week of the 70-Week (490year) prophecy. This history parallels the experience of the Children of Israel at the beginning of the nation when the generation with whom God made the covenant rebelled in unbelief and perished in the wilderness after 40years of wandering while God entered into covenant with Joshua, Caleb and the children of that generation (Numbers 14:22-35).

**Desire of Ages, 181.5** - John had been called to lead out as a reformer. Because of this, his disciples were in danger of fixing their attention upon him, feeling that the success of the work depended upon his labors, and losing sight of the fact that he was only an instrument through which God had wrought. But the work of John was not sufficient to lay the foundation of the Christian church. When he had fulfilled his mission, another work was to be done, which his testimony could not accomplish. His disciples did not understand this. When they saw Christ coming in to take the work, they were jealous and dissatisfied.

Christ was the foundation of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption. { AA 14.1}

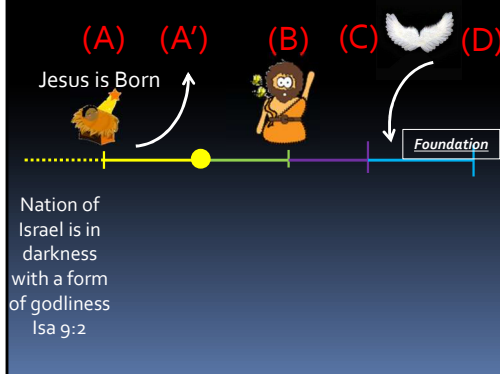
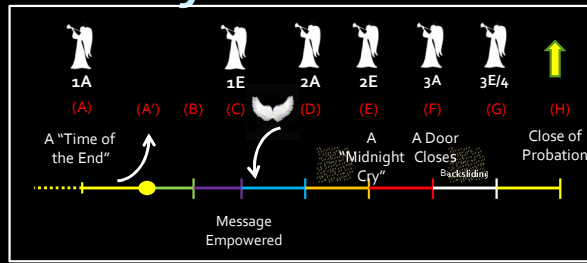
- Daniel 9:24, 25 – "...to seal up the vision and prophecy, and to anoint the most Holy...to restore and to build Jerusalem unto the Messiah the Prince ..."
- Matthew 16:13-18 – "...Thou art the Christ, the Son of the living God...and upon this rock I will build my church..."
- Acts 2:36 – "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

The Foundation is challenged:

- Isaiah 28:16 – "...Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [stone], a sure foundation: he that believeth shall not make haste."
- Matthew 21:33-42 – "...The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?"
- 1 Peter 2:6 – "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."



# Reform Line – End of Israel



## (D) Second Angel's Arrival

- Jesus begins His public ministry, having received the Spirit without measure (John 3:34)
- Jesus is Messiah and is the Foundation of the Jewish economy and the Christian Church; a stumbling block to the Jewish establishment
- Divinity flashes through humanity as Jesus cleanses the temple of those who defile it (John 2:14-18)
- Jesus declares that He is the Bread of Life and all must eat His body and drink His blood (John 6). The Message causes a division where many who once followed Jesus turned away (John 6:53-66); the church is thus further "cleansed"

**Desire of Ages 157.4-163.2:** As He beholds the scene, indignation, authority, and power are expressed in His countenance. The attention of the people is attracted to Him. The eyes of those engaged in their unholy traffic are riveted upon His face. They cannot withdraw their gaze. They feel that this Man reads their inmost thoughts, and discovers their hidden motives. Some attempt to conceal their faces, as if their evil deeds were written upon their countenances, to be scanned by those searching eyes. {DA 157.4}

The confusion is hushed. The sound of traffic and bargaining has ceased. The silence becomes painful. A sense of awe overpowers the assembly. It is as if they were arraigned before the tribunal of God to answer for their deeds. Looking upon Christ, they behold divinity flash through the garb of humanity. The Majesty of heaven stands as the Judge will stand at the last day,--not now encircled with the glory that will then attend Him, but with the same power to read the soul. His eye sweeps over the multitude, taking in every individual. His form seems to rise above them in commanding dignity, and a divine light illuminates His countenance. He speaks, and His clear, ringing voice--the same that upon Mount Sinai proclaimed the law that priests and rulers are transgressing--is heard echoing through the arches of the temple: "Take these things hence; make not My Father's house an house of merchandise." {DA 158.1}

**John 11:49-53** - And one of them, [named] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,  
 11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.  
 11:51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;  
 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.  
 11:53 **Then from that day forth they took counsel together for to put him to death.**

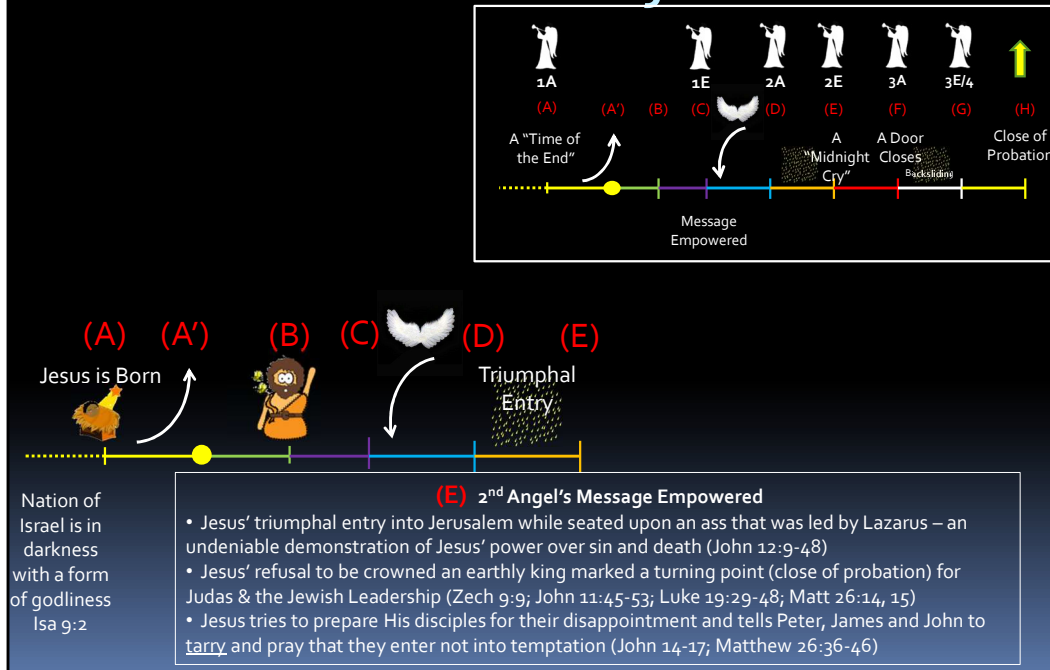
**Desire of Ages, 391.3; 392.1, 2; 394.2:** The test was too great. The enthusiasm of those who had sought to take Him by force and make Him king grew cold. This discourse in the synagogue, they declared, had opened their eyes. Now they were undeceived. In their minds His words were a direct confession that He was not the Messiah, and that no earthly rewards were to be realized from connection with Him. They had welcomed His miracle-working power; they were eager to be freed from disease and suffering; but they would not come into sympathy with His self-sacrificing life. They cared not for the mysterious spiritual kingdom of which He spoke. The insincere, the selfish, who had sought Him, no longer desired Him. If He would not devote His power and influence to obtaining their freedom from the Romans, they would have nothing to do with Him. {DA 391.3}

By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus. {DA 392.1}

"Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner." Matthew 3:12. This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, "This is an hard saying; who can hear it?" {DA 392.2}

When Jesus presented the testing truth that caused so many of His disciples to turn back, He knew what would be the result of His words; but He had a purpose of mercy to fulfill. He foresaw that in the hour of temptation every one of His beloved disciples would be severely tested. His agony in Gethsemane, His betrayal and crucifixion, would be to them a most trying ordeal. Had no previous test been given, many who were actuated by merely selfish motives would have been connected with them. When their Lord was condemned in the judgment hall; when the multitude who had hailed Him as their king hissed at Him and reviled Him; when the jeering crowd cried, "Crucify Him!"—when their worldly ambitions were disappointed, these self-seeking ones would, by renouncing their allegiance to Jesus, have brought upon the disciples a bitter, heart-burdening sorrow, in addition to their grief and disappointment in the ruin of their fondest hopes. In that hour of darkness, the example of those who turned from Him might have carried others with them. But Jesus brought about this crisis while by His personal presence He could still strengthen the faith of His true followers. {DA 394.2}

# Reform Line – End of Israel



## Raising of Lazarus

In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. **He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed "the resurrection, and the life."** He was loath to give up all hope of the people, the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. In His mercy He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. **This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity.** { DA 529.1}

By the raising of Lazarus, many were led to believe in Jesus. It was God's plan that Lazarus should die and be laid in the tomb before the Saviour should arrive. **The raising of Lazarus was Christ's crowning miracle, and because of it many glorified God.**—Manuscript Releases 21:111 (1892). { DG 60.2}

Bethany was so near Jerusalem that the news of the raising of Lazarus was soon carried to the city. Through spies who had witnessed the miracle the Jewish rulers were speedily in possession of the facts. A meeting of the Sanhedrin was at once called to decide as to what should be done. **Christ had now fully made manifest His control of death and the grave. That mighty miracle was the crowning evidence offered by God to men that He had sent His Son into the world for their salvation. It was a demonstration of divine power sufficient to convince every mind that was under the control of reason and enlightened conscience.** Many who witnessed the resurrection of Lazarus were led to believe on Jesus. But the hatred of the priests against Him was intensified. They had rejected all lesser evidence of His divinity, and they were only enraged at this new miracle. The dead had been raised in the full light of day, and before a crowd of witnesses. No artifice could explain away such evidence. For this very reason the enmity of the priests grew deadlier. They were more than ever determined to put a stop to Christ's work

## Triumphal Entry

The triumphal entry of Jesus was a fulfillment of prophecy, yet it was misunderstood by the masses who thought Jesus was then to assume the throne of David.

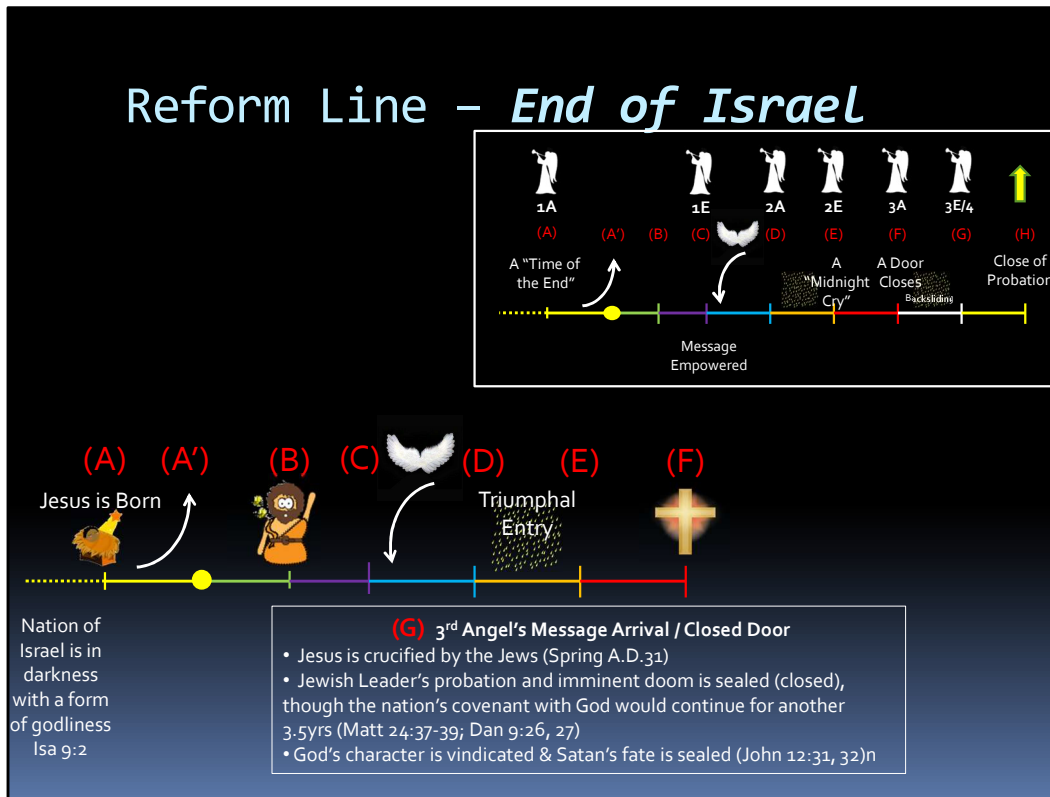
*Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.* – Zech 9:9

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. {SR 370.3}

## Second Temple Cleansing

### Disciples told to Tarry

## Reform Line – End of Israel

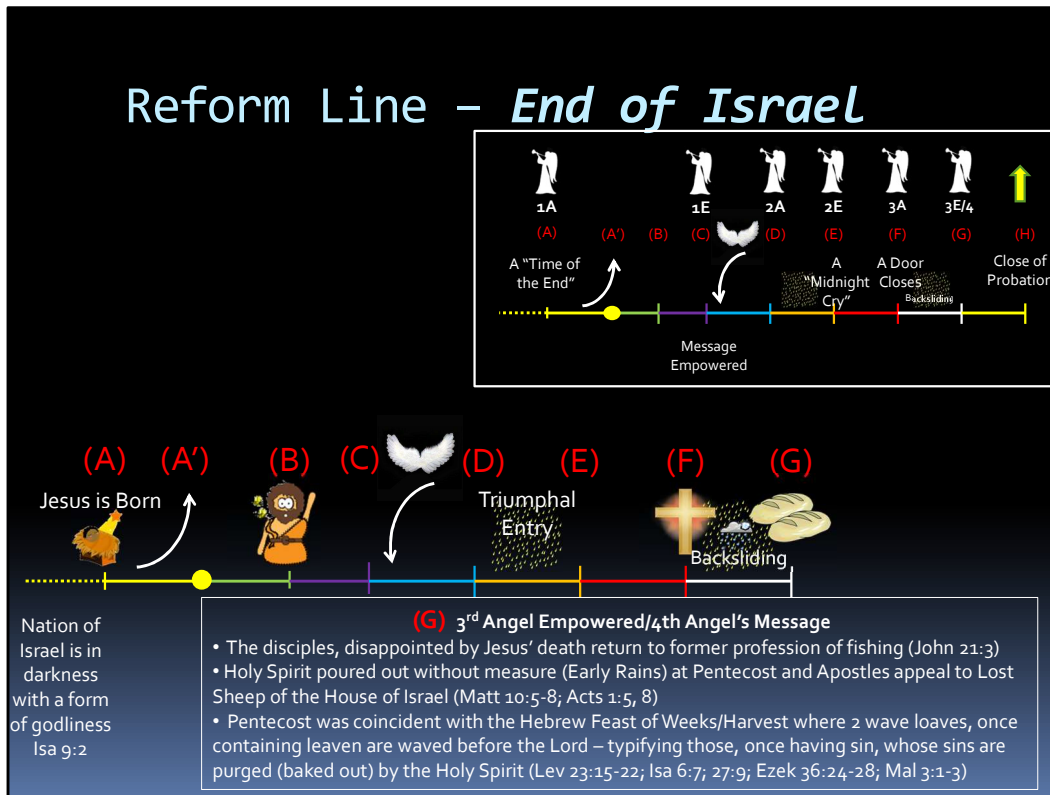


**Early Writings – A Firm Foundation pg 259.1:** The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place. {EW 259.1}

