

# Ellen G. White

# NOTES

for the Sabbath School Lessons



Quarter 1, Lesson 10

## God's Everlasting Gospel

Sabbath Afternoon, March 2

In comparison with the millions of the world, God's people will be, as they have ever been, a little flock; but if they stand for the truth as revealed in His word, God will be their refuge. They stand under the broad shield of Omnipotence. God is always a majority. When the sound of the last trump shall penetrate the prison house of the dead, and the righteous shall come forth with triumph, exclaiming, "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55)—standing then with God, with Christ, with the angels, and with the loyal and true of all ages, the children of God will be far in the majority.—*The Acts of the Apostles*, p. 590.

Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to Him who is the Author and the Finisher of our faith.

We all need greater Christian courage, that we may uplift the standard on which is inscribed the commandments of God and the faith of Jesus. We are to make no compromise with the leaders of rebellion. . . . We must have a firm determination to do the Lord's will at all times and in all places. . . .

Let it be written upon the conscience as with a pen of iron upon the rock, that real success, whether for this life or for the life to come, can be secured only by faithful adherence to the eternal principles of right.—*Sons and Daughters of God*, p. 215.

The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.—*The Great Controversy*, p. 312.

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than is at present manifest. The work for these last days is in a special sense a missionary work. The presentation of present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every advance step. From this unselfish service the workers will come forth purified and refined as gold tried in the fire.

The sight of souls perishing in sin should arouse us to put forth greater effort to give the light of present truth to those who are in darkness, and especially to those in fields where as yet very little has been done to establish memorials for God. In all parts of the world a work that should have

been done long ago is now to be entered upon and carried forward to completion.—*Testimonies for the Church*, vol. 7, p. 52.

### **Sunday, March 3: The Three Angels' Messages**

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. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular. 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*, p. 26.

The commission given to the disciples is given also to us. Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world. The Lord calls for pastors, teachers, and evangelists. From door to door His servants are to proclaim the message of salvation. To every nation, kindred, tongue, and people the tidings of pardon through Christ are to be carried. Not with tame, lifeless utterances is the message to be given, but with clear, decided, stirring utterances. Hundreds are waiting for the warning to escape for their lives. The world needs to see in Christians an evidence of the power of Christianity. Not merely in a few places, but throughout the world, messages of mercy are needed.—*Gospel Workers*, p. 29.

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.—*Selected Messages*, book 2, p. 387.

In a clear, determined voice the messenger said, "I ask you what you are doing? O that you could comprehend! O that you could understand the importance of the warning and what it means to you and to the world! If you did understand, if you were filled with the spirit of the One who gave His life for the life of the world, you would cooperate with Him, making earnest, self-sacrificing efforts to save sinners."—*Selected Messages*, book 1, p. 92.

### **Monday, March 4: The First Angel's Message: Part 1**

The first angel's message of **Revelation 14**, announcing the hour of God's judgment and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding. In this message, God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days.—*The Great Controversy*, p. 379.

Christ's followers today should guard against the tendency to lose the spirit of reverence and godly fear. The Scriptures teach men how they should approach their Maker—with humility and awe, through faith in a divine Mediator. The psalmist has declared:

“The Lord is a great God,  
And a great King above all gods. . . .  
O come, let us worship and bow down:  
Let us kneel before the Lord our Maker.”

**Psalm 95:3-6.** . . .

True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen, every heart should be deeply impressed. The hour and place of prayer are sacred, because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. “Holy and reverend is His name,” the psalmist declares. **Psalm 111:9.** Angels, when they speak that name, veil their faces. With what reverence, then, should we, who are fallen and sinful, take it upon our lips!—*Prophets and Kings*, pp. 47, 48.

There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. . . . He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: “Watch and pray: for ye know not when the time is.” **Mark 13:33.** “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 Great Controversy*, pp. 489, 490.

## **Tuesday, March 5: The First Angel's Message: Part 2**

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

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.—*Selected Messages*, book 2, p. 105.