Then said he, Lo, I come to do thy will, O God. **He taketh away the first, that he may establish the second.** (Hebrews 10:9)

**The priests, in putting Christ to death, had made themselves the tools of Satan. Now they were entirely in his power. They were entangled in a snare from which they saw no escape but in continuing their warfare against Christ.** When they heard the report of His resurrection, they feared the wrath of the people. They felt that their own lives were in danger. The only hope for them was to prove Christ an impostor by denying that He had risen. They bribed the soldiers, and secured Pilate's silence. They spread their lying reports far and near. But there were witnesses whom they could not silence. Many had heard of the soldiers' testimony to Christ's resurrection. And certain of the dead who came forth with Christ appeared to many, and declared that He had risen. Reports were brought to the priests of persons who had seen these risen ones, and heard their testimony. The priests and rulers were in continual dread, lest in walking the streets, or within the privacy of their own homes, they should come face to face with Christ. They felt that there was no safety for them. Bolts and bars were but poor protection against the Son of God. By day and by night that awful scene in the judgment hall, when they had cried, "His blood be on us, and on our children," was before them. Matthew 27:25. Nevermore would the memory of that scene fade from their minds. Nevermore would peaceful sleep come to their pillows. {DA 785.1}

# Reform Line – End of Israel



## Disciples & Followers of Christ Experience a Disappointment Resulting in a Lapse of Faith:

- Nicodemus and Joseph wrap Jesus body and bring spices to embalm the dead as if He would never rise again (Psalm 16:10)
- Mary and the women return to the grave to dress Jesus' body on the 3<sup>rd</sup> Day, despite His predictions (John 2:18-20)
- The Disciples return to their former profession as fishermen rather than fishers of men (Matthew 4:18-19; John 21:1-8)
- Thomas refuses to believe Jesus' resurrection until he can handle Jesus for himself (John 20:24-29)

**Backsliding due to a Disappointment:** The disciples would not have experienced so great a disappointment had they watched and prayed as Jesus commanded during their time of tarrying in the Garden of Gethsemane. In grief of their shattered dreams of ascending the earthly throne with Jesus, the disciples lost sight of His foretelling of His death and resurrection in three days (Matthew 12:39, 40; Mark 8:31). Their disappointment led them to return to their former profession of fishing, again forgetting Jesus' promise to make them fishers of men (Matthew 4:18, 19)

**God's Guidance Despite a Disappointment:** That the disciples were left despondent following the death of Jesus was no indicator of Jesus' failure in preparing His disciples, nor for a lack of God's hand in the movement. The disappointment of the disciples was wholly due to their biased misunderstanding of the prophecies regarding the Messiah. In similar fashion the Children of Israel's disappointment in the wilderness, leading to a generation being barred from the Promised Land, was no fault of God nor for a want of His leading. Their disappointment was due to rebellion and a lack of faith in the promises of God.

**Receiving the Holy Spirit (in measure):** The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost. Jesus impressed this fact upon his disciples, that as they should proceed in the work intrusted to them, they would the more fully comprehend the nature of that work, and the manner in which the kingdom of Christ was to be set up on earth. {3SP 243.1}

The Movement of God in commencing His second phase in the Plan of Redemption, though unnoticed and misunderstood by the masses, were proclaimed by the disciples upon whom the Holy Spirit descended as rain, granting them tongues of fire to proclaim the gospel to those gathered in Jerusalem. See Acts 2:1-24

## Wave Loaves:

Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. The Pentecost occupied but one day, which was devoted to religious service. {PP 540.1}

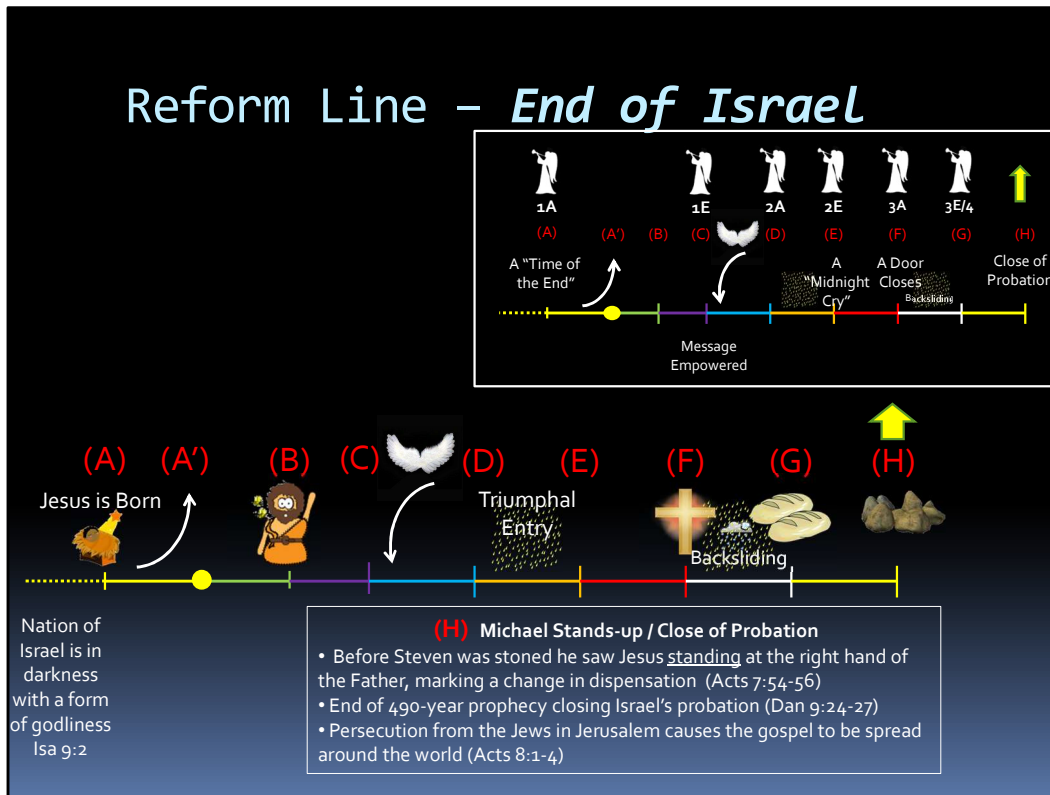
The wave loaves were the only offerings to the Lord containing leaven. Leaven is often spiritually synonymous with sin and therefore these two loaves represent those who once bore sin but have been refined through the fires of the Holy Spirit.

## Jesus anointed High Priest & His apostles are His priests:

Exodus 4:14-16  
Exodus 29:4-9, 21  
Psalm 133:1, 2

Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. {AA 38.3}

## Reform Line – *End of Israel*

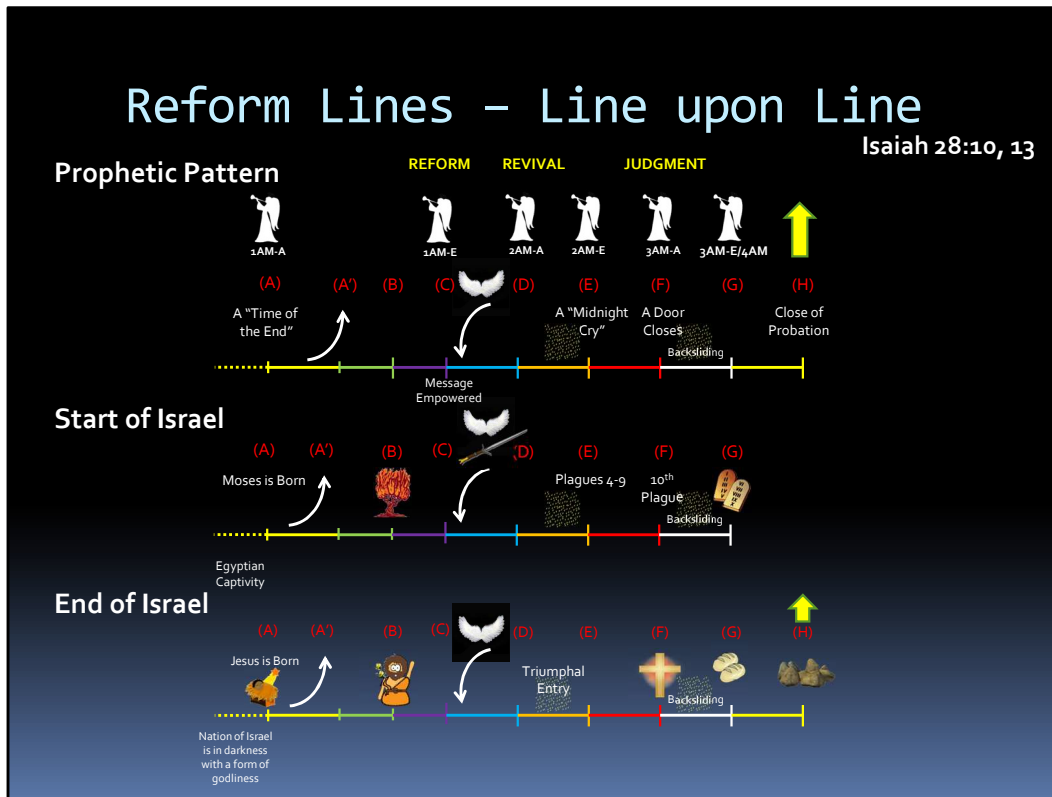


The stoning of Stephen in A.D.34 marked the end of the Jewish Nation and the start of the **Christian Church**. Though Israel's probation had officially closed in fulfillment of the 70-Week or 490-Year prophecy of Daniel 9:24, God in His mercy allowed the children of the last generation of Israel the opportunity to make a decision for Christ, though their parents had condemned their children and themselves (Matthew 27:25). Like the Antediluvians in the time of Noah who refused to enter the ark and made merry for seven-days before the coming of the floods which destroyed the world, the children of the last generation of Israel continued to offer up sacrifices to God in the temple, unaware that their services were offered in vain and that their destruction was imminent. The children of the last generation of Israel met their end in A.D.70 with the destruction of Jerusalem by the Roman Emperor Titus.

As the Christian church grew, the prophecies of Daniel forecasting the birth, life, and death of Christ as well as future events impacting God's church [understood by the wise men from the east and heralded by the Angel's chorus to the shepherds by night] were revealed for John the Baptist's, Jesus' and the Apostle's ministries (Luke 3:7-9; 2 Thessalonians 2:5-7). However, the prophecies forecasting future events would become "sealed-up" (once again) until the *Time of the End* (Daniel 12:4, 9).

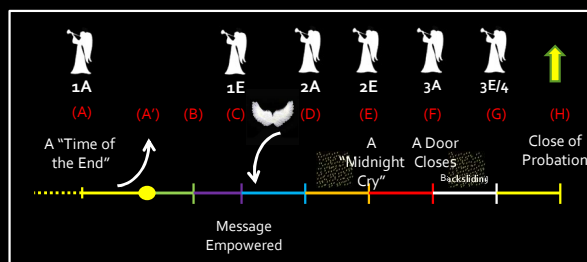
# Reform Lines – Line upon Line

Isaiah 28:10, 13



“The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. Selected Messages, book 2, 101–102.

## Reform Line – Adventist History/End of 2300 Days



(A)

Time of the End  
A.D.1798

.....|  
Dark Ages

(A) A "Time of the End"

- The prophesied 1,260yrs of papal rule comes to an end with the Papal captivity (Rev 13:3; Dan 7:25)
- God's people ("the host") ceases to be trodden down by the papacy; the conclusion of *First (2520) End of the Indignation* (Daniel 8:13, 11:36, 12:7-9; Rev 12:6, 12-14)

### Revelation 3:1-6:

3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that **thou hast a name that thou livest, and art dead.**

3:2 **Be watchful, and strengthen the things which remain, that are ready to die:** for I have not found thy works perfect before God. [see Luke 3:7-9]

3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. [see Luke 12:45, 46]

3:4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

3:6 He that hath an ear, let him hear what the Spirit saith unto the churches.

The Christian Church existed as a fragmented pool of denominations that had arisen from the Protestant Reformation. In bringing His people out of the harlot mother church, the Church of Rome, Babylon the Great, God purposed to lead them into all truth by His Holy Spirit. However, men's attachment to human dogmas, traditions and its darkness yielding the *mystery of iniquity*, prevented the fulfillment of this high goal. The Advent Movement was to be the reformatory movement to establish (purify) a single body of believers whose faith would be based upon the teachings of Christ and His Two Witnesses, the Old and New Testaments. God would unseal the prophecies of Daniel, kept concealed since A.D.34, and revive a spirit of primitive godliness among the faithful of the Movement. They would bear the Apostolic fervor of the Church of the White Horse era (Revelation 6:1, 2) to go forward in finishing the works of God in the Last Days.

Time of the End and the Fulfillment of a Prophecy:

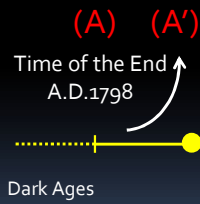
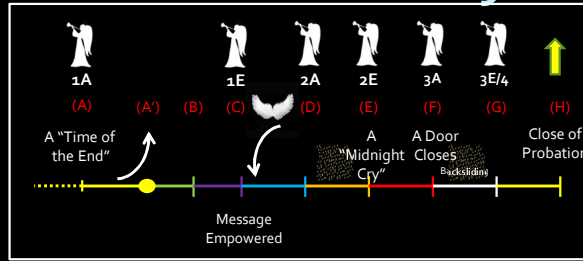
1. Daniel 11:40 – The King of the South (France) pushes against the King of the North (the papacy) in 1798
2. Daniel 8:13, 11:36, 12:7 – God's indignation against His people, resulting in His scattering of the Northern Kingdom for 2520yrs comes to an end (First End of the Indignation – Daniel 8:19)

**"He [William Miller] could see hypocrisy, darkness, and death everywhere.** His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. **As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.**" Early Writings, 229–230.

As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. **He [Miller] looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere.** His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. {Early Writings 229.2}

It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony which was **sealed until the time of the end, when the first angel's message should be proclaimed to our world.** { Testimony to Ministers 115.2}

# Reform Line – Adventist History



**(A') An Increase of Knowledge**

- Second Great Awakening begins with fulfillment of prophecies on May 19, 1780 (dark day and moon as blood) given by Jesus and Joel (Joel 2:30, 31; Matt 24:29)
- 1816 William Miller begins a meticulous two-year study of the Bible and God reveals 14 principles for Bible study, including the *day-for-a-year* principle in prophecy
- Miller concludes from his finding that the end of the world is imminent, A.D. 1843. The Commencement of God's Judgment.

'But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.' (Daniel 12:13) "It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. **These matters are of infinite importance in these last days;** but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly; and none of the wicked shall understand.' (Testimonies to Ministers, 114-115)

Findings of William Miller:

- 14 Principles of Bible exposition
- Day-for-a-year principle of Bible Prophecy [Rule 8] (Numbers 14:33, 34; Ezekiel 4:4, 5)
- Starting Points of the prophetic chain of truth
  - 677BC – Commencement of the time of scattering for the Southern Kingdom (Judah), spanning 2520 years
  - AD508 – Commencement of the 1290yr and 1335yr prophecies of Daniel 12:11, 12
  - 457BC – Commencement of the 2300yr prophecy of Daniel 8:14

**Early Writings 229:** God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe. {EW 229.1} ... **God called him** to leave his farm, as **He called Elisha** to leave his oxen and the field of his labor to follow **Elijah**. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As **John the Baptist** heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God. {EW 229.2}

**Great Controversy 1888, 320.1:** Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he [William Miller] compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood, he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words, "The entrance of Thy words giveth light; it giveth understanding unto the simple." [Psalm 119:130.] He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of his people. {GC88 329.2}

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near. { GC 356.2}

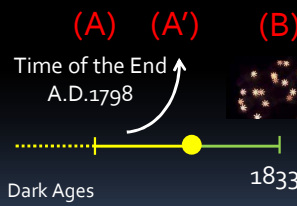
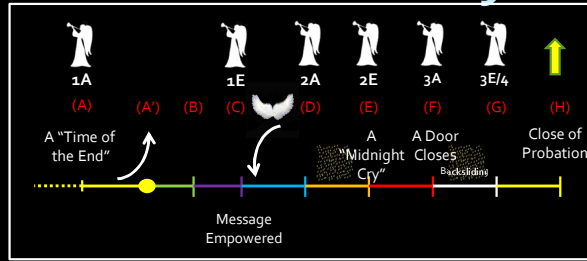
**Great Controversy 320.2:** With intense interest he studied the book of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures; and when thus explained were to be literally understood. "Thus I was satisfied," he says, "that the Bible was a system of revealed truth so clearly and simply given that the wayfaring man, though a fool, need not err therein." Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of Heaven were guiding his mind and opening the Scriptures to his understanding. { GC88 320.2 }

Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive.--GC 625 (1911). {LDE 66.4}

Our people need to understand the oracles of God; they need to have a systematic knowledge of the principles of revealed truth, which will fit them for what is coming upon the earth and prevent them from being carried about by every wind of doctrine.--ST 273 (1885). {LDE 66.5}



# Reform Line – Adventist History



## (B) Message Formalized

- Miller publishes his findings, in the USA (the wilderness for the church during the Dark Ages) in A.D. 1831
- In 1831 Miller begins preaching message of Christ's Second Coming during Hebrew calendar year 1843 [3/22/1843-3/21/1844]
- Early 1833 Miller ordained a minister in the Baptist Church
- Prophesied falling of the stars in the heavens as a sign of Jesus' Second Coming occurs on Nov 13, 1833 (Matt 24:29)
- Antitypical Feast of Trumpets arrives, 10 prophetic days (10 years) before the Antitypical Day of Atonement

**Antitypical Feast of Trumpets:** In the typical annual Jewish festival of Trumpets, a trumpet is blown 10 days prior to the Day of Atonement to announce the coming ceremony. The Feast of Trumpets is to call all to make the necessary preparations with fasting, humbling of spirit, prayer and confessions of sins to come before the Lord so that they may be blotted out ten days later. To the letter, God's prophetic time clock sounded with the Antitypical Feast of Trumpets, announcing the coming of the antitypical Day of Atonement, 10 prophetic days or 10 literal years later. The event was witnessed by signs and wonders in fulfillment of the prophecies of Jesus and Joel.

**The First Angel's Message in Summary:** The Message of the First Angel should have born universal appeal to all Christendom as it proclaimed:

- The gospel of Jesus Christ, the Good News of man's Salvation and Redemption through the unmerited favor of God
- The fear of [reverence and caution from offense towards] God alone, not self-exalting men who for 1,260 years usurped the honor due God
- The arrival of the judgment hour of God, where He would cleanse His sanctuary, the earth at Jesus' Second Coming. [The universally accepted understanding within Christendom of the sanctuary to be symbolic of the earth was not unique to the Advent Movement. The Movement's staunchest critics also understood the sanctuary to mean the earth and therefore the reasoning of Christ coming to cleanse the sanctuary or the earth in fulfillment of the prophecies (Daniel 8:14, 2 Peter 3:3-7) was irrefutable]
- The worship of the God of Creation. [The Advent Pioneers were not at this time directed to a study of the heavenly sanctuary and its second apartment, the Holiest of Holy, where the commandments and the Sabbath of the Fourth Commandment were to be found. Following the Great Disappointment of 1844, God would direct the faithful few from the Movement who remained to "measure the temple [sanctuary]" (Revelation 11:1-1, 2), or rather to study the sanctuary, where He would reveal hidden truths obscured for centuries by men's traditions]

**Great Controversy 1888, 331.1:** As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow, and open to the people the mysteries of the kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words. {GC88 331.1}

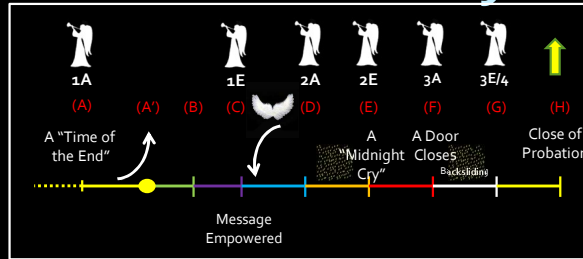
It was only at the solicitation of his brethren, in whose words he heard the call of God, that Miller consented to present his views in public. He was now fifty years of age, unaccustomed to public speaking, and burdened with a sense of unfitness for the work before him. But from the first his labors were blessed in a remarkable manner to the salvation of souls. His first lecture was followed by a religious awakening, in which thirty entire families, with the exception of two persons, were converted. He was immediately urged to speak in other places, and in nearly every place his labor resulted in a revival of the work of God. Sinners were converted, Christians were roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion.

**Falling of the Stars:** The falling of the stars was a manifestation of the power of God that coincided with the commencement of the Advent Movement's proclamation of Christ's Second Coming. The effect of the falling stars in 1833 affirmed the testimony, and drew attention to the message being given by God's appointed "messenger," William Miller (Malachi 3:1).

**Great Controversy 332.4:** And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: "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." [Revelation 6:13.] This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "the whole firmament, over all the United States, being then, for hours, in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or such dread and alarm by another." "Its sublimity and awful beauty still linger in many minds. . . . Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion. . . . The display, as described in Professor Silliman's journal, was seen all over North America. . . . From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens." {GC88 332.4}

**Many who witnessed the falling of the stars, looked upon it as a herald of the coming Judgment,—“an awful type, a sure forerunner, a merciful sign, of that great and dreadful day.” Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.** {GC88 334.3}

# Reform Line – Adventist History



**(C) Message Empowered**

- Correct interpretation and fulfillment of the 391yr 15-day prophecy of Rev 9:15 proved both the Bible and Miller's method of study were accurate
- The message of the second woe under the 6<sup>th</sup> Trumpet is fulfilled (Rev 9:13-15)
- The Mighty Angel of Rev 10 descends in a cloud, empowering the Advent Movement; the Message and its proclamation are sweet as honey to the Adventists who eat the Little Book (Rev 10:9, 10; Dan 12:4, 9)

“When the sixth trumpet should cease its sounding, the time message was to increase in power to its ‘loud voice.’ From that date—1840—the message stirred the public mind, and rapidly spread to every known seaport, and the sound went throughout the world.” *Last Day Tokens*, 194, J. Loughborough,

As students of Bible prophecy ran to and fro through the Word of God [utilizing Miller's 14 rules], He brought an increase of knowledge that would edify the early Adventist Movement.

The angel who unites with the third angel is to lighten the whole earth with his glory. The first angel's message [when empowered by the descent of the Mighty Angel of Revelation 10] was carried to every mission station in the world, and in some countries there was the greatest religious interest witnessed since the Reformation. But these are to be exceeded by the last warning of the third angel. {HF 371.4 }

## Revelation 10 – The Mighty Angel Descends

- The Mighty Angel places a foot on the earth and sea signifying a global message
- The Angel speaks and it is as a lion roaring (Rev 10:3) – a lion's roar reflects in all directions and therefore again, the message was global
- The Little Book of Daniel, as with the Bible in its entirety, is opened only by the Lamb, Jesus Christ (Revelation 5:1-9)
- The Little Book was to be opened at the Time of the End, after A.D.1798
- The descent of the angel in a cloud is foreshadowed by the cloud over the tabernacle, signifying the tabernacle was to be set-up and the people were to cease from their travels (Numbers 9:15-23). The tabernacle of God is being set-up in this history

**Revelation 9:15:** And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

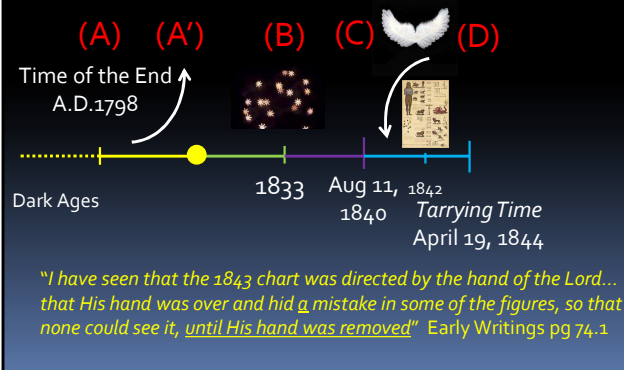
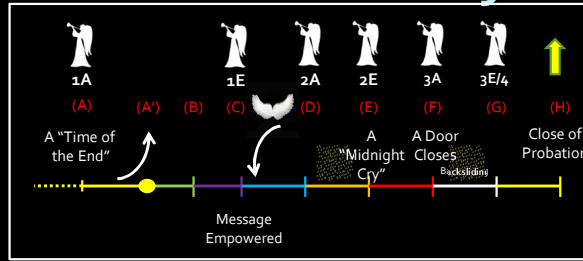
Russia and Turkey in 1830's were two major Super Powers on the decline. In 1838, Turkey suppressed a rebellion by Egypt, who then offered to pay the Turkish sultan tribute of \$750,000,000. This was obviously a stalling tactic because Egypt successfully attacked the Turks the next year (1839), captured its naval fleet, and decimating its army. With only three ships left and a greatly weakened army, battles in 1840 would obviously witness the complete destruction of the Ottoman Empire and new dominance by Egyptian extremists, that is, unless God moved upon Christian nations to help the Ottomans. God is great! He controls destinies; and to maintain a balance of power and stability in that region, He intervened to avoid massive battles and the shedding of blood. England, Russia, Austria and Prussia, four Christian nations with their massive fleets, came to Turkey's assistance and established ultimatums against Egypt. They reduced the boundaries of Egyptian rule and forced the pasha of Egypt, Mehemet Ali, to return the fleet to the Turkish Sultan. Note this point: The weakened Ottoman Empire legally admitted that their existence depended upon the support of Christian nations when this ultimatum took effect, as it was hand delivered to the Egyptians by the Turkish envoy on August 11, 1840, in fulfillment of Bible prophecy. The humbled Sultan of the Ottoman Empire saved his reign and probably his life by accepting this protection from those Christian powers. The Turkish Sultan then watched the dismemberment of his weakened Empire as his protectors appropriated parts of his dominion to their own use, piece by piece.

(For more details, see Tract/Lesson #49 – Islam in Bible Prophecy, #38 – The Mighty Angel)

With the restraint placed upon Islam in fulfillment of the prophecy of Revelation 9:15, the Angel of the LORD, Jesus, descends. The prophetic pattern of Islam being restrained and God's glory being revealed is established on the testimony of 2 or 3 witnesses:

- Hagar is “restrained” [reproved] by Sarai and the Angel of the LORD appears to her (Genesis 16:6, 7)
- Islam is “restrained” and the Mighty Angel, Jesus, descends (Revelation 9:15; 10:1, 2)
- Radical Islam is “restrained” through the “war on terror” [9/11/2001] and the Glorious Angel, Jesus, descends (Revelation 18:1-3)

# Reform Line – Adventist History



**(D) Second Angel's Arrival**

- Publication and teachings of the 1843 Chart, Adventism's Foundation, brings resistance, prompting Protestant Churches to close doors to the Advent Movement. The faithful within the Movement are told to come out of Babylon, Protestantism [1<sup>st</sup> horn of the Lamb-like beast], because it "has fallen [morally]" – First Temple Cleansing (John 2:13-18)
- Tarrying Time arrives with the First Advent Disappointment in the spring 1844 (Habakkuk 2:3, Daniel 12:12)

See Early Writings 260.1

"In May, 1842, a General Conference was convened in Boston, Massachusetts. At the opening of this meeting, Brethren Charles Fitch and Apollon Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. Here was more light in our pathway. These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time." Habakkuk 2:2. After some discussion on the subject, it was voted unanimously to have three hundred similar to this one lithographed, which was soon accomplished. They were called 'the '43 charts.' This was a very important Conference." *The Autobiography of Joseph Bates*, 263.