The first four commandments enjoined upon man his duty to serve the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength. This takes the whole man. This requires a love so fervent, so intense, that man can cherish nothing in his mind or affections in rivalry with God. . . .

Jehovah, the eternal, self-existent, uncreated One, Himself the source and sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.—*Sons and Daughters of God*, p. 56.

Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work. God would not have His children, for whom so great salvation has been provided, act as if He were a hard, exacting taskmaster. He is their best friend; and when they worship Him, He expects to be with them, to bless and comfort them, filling their hearts with joy and love. The Lord desires His children to take comfort in His service and to find more pleasure than hardship in His work. He desires that those who come to worship Him shall carry away with them precious thoughts of His care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.—*Steps to Christ*, p. 103.

### Wednesday, March 6: The Second Angel's Message

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

This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. . . . Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry. . . .

In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry.—*Early Writings*, p. 238.

Men act as though they had been given special liberty to cancel the decisions of God. The higher critics put themselves in the place of God, and review the Word of God, revising or endorsing it. In this way, all nations are induced to drink the wine of the fornication of Babylon. These higher critics have fixed things to suit the popular heresies of these last days. If they cannot subvert and misapply the Word of God, if they cannot bend it to human practices, they break it.—*The Upward Look*, p. 35.

"And there followed another angel, saying, Babylon is fallen is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." **Revelation 14:6-8**. How is this done? By forcing men to accept a spurious sabbath. In the thirty-first chapter of Exodus we are plainly told which day is the Sabbath of the Lord. The keeping of the Sabbath is declared to be a sign of the loyalty of God's people.—*Testimonies for the Church*, vol. 8, p. 94.

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 they that "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.—*The Great Controversy*, p. 389.

## Thursday, March 7: The Third Angel's Message

The third angel is flying in the midst of heaven, heralding the commandments of God and the faith of Jesus. This represents the work which is to be done in these last days. The message loses none of its power in its onward flight. John sees the work increasing in power till the whole earth is filled with the glory of God. The message, "Fear God and keep his commandments; for the hour of his judgment is come," is to go with a loud voice. With intensified zeal and energy human beings are to carry forward the work of the Lord. In the home, in the school, and in the church men, women, and youth are to be prepared to give the message to the world.—*Sons and Daughters of God*, p. 207.

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them.

In the issue of the great contest, two distinct, opposite classes are developed. One class "worship the beast and his image, and receive his mark," and thus bring upon themselves the awful judgments threatened by the third angel. The other class, in marked contrast to the world, "keep the commandments of God, and the faith of Jesus." **Revelation 14:9, 12.**—*The Story of Redemption*, p. 383.

While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. **Revelation 20:6; Psalm 84:11.**

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." **Revelation 21:1.** The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory: "He had bright beams coming out of His side: and there was the hiding of His power." **Habakkuk 3:4.**—*The Great Controversy*, pp. 673, 674.

## Friday, March 8: For Further Reading

*The Great Controversy*, "[The Final Warning](#)," pp. 603-612;  
*Early Writings*, "[The Advent Movement Illustrated](#)," pp. 240-245.

### ----- The Final Warning

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:1, 2, 4. {GC 603.1}

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it sacred. Christ is set at nought in the contempt placed upon His word and His people. As the teachings of

spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches. {GC 603.2}

Of Babylon, at the time brought to view in this prophecy, it is declared: “Her sins have reached unto heaven, and God hath remembered her iniquities.” Revelation 18:5. She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and “receive not of her plagues.” Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard: “Come out of her, My people.” These announcements, uniting with the third angel’s message, constitute the final warning to be given to the inhabitants of the earth. {GC 604.1}

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that “all, both small and great, rich and poor, free and bond” (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator’s rest day demands obedience and threatens wrath against all who transgress its precepts. {GC 604.2}

With the issue thus clearly brought before him, whoever shall trample upon God’s law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.” Revelation 14:9, 10. {GC 604.3}