Adventism's Foundation:

"In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, the different denominations closed the doors of their churches against Mr. Miller." *Testimonies*, volume 1, 21.

**Desire of Ages 459.5** - Those to whom the message of truth is spoken seldom ask, "Is it true?" but, "By whom is it advocated?" Multitudes estimate it by the numbers who accept it; and the question is still asked, "Have any of the learned men or religious leaders believed?" Men are no more favorable to real godliness now than in the days of Christ. They are just as intently seeking earthly good, to the neglect of eternal riches; and it is not an argument against the truth, that large numbers are not ready to accept it, or that it is not received by the world's great men, or even by the religious leaders.

Protestantism, the covenant people God had established under the church of Sardis (Revelation 3:1-6) were beginning to be passed by as they in unbelief rejected the First Angel's Message given by the Advent Movement. As the Protestant churches closed their doors to the Movement and message, God began to separate His people to whom the message of Christ's second advent was sweet, the joy and rejoicing of their hearts (Jeremiah 15:16, 17). God would begin to enter into covenant with the faithful within the Advent Movement, the church of Philadelphia (Revelation 3:7-13), which would become the Adventist Church. This history parallels the final week of the 70-Week Prophecy at the close of Ancient Israel's history where Jesus would pass by the Nation of Israel and enter into covenant with the Christian Church.

**Great Controversy 370.1, 2:** The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. The words of prophecy were fulfilled: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. But God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent they were not prepared to welcome Jesus. They not only refused to listen to the plain arguments from the Bible, but ridiculed those who were looking for the Lord. Satan and his angels exulted, and flung the taunt in the face of Christ and holy angels that His professed people had so little love for Him that they did not desire His appearing. (GC 370.1)

...Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter, contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth His coming," shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. "Watch therefore," He says. "Blessed is that servant, whom his Lord when He cometh shall find so doing." Matthew 24:42, 46. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3.

The Bible declares that before the coming of the Lord Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and that they "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future. (GC 389.3)

**Tarrying Time:**

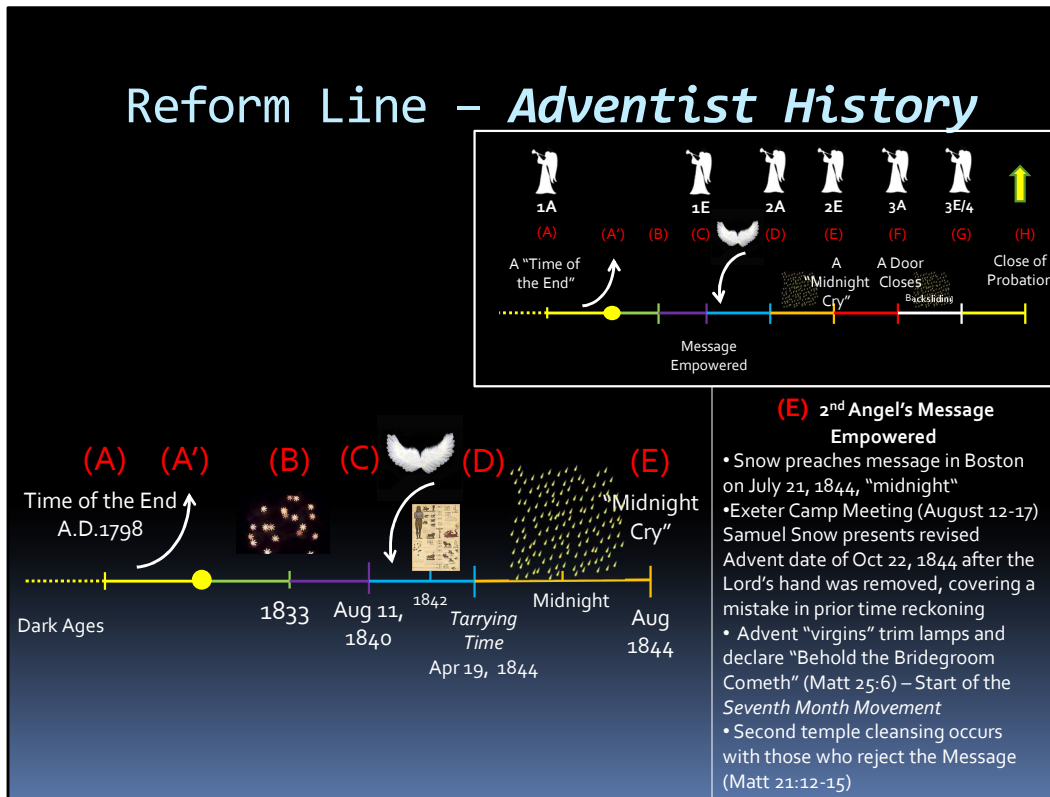
Fulfillment of the prophecy given in Daniel 12:12, "Blessed is he that waiteth, and cometh to the thousand three hundred and fifty and thirty days". Those who "cometh" [toucheth] the year April 19, 1844 and maintained the faith were to see God's power manifested through the continued fulfillment of prophecies seen in the Tarrying Time, Midnight Cry [Matthew 25:5-10; Habakkuk 2:3] and Great Disappointment [Revelation 10:10, 11]. The servant of the LORD states that the Midnight Cry was the bright light that lightened the path to the Holy City of God.

"The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches." (4SP 232.1)

Adventists, seeing that the churches rejected the testimony of God's Word, could no longer regard them as constituting the church of Christ, "the pillar and ground of the truth;" and as the message, "Babylon is fallen," began to be proclaimed, they felt themselves justified in separating from their former connection. (SR 366.1) Since the rejection of the first message, a sad change has taken place in the churches. As truth is spurned, error is received and cherished. Love for God and faith in His Word have grown cold. The churches have grieved the Spirit of the Lord, and it has been in a great measure withdrawn. (SR 366.2)

The disappointment occurring in the Spring of 1844 brought forth a Tarrying Time, a work of the LORD to try the faith of His people. To those who had eaten the books of Daniel and Revelation and sincerely awaited Christ's coming, the words of Jeremiah 15:18 were fulfilled: "Why is my pain perpetual, and my wound incurable, [which] refuseth to be healed? wilt thou be altogether unto me as a liar, [and as] waters [that] fail?" Yet God assured His people "For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry... Therefore thus saith the LORD, if thou return, then will I bring thee again, [and] thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee, but return not thou unto them." Habakkuk 2:3, Jeremiah 15:19. In other words, the LORD assured His people that if they not loose faith but hold fast, He would make them His mouth piece again (at the Midnight Cry) to declare His hope-filled message. God's sincere saints were not to draw-back and take up position with the scoffers.

# Reform Line – Adventist History



## Midnight:

Samuel Snow, exactly half-way between the Adventist's first disappointment and the proclamation of the Midnight Cry at the Exeter Camp Meeting, delivers the message of the Midnight Cry in Boston on July 21, 1844.

"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. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: "Behold, the Bridegroom cometh!" [GC 398.3]

## Midnight Cry:

### An Increase of Knowledge:

George Storrs published a pamphlet entitled 6-Sermons from George Storrs regarding future punishment (the Unconscious Condition of Death) - man is by nature mortal; death is an unconscious state and that the fate of the wicked will be total extinction, immortality was a gift of God to be received only by faith in Jesus Christ. Not all Adventist believed in this truth, yet this did not thwart the Movement's call to prepare for Jesus' Second Coming. It did however stir the ire of the churches that rejected it and the teaching that Jesus was to come on October 22, 1844

The Lord removed His hand from the error found on the 1843 chart, giving men an increase of knowledge that would bring forth the Midnight Cry, the light that would lighten the path to the City of God.

"SNOW, SAMUEL S. (1806-1870). A Congregationalist, then a skeptic, later a Millerite minister; initiator of the "seventh-month movement." Beginning with an article written Feb. 16, 1843, he emphasized the tenth day of the Jewish seventh month, Tishri, the Jewish Day of Atonement, as the true ending date of the prophetic 2300 years. Later he set forth the specific day as Oct. 22, 1844, our calendar equivalent of the tenth day of the seventh month in that year according to the old Karaitic Jewish calendar. At first there was but little interest or response, but when Snow preached on July 21 in the large Boston Tabernacle on the text, "Behold, the bridegroom cometh [on the tenth day of the seventh month]; go ye out to meet him," some began to be roused. —From the *Seventh-day Adventist Encyclopedia*, Volume 10, p. 1357.

"Brother S. S. Snow fully embraced the opinion that, according to the types, the advent of the Lord, when it does occur, must occur on the tenth day of the seventh month; but he was not positive as to the year. He afterward saw that the prophetic periods do not actually expire until the present year, 1844; he then planted himself on the ground that about the 22nd of October—the tenth day of the seventh month of this present year—we should witness the advent of the Lord of glory. This he preached in New York, Philadelphia, and other places during the past spring and summer; and while many embraced his views, yet no particular manifestation of its effects was seen until about July." The Great Second Advent Movement by J.N. Loughborough pg. 158

### S.S. Snow's Logic Behind the Midnight Cry:

1 prophetic day (evening and morning) = 1 literal year (12 months)

An Evening (Night) = 6-months

Midnight = 3-months

[The First Disappointment (April 1844), bringing about the *Tarrying Time*, occurred 3 months prior to meetings held in Boston (July 21, 1844) and to the Exeter Camp Meeting (August 1844). The *Tarrying Time* would precede by 3 months the Midnight, when the Midnight Cry was to be sounded.]

August 1844, the *Midnight Cry* was hailed as Adventists blanketed the nation with the message of Christ's arrival on October 22, 1844. "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." [SR 370.1]

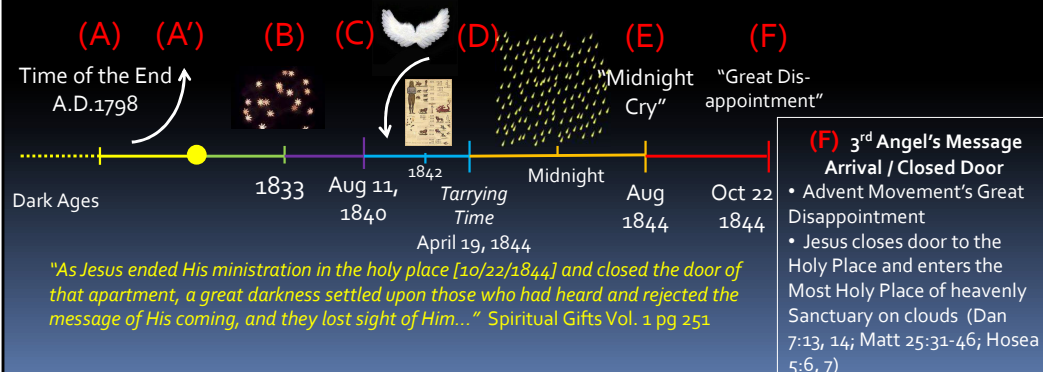
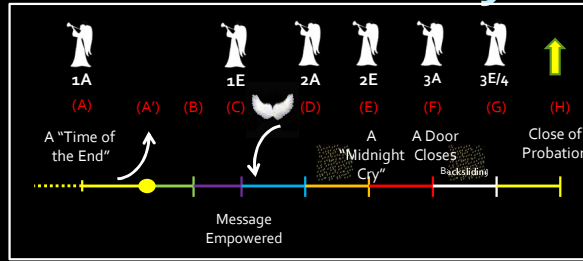
"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400, 401.

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!" [SR 370.3]

"The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel." *Early Writings*, 237.

**Means Too Late:** There were men who held on to their means, struggling all the while under the conviction that they should use it to advance the work, until it was too late to invest it. Such came to those engaged in printing the message, urging them with tears to accept their money, but the reply was, "You are too late! We have paid for all the printing matter we can possibly circulate before the end. We have hired several power presses to run night and day; we do not want any more money." An eye witness testified to me that he saw men lay thousands of dollars on the desk before the publisher of the Voice of Truth, and in anguish of spirit beg of him to take it and use it. The reply was, "You are too late! We don't want your money now! We can't use it!" Then they asked, "Cannot it be given to the poor?" The answer was the same, "We have made provision for the immediate wants of all such that we can reach." In distress of mind the men took away their money, declaring that the frown of God was upon them for their lack of faith, and for the covetousness which had led them to withhold means from the cause of God when it was needed and would have been gladly used. [The Great Second Advent Movement, pg 168]

# Reform Line – Adventist History



## Events occurring on October 22, 1844:

- The Great Disappointment for those Millerites who sincerely ate the Little Book of Daniel (Revelation 10:8-10)
- Commencement of the Antitypical Day of Atonement [Investigative Judgment in heaven – Matthew 22:9-14]
- Jesus and the Father move from the Holy Place into the Holiest of Holy in Heaven (Daniel 7:9, 10, 13, 14)
- The cloud which descended on August 11, 1840, signaling God's people were to pitch their tents and stay put, has moved with Jesus into the Most Holy place, thus God's people were to move as well (Numbers 9:15-23)
- The *Last End of the Indignation* is fulfilled where the sanctuary is no longer trodden down (Daniel 8:13, 19)
- The cleansing of the heavenly sanctuary commences (Daniel 8:13, 14)
- Prophetic time ended – prophecies no longer based on time (Revelation 10:6)
- The Third Angel of Revelation 14 joins the first two in sounding (Revelation 14:9-11)
- The faithful in Christ enter in with Christ into the Most Holy Place by faith while those who have rejected the first two angel's messages and now the third, offer their prayers into the Holy Place where Satan receives and deceives them. The "wicked" in Adventism are overthrown by "Cyrus" to whom the gates have been opened and none can shut (Isaiah 45:1-3; Revelation 3:8; EW 56.1)
- Moral fall for Protestantism, symbolized by the prophets of Baal being exposed, and the revealing of God's true prophets, Adventism

**A Bitter Cup:** God has shown me that He gave His people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. But those who receive it thus must have another draught, for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy, impure in heart. I saw that this bitter cup can be sweetened by patience, endurance, and prayer, and that it will have its designed effect upon the hearts of those who thus receive it, and God will be honored and glorified. It is no small thing to be a Christian and to be owned and approved of God.

**Early Writings 42.1-3:** Then I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. [EW 42.1]

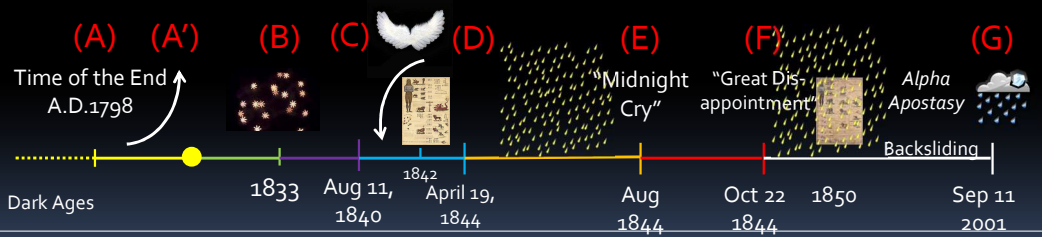
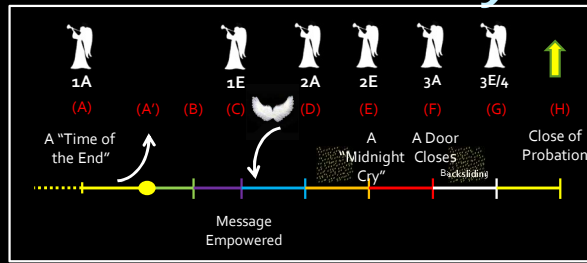
I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Revelation 3:7,8); [SEE PAGE 86. SEE ALSO APPENDIX.] and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question. [EW 42.2]

I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished and He had passed within the second veil; therefore Christians who fell asleep before the door was opened into the most holy, when the midnight cry was finished, at the seventh month, 1844, and who had not kept the true Sabbath, now rest in hope; for they had not the light and the test on the Sabbath which we now have since that door was opened.

**Spiritual Gifts Volume 1 pg 171** - Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices [after the tearing of the veil – Matthew 27:51], they offer up their useless prayers to the apartment which Jesus has left, and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.

The Movement of God in commencing His third phase in the Plan of Redemption, though initially misunderstood by the Adventists, would be proclaimed by those with whom God would enter covenant, restoring the prophetic gift and revealing all the oracles of God.

# Reform Line – Adventist History



- (G) 3<sup>rd</sup> Angel Empowered/4<sup>th</sup> Angel's Message**
- God unseals (rains down) great light on lost truths regarding the sanctuary, the Sabbath, state of the dead and health reform to those who press-on beyond the disappointment; God restores the prophetic gift through EGW and reaffirms His covenant with a people (Rev 11:19)
  - Publication of the 1850 chart is followed by spiritual apostasy (i.e. publication of 1863 Chart omitting [the foundations - Prov 22:28, 23:10; Jer 18:15] the "daily" and 2520 prophecy; Alpha Apostasy – Pantheism; A return to Babylon by adopting Higher Criticism in theology -1919)
  - Church of Laodicean era; 4<sup>th</sup> Angel descends on 9/11/2001 (Rev 18:1-3) bringing the  *Latter Rain* in measure

## Unity in Faith And Doctrine

My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. (CET 192.3)

We would come together, burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. (CET 192.4)

We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit. (CET 193.1)

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one. (CET 193.2)

Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another. (CET 193.3)

## Events following the Great Disappointment of 1844:

It will be appropriate to further review and sum up what took place in the emerging remnant church in the six years between 1844 and 1850. A hundred or more years later, some have been rather amazed and baffled because the pioneers of the Seventh-day Adventist Church were not engaged in public evangelism, preaching "the message" immediately after the 1844 disappointment. "What message?" might be asked. And what's more, "Who would listen?" (18IO 191.6)

First of all, there must be the lapse of some time when the prejudice of the world against the 1844 experience would diminish. But most important, they had to determine what was the truth, what was the message. (18IO vol1 pg 192)

- **God reconfirms His Covenant with a people:** It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. The commandment reads as when spoken by the voice of God in solemn and awful grandeur upon the mount, while the lightning flashed and the thunders rolled; it is the same as when written with His own finger on the tables of stone: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." They are amazed as they behold the copy taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God and mourn over their past transgressions. (Early Writings 255.1)
- After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. (Early Writings 254.4)
- **Manuscript Release 13 (No. 1068) 359.1:** I saw that God was in the publication of the chart by Brother Nichols [1850 Chart]. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. (13MR 359.1)
- **Satan Attacks those who come out of the Great Disappointment:** After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He affected the minds of persons who had had an experience in the messages, and who had an appearance of humility. Some pointed to the future for the fulfillment of the first and second messages, while others pointed far back into the past, declaring that they had been there fulfilled. These were gaining an influence over the minds of the inexperienced and unsettling their faith. Some were searching the Bible to build up a faith of their own, independent of the body. Satan exulted in all this; for he knew that those who broke loose from the anchor he could affect by different errors and drive about with dividers winds of doctrine. Many who had led in the first and second messages now denied them, and there was division and confusion throughout the body. (Early Writings 256.3)
- Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump. (EW 298.2)
- **Biographical Sketches volume 1, 193.3:** He and his wife were buffeted by brethren who misunderstood him, hounded by poverty, beset by separation from children so they could travel and minister to the scattered flock. But they enjoyed a rich experience in God, and with wholehearted dedication they gained the preparation needed for the work that was before them. All this was in "the scattering time," 1844 to 1850. Now they were prepared to enter the openings of "the gathering time." The message was clear. Doctrinal beliefs were for the most part well established. Wrote Ellen White on December 13, 1850, "We know that we have the truth."—Letter 30, 1850. (18IO 193.3)

[The era 1844 to 1850 marks an internal work within the Advent Movement before its message would be taken to the world at large to prophecy again with the publication of the 1850 chart. The era parallels the 40 years in the wilderness for the Children of Israel when God was passing by some He had entered into covenant with while accepting others who walked in His light by faith. As Joshua, Caleb and the children of that generation entered into the Promised Land, having accepted God's covenant by faith, those who stumbled in faith fell in the wilderness (See Numbers 14:22-39)]

**Alpha Apostasy/Rebellion** (Taken from the book *The Omega Rebellion* by Rick Howard; quotes are of EGW): Spurious doctrines and beliefs would enter the church in order to unsettle the foundations and pillars of the faith established from 1842-1844. The Prophet of the Lord highlights the effects of these movements:

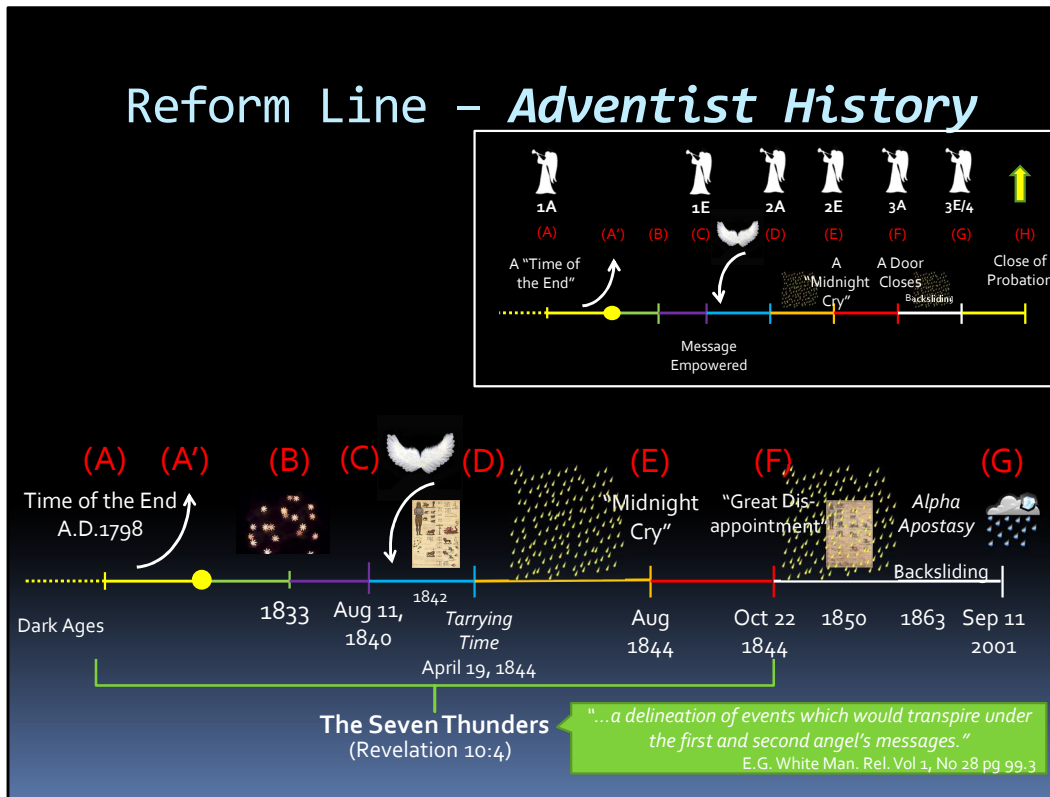
- It would "lead astray the minds of those who are not thoroughly established in the foundational principles of present truth."
- It would "undermine the fundamentals of our faith."
- It is the "teaching and doctrine of devils."
- The Scripture when used to substantiate the doctrine set forth "is Scripture misapplied."
- "The spiritistic theories regarding the personality of God, followed by their logical conclusion, sweep away the whole Christian economy."
- "They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead, a false science."
- "The principles of truth that God in His wisdom has given to the remnant church would be discarded."
- "Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error."
- "Books of a new order would be written."
- "Nothing would be allowed to stand in the way of the new movement"
- "It would delude those not willing to heed the warning."
- "The people deceived who would have brought on the alpha were "hypnotized" by Satan."
- "The Omega will follow, and will be received by those who are not willing to heed the warning God has given."

**Investigative Judgment for the Living Soon to Begin**—I address you who shall have this epistle brought before you, who are leaders, who may be termed princes among the people: "Be ye clean, that bear the vessels of the Lord" (Isaiah 52:11). Humble your souls before God. Jesus is in the sanctuary. We are in the great day of atonement, and if the investigative judgment has not already commenced for the living, it will soon begin and to how many are the words of the true witness applicable: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee" (Revelation 3:1-3). (10MR 266.3)

The cases of all will be brought up in the judgment, and if their sins are not confessed their names will then be blotted from the book of life, and their lot will be with the adulterers and the fornicators, and deceivers, and those who love and make a lie. "Thou hast a few names even in Sardis which thou hast not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels" (verses 4, 5).—Letter 51, 1886, p. 11. (To G. I. Butler, September 6, 1886.)

Sister white in 1886 above likens the Seventh-day Adventist Church at the time to the church of Sardis, the church of the Reformation that precedes the church of Philadelphia, the Advent Movement. In short, she shows that the church has regressed and needs to have the Philadelphia experience once again before the close of the investigative judgment of the living and the descent of the 4<sup>th</sup> Angel which brings the Latter Rain. Two years after writing this letter, God would begin to pour out the Latter Rain as His doctrine of Righteousness by Faith distilled as the dew upon the people (Deuteronomy 32:2). In the same year, 1888 a National Sunday Law was to be passed. The rejection of the ever increasing light by the people showed that they were not ready to be repairers of the breach, rebuilders of the Old Paths (of Adventism) and therefore ready for the Sunday Law conflict. God in mercy therefore, stayed the hands of those pushing to pass the legislation.

# Reform Line – Adventist History



**Bible Commentary 7, 971.6:** 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}

**Great Controversy 1888, 610.3:** The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the last warning of the third angel.

**Selected Messages Book 2, 102.1:** There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God. . . . {SM 102.1}

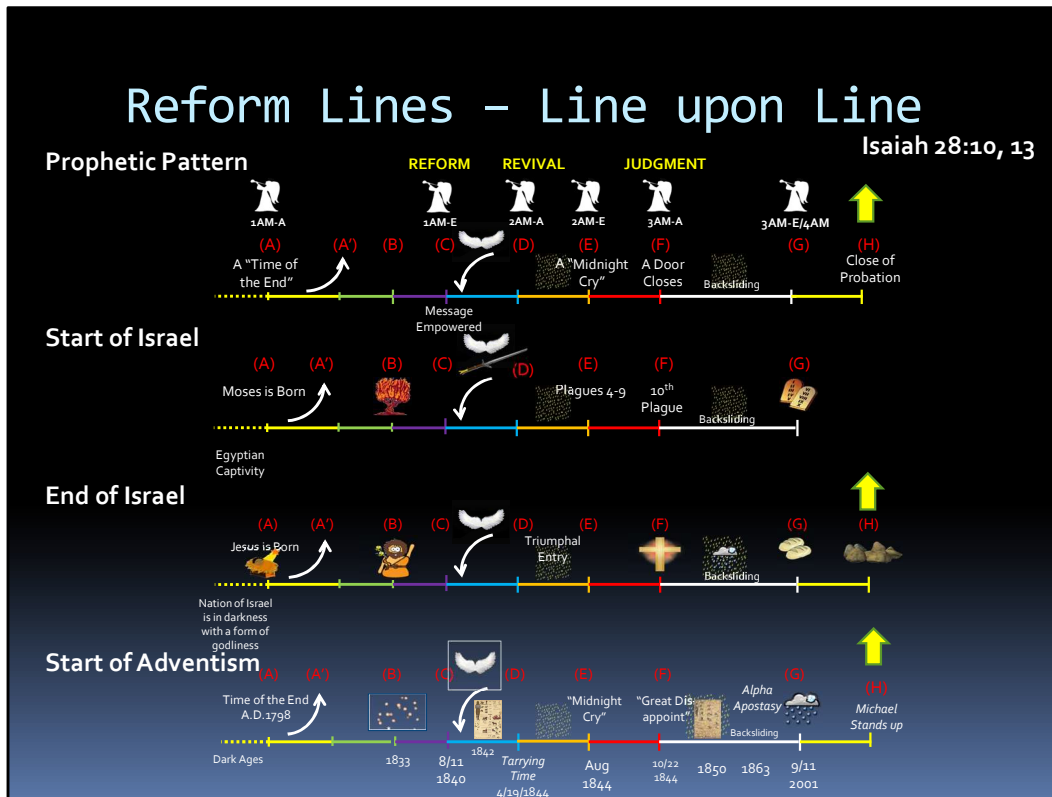
As those builders, repairing the breaches in the temple of God during the time of Josiah discovered the lost book of the Law (2 Kings 22:5, 8, 11, 13), so too, the repairers of the breaches and restorers of the Old Paths would discover lost truths in early Adventism in the last days (Isaiah 58:12). The message above reveals that there are blessings to be gained by the future 144,000, Adventism's remnant, in "passing over the ground" once trodden by the Adventist pioneers.

**Counsels to Writers and Editors, 26.2** - The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be.—Manuscript 32, 1896. {CW 26.2}

## A.D.1863

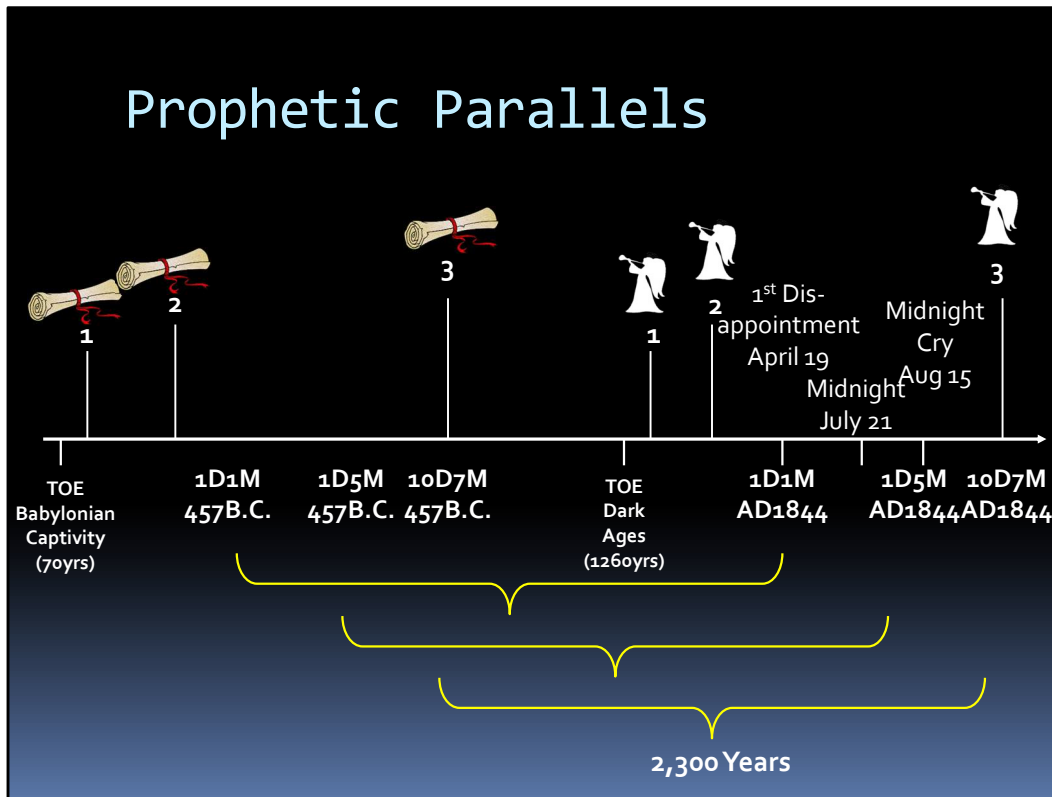
The year 1863 marked the establishment of the Seventh-day Adventist church, in large part due to the need to have its members be registered as part of an established church to seek non-combatant status during the U.S. Civil War. The date also marks 19 years following the historic date October 22, 1844 where Christ began His ministerial work as Judge in the Most Holy Place of the heavenly sanctuary. This 19 year period parallels the end or fall of a church some 2520 years prior, where the Northern Kingdom of Israel would be taken captive by the Assyrians (723B.C.), 19 years after the giving of a prophecy by the prophet Isaiah (742B.C.) forecasting its fall. With the establishment of the Adventist Church in 1863, the prophetic book of Daniel was once again sealed-up according to Daniel's prophecy written in Chapter 9:24. Lastly, James White published the 1863 chart which omitted the 2520 prophecy, William Miller's first encountered time prophecy, as well as the "daily", paganism's treading down the people of God. Thus began a scattering of the jewels of truth given to Adventism as prophesied in William Miller's dream, that had been nicely gathered and arranged on charts for all to read and understand (Habakkuk 2:1-5).

# Reform Lines – Line upon Line



“The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. Selected Messages, book 2, 101–102.





**Ezra 7:6-10  
(1844)**

1<sup>st</sup> Day 1<sup>st</sup> Month (1D1M)

1<sup>st</sup> Day 5<sup>th</sup> Month (1D5M)

10<sup>th</sup> Day 7<sup>th</sup> Month

**Time of 3<sup>rd</sup> Decree(457B.C.)**

Ezra receives 3<sup>rd</sup> Decree, leaves Babylon

Ezra arrives in Jerusalem w/ Decree

3<sup>rd</sup> Decree goes into effect

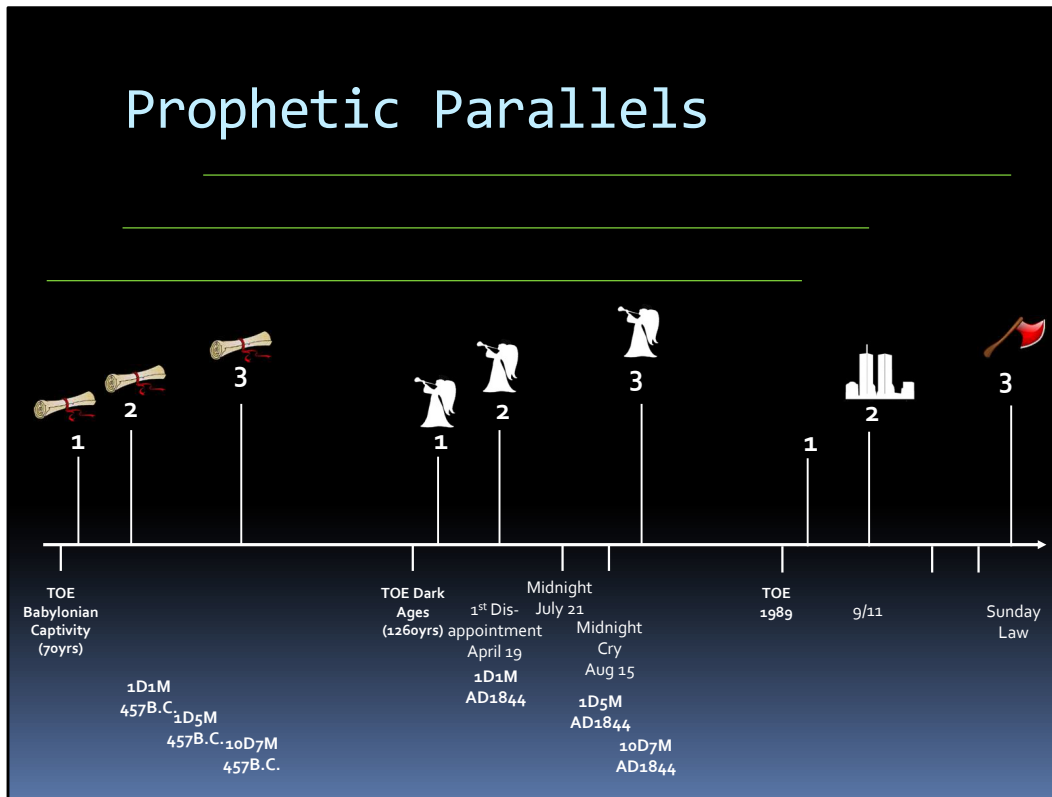
**Millerite History**

1<sup>st</sup> Disappointment  
start of Tarrying  
Time (4/19/1844)  
Aug 15, 1844 S.  
Snow  
preaches Midnight  
Cry message  
Great Dis-  
appointment

“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. In the summer of 1844, **midway** between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: “Behold, the Bridegroom cometh!” { GC 398.3}

The enactment of the 3<sup>rd</sup> decree, liberating Ancient Israel on the 10<sup>th</sup> Day of the 7<sup>th</sup> Month (10D7M), 457B.C. precedes by 2,300years to the day, the commencement of the cleansing of the heavenly sanctuary, liberating Modern Israel from prophetic Egypt (the world and sin), prophetic Babylon (false worship)

# Prophetic Parallels



## Ezra 7:6-10 (1844)

## Time of 3<sup>rd</sup> Decree(457B.C.)

## Millerite History

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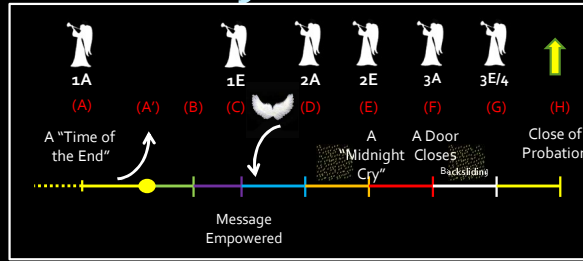
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# Reform Line – The 144,000



(A)

Time of the End  
A.D.1989

.....|

Era of  
Apostasy  
and  
Backsliding  
in Laodicea

(A) A "Time of the End"

- The **Modern King of the North**, the Papacy enters into the "countries" of the former Soviet Union (**Modern King of the South**) and overflows and passes over until its neck, with the military and economic aid of the U.S.A. (Daniel 11:40, Isaiah 7:8, 8:7, 8)
- The U.S.A., once a Protestant nation, has become the **False Prophet** of Bible prophecy and accomplice to the Papacy; The U.S. empowers the papacy as the "daily" [paganism] had once empowered the Papacy in former eras with military and civil might
- The Book of Daniel is once again unsealed

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

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)

**Testimonies, vol. 8, 307:** "We are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy . . . and to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy."

**Manuscript Releases No 1077; pg 394.1, 2**

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] (13MR 394.1)  
Scenes similar to those described in these words will take place.

**Great Controversy 343:** The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same.

**Psalms 11:2 – "If the foundations be destroyed, what can the righteous do?"**

**Era of Apostasy and Backsliding in Laodicea:**

The seventh church presented in the Revelation, Laodicea, is the final church of Christian history and is that with which God desires to fulfill the Mystery of Godliness, Christ in you the hope of glory (Revelation 10:7, Colossians 1:27). Laodicea follows the faithful and irreproachable church of Philadelphia, describing the pioneering Advent Movement and its works to prepare a final movement to welcome the Second Coming of Jesus Christ. Laodicea, however, is found to be in a backslidden condition as the True and Faithful Witness, Jesus declares "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" Revelation 3:15-17. Laodicea has backslidden compared to the blameless zeal and fervor demonstrated by their forefathers of the Advent Movement. A cause for Laodicea's backsliding may be found in a parable of Jesus where he describes an evil servant who grows weary during a **Tarrying Time** before his Master's return and begins to live a debased life:

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed [is] that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and 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 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: there shall be weeping and gnashing of teeth." Matthew 24:45-51.

The Laodicean church is under heavy attack as the Prince of Darkness knows this Movement is to produce God's Remnant Church that is to be the final herald and watchman to a dying world. Laodicea's bewitching through worldliness, compromise and prideful self-assurance has led it to reject the very pillars that had established its faith (The Bible [Commandments] and the Spirit of Prophecy – Revelation 12:17) for Babylon's wine and bread [teachings and doctrines]. God seeks to do a work of Revival of Reformation within Laodicea so that it may live again and become a great army for the Lord, "fair as the moon, clear as the sun, [and] terrible as [an army] with banners" (Ezekiel 37:10, Song of Solomon 6:10).

**Daniel 11:40:** *And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.*

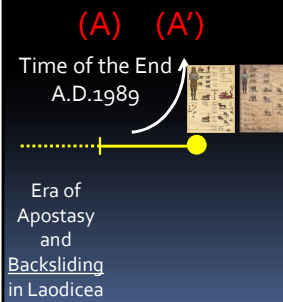
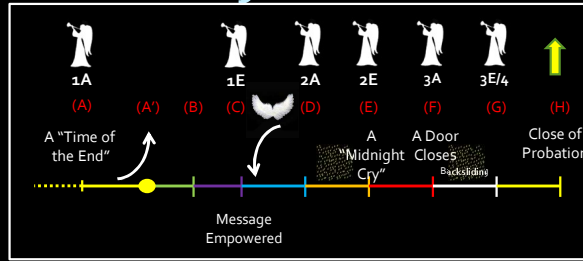
**Preparing for the Close of Probation, by Louis Were, 1957:** These two world organizations [the Papacy and Communist USSR] similarly constituted in totalitarianism are striving for the supremacy, and they see in each other a mortal foe. Neither will be content until either one or the other dominates the political scene. Recent attempts by the Russian leaders to assume a benign, dove-like appearance (spoiled by events in Hungary) have not altered the official Communist belief stated by Lenin that "it is inconceivable the Soviet Republic should continue for a long period side by side with imperialistic states. Ultimately one or the other must conquer. Meanwhile a number of terrible clashes between the Soviet Republic and the bourgeois states is inevitable."

Millions of Roman Catholics are imbued with the teaching that the Pope is the Vicar of Christ, and that, as such, he should be the recognized head in Europe and from there, obeyed throughout the world. Thus **both the Vatican and Kremlin are striving for world domination**, and it must be admitted that they are powers to be reckoned with. Their ambitions are one of the causes of world unrest.

Among the prophets of God, there are two, Daniel and Sister White, within whose writings are found the visions of two men who were not prophets, but whose visions bear significance for the people of God at the end of time. The vision of Nebuchadnezzar written in Daniel 4 and William Miller's second dream both speak of a scattering and have distinct counsels for God's people today:

1. William Miller's dream speaks of gems of truth being mishandled and scattered among rubbish, seemingly hidden and unrecoverable

# Reform Line – The 144,000



- (A') An Increase of Knowledge**
- Students of Bible prophecy recognized the significance of the fall of the former U.S.S.R. and the U.S.'s role as accomplice, mimicking the role of the "daily".
  - The SDA Church's Biblical Research Institute that rejects the "daily" as paganism, resists this correlation and saw no significance in the year 1989 beyond a historic event for the modern era
  - As men sought to rebuild the temple of the Lord left in disrepair by leadership apostasy, the **1843 and 1850 Prophecy Charts** and their significance as the "Old Paths" [Foundations] of Adventism are found/understood (2 Kings 22:1-8; Jeremiah 6:16; Isaiah 58:12; Proverbs 4:18); as well as a knowledge of the **Reform Lines** of Bible Prophecy, made known through Pioneer's methods of Bible study. Seeking counsel from the prophetess (Huldah / EGW Spirit of Prophecy), her endorsement is affirmed (2 Kings 22:12-20; Habakkuk 2:1-4)

Christ said, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.** – 21MR 437.1-2

Line upon Line (proof texting methodology) and Reform Lines is the light shown for this time

**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."**

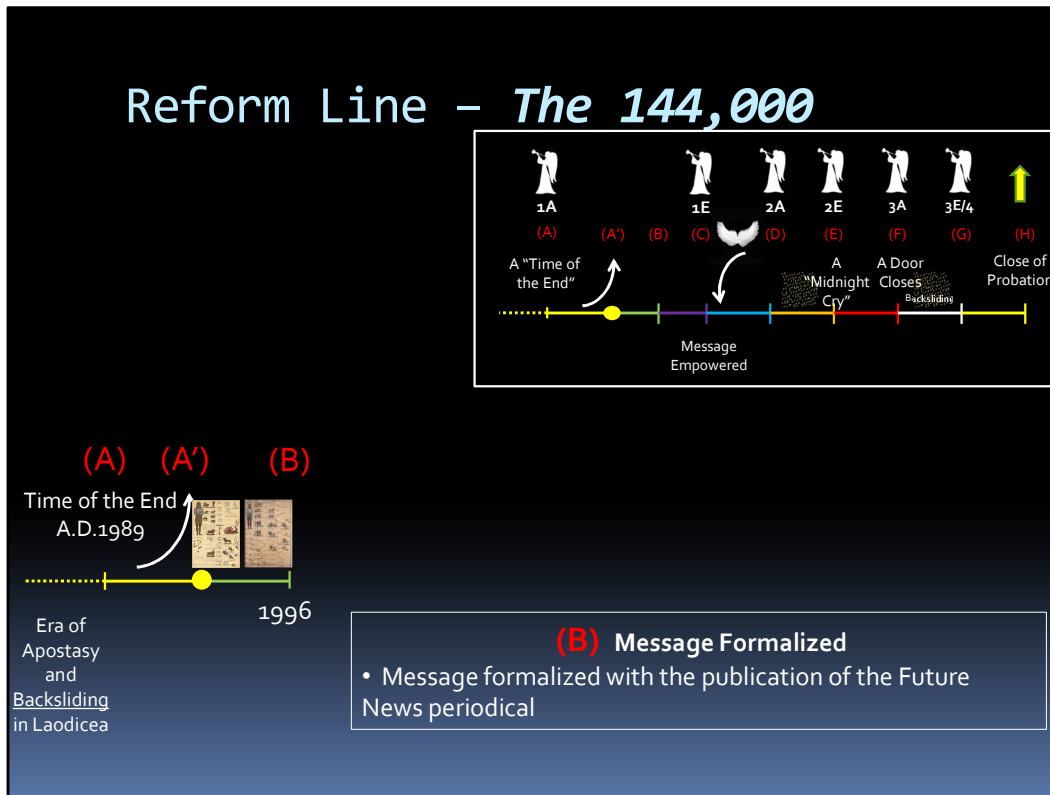
**General Conference Bulletin April 6, 1903, par 35:** The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.

**The Prophet's Endorsement of the 1843 Chart:** I have seen that the 1843 chart was *directed by the hand of the Lord*, and that it should not be altered; *that the figures were as He wanted them*; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. {Early Writings, 74.1}

**The Prophet's Endorsement of the 1850 Chart:** I saw that God was in the publication of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible [Habakkuk 2:2-4], and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. {13 Manuscript Release [1068] 359.1}

As the finger of God inscribed His commandments on tables of stone for Ancient Israel and for all who would honor Him (Exodus 31:18), so the two charts, "*directed by the Hand of the Lord*" and fulfilling a prophecy of the Bible are established for God's Last Day remnant church.

## Reform Line – The 144,000



*“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, [with] the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:” Malachi 4:4, 5*

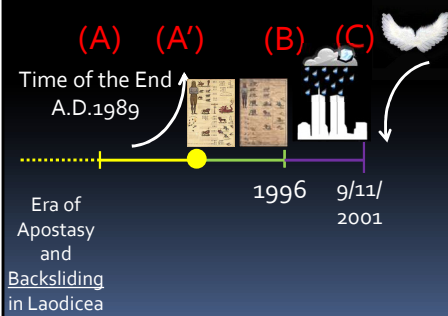
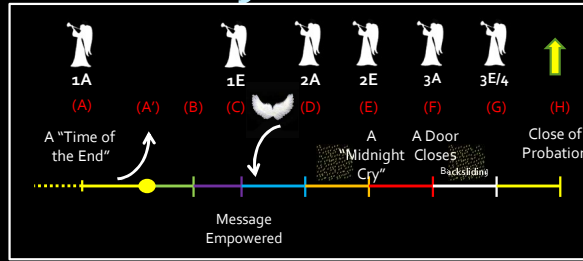
God’s two prophets, Moses and Elijah are referenced by the prophet Malachi for God’s last day people. These two prophets typify the Kingdom of God in that some would be sealed, they would taste death, and would be resurrected at Christ’s Second Coming; whereas the 144,000 would be sealed and would not taste death, as the prophet Elijah (Luke 9:26-36). These two prophets also typify God’s two Witnesses, the Old and New Testaments. As the Two Witnesses gave their testimony during an era of great trial, namely, the Dark Ages, lasting 1,260 years, the 144,000 will give their testimony during the Time of Trouble, “such as never was since there was a nation” (Revelation 11:3-6; Daniel 12:1).

God’s last day people are called to Remember the Law of Moses embodying the Law (statutes and judgments), the sanctuary message, and the covenants (Leviticus 26 - covenant blessings and covenant curses [2520]) as a prerequisite to understanding the testimony of Elijah in the Early and Latter rains, which distill as the small rain and the showers upon the herbs and green grass (Deuteronomy 32:1, 2). As the two tables of stone written by the finger of God were to be Ancient Israel’s meditation and wisdom (Deuteronomy 4:1-8), so the 144,000 are to “pass over the ground” of the Adventist Pioneers, revealed in the 1843 and 1850 tables to understand their distinct message and work.

This year marked another act of apostasy among God’s Remnant Church where the SDA church forsook its established and prophet endorsed emblem of the three angels flying over the earth with a heaven borne message, for an open book with an upside down cross and flames emerging from the book.

“I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels’ messages. **The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning**, and having a direct bearing upon the people living in the last days of this earth’s history. No one hears the voice of these angels, for **they are a symbol to represent the people of God who are working in harmony with the universe of heaven**. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.” { LS 429.1 }

# Reform Line – The 144,000



## (C) An Empowering

- The East Wind of Islam blows (9/11/2001), bringing economic collapse to the world economy (Psalm 48:7; Hosea 13:15)
- The *Latter Rain* message is affirmed as Millerite history is shown to repeat to the letter. The Latter Rain begins to fall *in measure* bringing a refreshing and causing the trees to bud (Luke 21:29-32; Isaiah 27:8, 30:25, 26, 32:14-18; Psalm 91:1, 2, 27:5); Investigative Judgment in heaven moves from the dead to the living (Acts 3:19)
- The 3<sup>rd</sup> Angel is empowered on 9/11/2001 with the descent of the 4<sup>th</sup> Angel of Revelation 18 (Review & Herald 4/21/1891 par 11)
- The U.S. Patriot Act, repealing civil liberties, marks the moral fall of the second horn [Republicanism] of the Lamb-Like Beast

There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. {Bible Echo August 26, 1895}

### Judgment of the Living:

As in the typical Day of Atonement, a trumpet is sounded, the people are gathered together in fasting, prayer, confessions, and weeping before the Lord (Joel 2:15-16) as the bridegroom comes forth out of his chamber and the bride [awakens and trims her lamps] comes out of her closet (Matthew 25:1-12). So too, on September 11, 2001 the Seventh Angel began to sound its trumpet, announcing the closing works of the Antitypical Day of Atonement, the judgment of the living, as well as the coming "Great Jubilee" when the land will rest, at Christ's Second Coming (Revelation 10:7, 12:15; Leviticus 25:8, 9). It is under the sounding of the Seventh-trumpet that the mystery of God, Christ in us the hope of glory, the manifestation of Christ's character in His people (144,000), is fully manifested (Colossians 1:27).

### Great Controversy 435.2:

### Great Controversy pg 490.3-491.1:

**Great Controversy 483.1:** As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance.

**Testimonies Vol. 5 pg 526:** It is no time to be ashamed of our faith. We are a spectacle to the world, to angels, and to men. The whole universe is looking with inexpressible interest to see the closing work of the great controversy between Christ and Satan. At such a time as this, just as the great work of judging the living is to begin, shall we allow unsanctified ambition to take possession of the heart? What can be of any worth to us now except to be found loyal and true to the God of heaven? What is there of any real value in this world when we are on the very borders of the eternal world? What education can we give to the students in our schools that is so necessary as a knowledge of "What saith the Scripture"? (ST 526.1)

**Receiving the Holy Spirit (in measure):** The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost. {3SP 243.1}. So too, the Latter Rains, the refreshing, began to fall in measure (the small rains then the showers) in the day of the East Wind (Acts 3:19; Isaiah 27:8, 28:10-12; Deuteronomy 32:1, 2).

**Review & Herald April 21, 1891 paragraph 11:** The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within!

**Christ Triumphant 371.4, 5:** The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the performance of many wonderful works. Heavenly intelligences will come among us, and men and women will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon people as He did on and after the day of Pentecost, many who now claim to believe the truth would know so very little of the operation of the Holy Spirit that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "They are filled with new wine" [Acts 2:13, NRSV]. . . . {CTR 371.4}

When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness exclaim, "Be careful; do not go to extremes." {CTR 371.5}

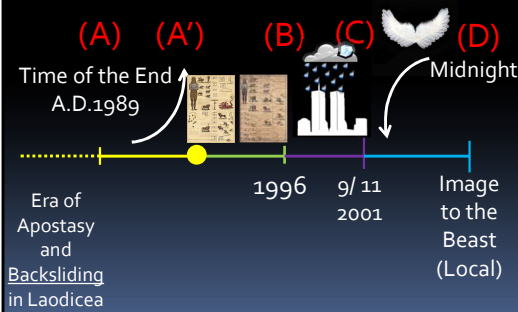
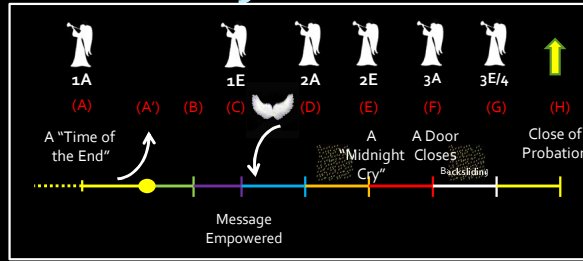
**Life Sketches pg 411:** I have said, as I looked at the great buildings going up there, story after story: 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power.

The prophetic pattern of Islam being restrained and God's glory being revealed is established on the testimony of 2 or 3 witnesses:

- Hagar is "restrained" [reproved] by Sarai and the Angel of the LORD appears to her (Genesis 16:6, 7)
- Islam is "restrained" and the Mighty Angel, Jesus, descends (Revelation 9:15; 10:1, 2)
- Radical Islam is "restrained" through the "war on terror" [9/11/2001] and the Glorious Angel, Jesus, descends (Revelation 18:1-3)

**This final Movement of God in the Plan of Redemption before the close of mankind's probation, though unnoticed and misunderstood by the masses, is to be understood by those who are eating the books of Daniel and Revelation, studying God's prophetic history line upon line and repairing the breach in God's last day church.**

# Reform Line – The 144,000



- (D)
- The Elijah Message for the virgins of Adventism has been sounding since 9/11/2001
  - Those who are eating the Little Book, receiving the present truths, and submitting to the righteousness of Christ by faith are receiving the Latter Rains *in measure* in preparation for the full showers, [the priests]. A separation is occurring in Adventism
  - The USA will pass a domestic Image to the Beast, in a Sunday Law

God has bypassed the leadership in Adventism and has raised-up new husbandmen who will not feed upon the sheep, but will feed the sheep and will bring forth fruit in season (Ezekiel 34:1-12; Matthew 21:41; Isaiah 5:1-7, 27:2-5). These husbandmen, as watchmen **coming in the Spirit of Elijah**, cry aloud, sparing not, lifting up their voices like a trumpet and showing Adventism their transgressions in rejecting the present truth light (Isaiah 58:1-3). This is a time of shaking within Adventism as the wise and foolish virgins are being determined (Matthew 25:1-12). It is not until the passage and enforcement of the Sunday Law, the day of the sun, when the two classes will be made known – in other words, who has received the rains and continue to bear fruit and who will wither with the rising sun (Luke 8:6, 13; Ezekiel 8:16-18).

**Last Day Events, 186.4:** At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.--EW 86 (1854). {LDE 186.4}

I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . I asked what had made this great change. An angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."--EW 271 (1858). {LDE 186.5}

We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door. . . . {LDE 187.3}

**The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain.**--TM 508 (1897). {LDE 188.1}

When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth.--ISM 124 (1887). {LDE 188.2}

**Last Day Events, 180.2-6:** The shaking of God blows away multitudes like dry leaves.--4T 89 (1876). {LDE 180.1}

Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat.--ST 81 (1882). {LDE 180.2}

Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. . . . {LDE 180.3}

When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.--ST 136 (1882). {LDE 180.4}

The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out--the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place.--2SM 380 (1886). {LDE 180.5}

As the storm approaches, a large class who have professed faith in the third angel's message, but have

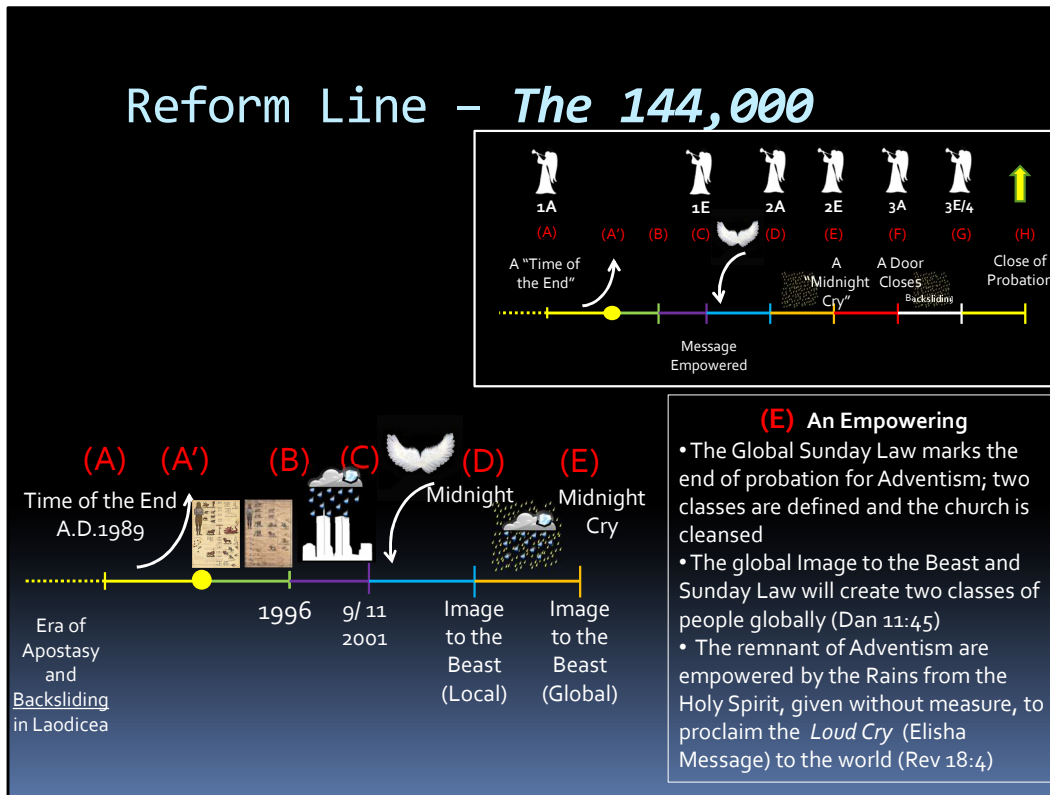
not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.--GC 608 (1911). {LDE 180.6}

**The Great Controversy, 581:** "Let the principle be established in the United States, that the church may employ or control the power of the state . . . and the triumph of Rome in this country is assured."

**Review and Herald, June 15, 1897, quoted in The Ministry, March, 1940:** "Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin. . . . Roman Catholic principles will be taken under the care and protection of the state." Review and Herald, June 15, 1897, quoted in The Ministry, March, 1940

I saw that if any held on to their property and did not inquire of the Lord as to their duty, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: "The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh, that we had let it go, and laid up treasure in heaven!" {Early Writings 57.2}

# Reform Line – The 144,000



The Final warning message to the world is to be given by those who have received both the early and latter rains, the 144,000. The rains will continue to pour upon them without measure, as they like Elisha, are empowered to give this final call upon the earth that includes:

- A warning that Christ is in the Most Holy Place of the Sanctuary in judgment upon the living
- A warning that the 10 Commandments, the standard for God's government and that which we will be judged by is seen in the Most Holy Place
- A warning to come out of Babylon and be not partakers of her sins
- A warning that the Sabbath, the Seal of God is to be honored and kept as part of our judgment, lest we receive the Mark of the Beast
- A counsel to accept Christ's righteousness as our own claim in judgment and for our salvation. All must receive the early and latter rains that will fall in the first month (one month), for those who will heed the cry (Joel 2:23)

**Last Day Events 228.2:** When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. . . .

The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.--GC 443, 445 (1911).

**Education 228:** "The centralizing of wealth and power ... the spirit of unrest, of riot and bloodshed, the worldwide dissemination of the same teachings that led to the French Revolution--all are tending to involve the whole world in a struggle similar to that which convulsed France."

**Testimonies, vol. 6, 18:** As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honour the false sabbath, the people of every country on the globe will be led to follow her example."

**Testimonies, vol. 6, 395:** "Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world."

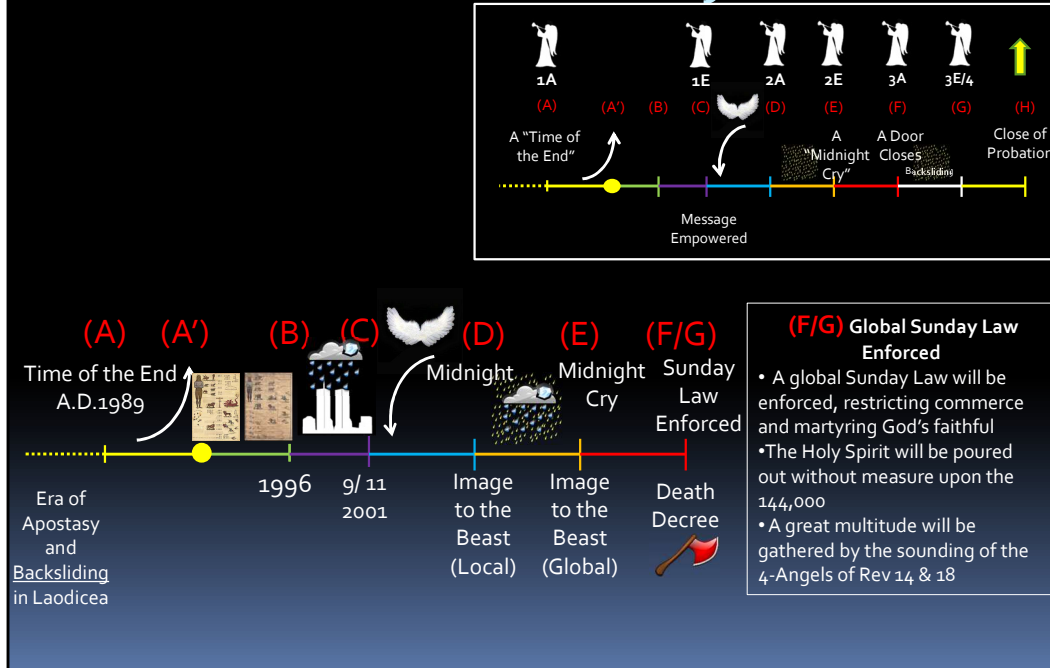
**Early Writings 33, 34:** And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. [See page 85.] This enraged the churches and nominal Adventists, [see also appendix.] as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

**Early Writings 85, 86:** "'The commencement of that time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the Sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."

**The Great Controversy 614:** "Those who honour the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning message has enraged the wicked ... and Satan will excite to still greater intensity the spirit of hatred and persecution."

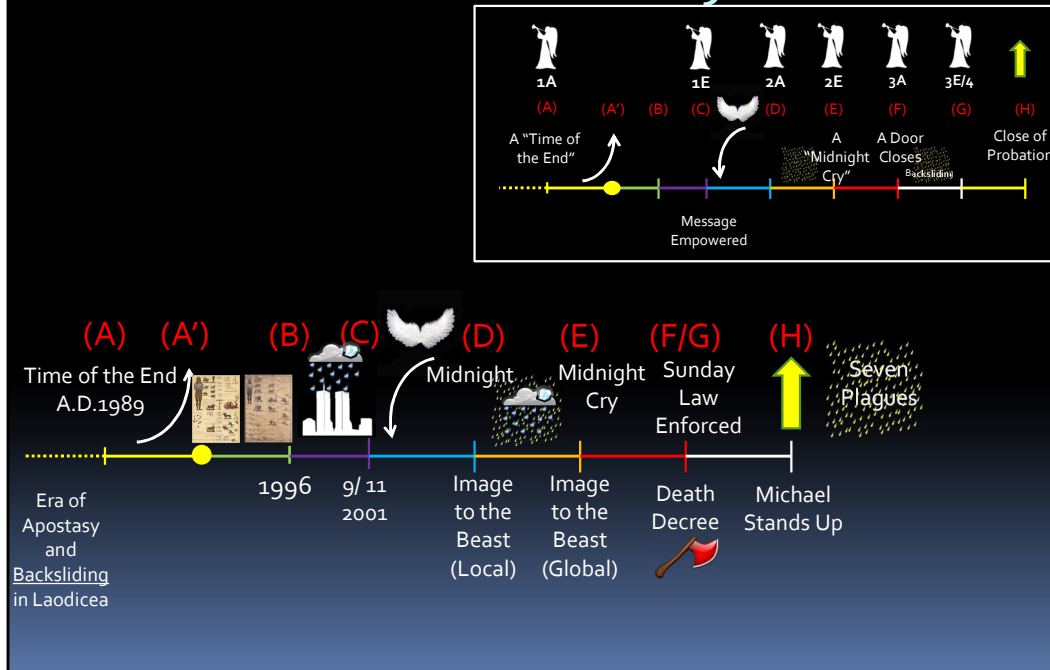


# Reform Line – The 144,000



The prophesied enforcement of a global Sunday Law, restricting commerce and calling for the death of all who do not worship the Beast, its image or receive the number of its name is here forecasted (Revelation 13:11-18).

## Reform Line – The 144,000

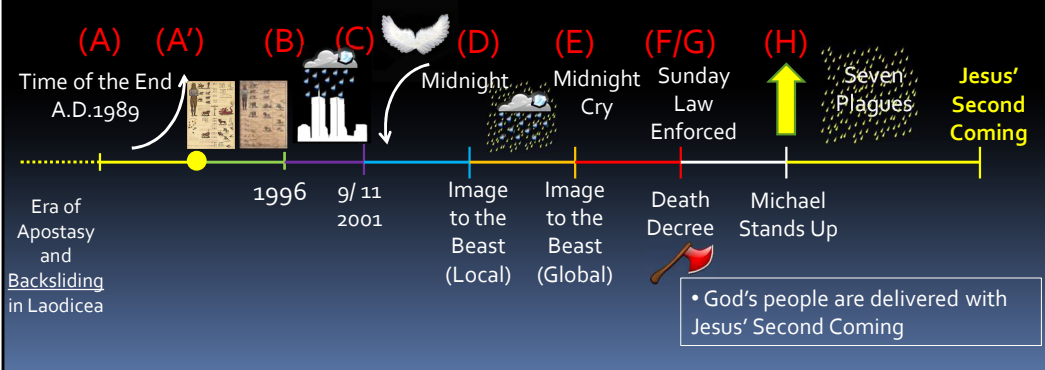
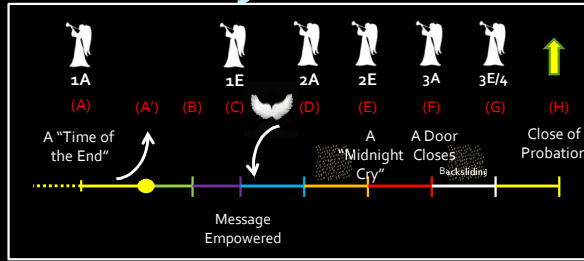


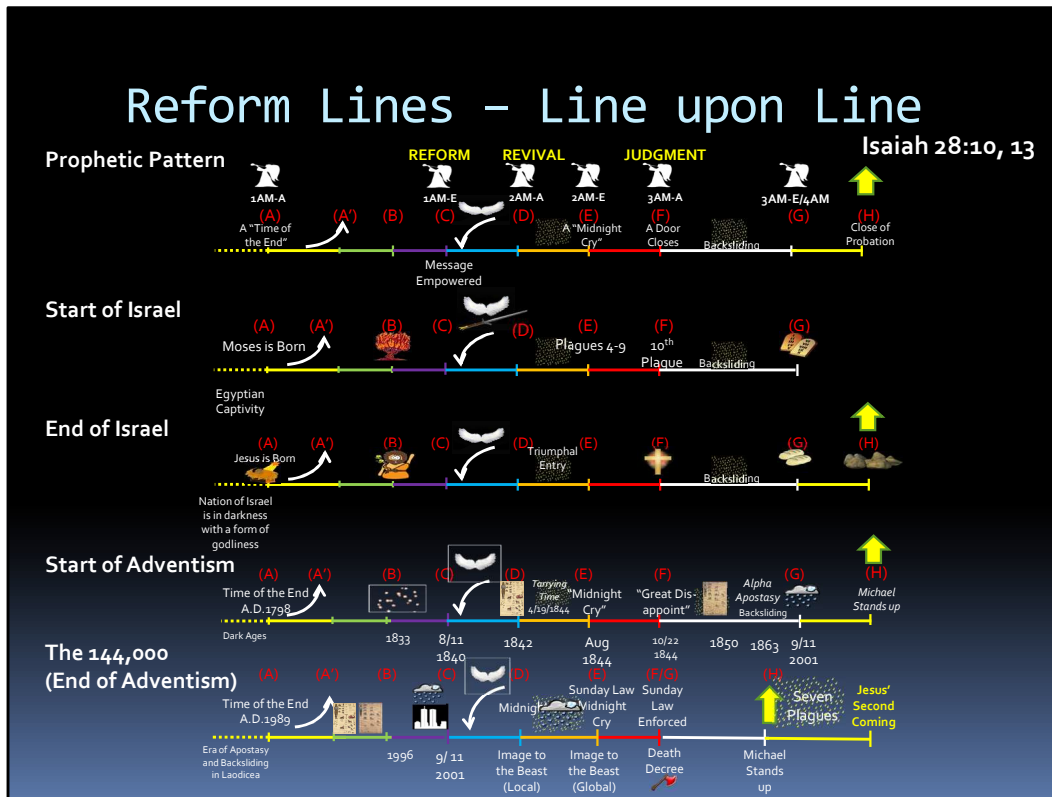
As Jesus stands-up, denoting the conclusion of His work as Mediator and Judge in the heavenly sanctuary, mankind's probation is corporately closed (Revelation 22:11, 12). What ensues is a Time of Trouble like never was upon the earth (Daniel 12:1). Jesus dons his kingly robe and begins His strange act of reigning judgments upon the wicked through the Seven Last Plagues. God will however, protect the righteous under the shadow of His wings during this perilous time (Psalm 27:5, 91:1-16).

In the time of trouble, just previous to the coming of Christ, the lives of the righteous will be preserved through the ministrations of holy angels. But there will be no security for the transgressor. Angels cannot then protect those who are living in neglect of a known duty or an express command of Jehovah. { ST February 26, 1880, Art. A, par. 22 }

The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Malachi 3:17. If the blood of Christ's faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: "In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me." Psalm 27:5. Christ has spoken: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:20, 21. Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life. { GC 634.1 }

# Reform Line – The 144,000





“The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. Selected Messages, book 2, 101–102.

“These men of the Old Testament spoke of things transpiring in their day, and Daniel, Isaiah, and Ezekiel not only spoke of things that concerned them as present truth, but their sights reached down to the future, and to what should occur in these last days.” Selected Messages, book 3, 419–420.