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently. {GC 605.1}

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God. {GC 605.2}

Heretofore those who presented the truths of the third angel’s message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before. {GC 605.3}

In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning. {GC 606.1}

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophecy smooth things, to soothe their fears and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men and demand a plain “Thus saith the Lord,” the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it. {GC 606.2}

As the controversy extends into new fields and the minds of the people are called to God’s downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: “Show us from the word of God our error”—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths. {GC 607.1}

Conscientious obedience to the word of God will be treated as rebellion. Blinded by Satan, the parent will exercise harshness and severity toward the believing child; the master or mistress will oppress the commandment-keeping servant. Affection will be alienated; children will be disinherited and driven from home. The words of Paul will be literally fulfilled: “All that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12. As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God’s fear and love are removed. {GC 608.1}

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. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC 608.2}

In this time of persecution the faith of the Lord’s servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God’s Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim: “Had we foreseen the consequences of our words, we would have held our peace.” They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back.

Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it. {GC 608.3}

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible and declared that they would renounce everything which it condemned. Against these men persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave results with God. {GC 609.1}

As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimony is: "We dare not tamper with God's word, dividing His holy law; calling one portion essential and another nonessential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?" {GC 610.1}

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men, rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience. {GC 610.2}

But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls to some extent the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work. When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble. {GC 610.3}

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. 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 exceeded by the mighty movement under the last warning of the third angel. {GC 611.1}

The work will be similar to that of the Day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3. "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. "In the last days, saith God, I will pour out of My Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Acts 2:17, 21. {GC 611.2}

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be

blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20. {GC 611.3}

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand. {GC 612.1}

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side. {GC 612.2}

—*The Great Controversy*, pp. 603-612.

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### The Advent Movement Illustrated

I saw a number of companies that seemed to be bound together by cords. Many in these companies were in total darkness; their eyes were directed downward to the earth, and there seemed to be no connection between them and Jesus. But scattered through these different companies were persons whose countenances looked light, and whose eyes were raised to heaven. Beams of light from Jesus, like rays from the sun, were imparted to them. An angel bade me look carefully, and I saw an angel watching over every one of those who had a ray of light, while evil angels surrounded those who were in darkness. I heard the voice of an angel cry, "Fear God, and give glory to Him; for the hour of His judgment is come." {EW 240.1}

A glorious light then rested down upon these companies, to enlighten all who would receive it. Some of those who were in darkness received the light and rejoiced. Others resisted the light from heaven, saying that it was sent to lead them astray. The light passed away from them, and they were left in darkness. Those who had received the light from Jesus joyfully cherished the increase of precious light which was shed upon them. Their faces beamed with holy joy, while their gaze was directed upward to Jesus with intense interest, and their voices were heard in harmony with the voice of the angel, "Fear God, and give glory to Him; for the hour of His judgment is come." As they raised this cry, I saw those who were in darkness thrusting them with side and with shoulder. Then many who cherished the sacred light, broke the cords which confined them and stood out separated from those companies. As they were doing this, men belonging to the different companies and revered by them passed through, some with pleasing words, and others with wrathful looks and threatening gestures, and fastened the cords which were weakening. These men were constantly saying, "God is with us. We stand in the light. We have the truth." I inquired who these men were, and was told that they were ministers and leading men who had rejected the light themselves, and were unwilling that others should receive it. {EW 240.2}

I saw those who cherished the light looking upward with ardent desire, expecting Jesus to come and take them to Himself. Soon a cloud passed over them, and their faces were sorrowful. I inquired the cause of this cloud and was shown that it was their disappointment. The time when they expected their Saviour had passed, and Jesus had not come. As discouragement settled upon the waiting ones, the ministers and leading men whom I had before noticed, rejoiced, and all those who had rejected the light triumphed greatly, while Satan and his evil angels also exulted. {EW 241.1}

Then I heard the voice of another angel saying, "Babylon is fallen, is fallen!" A light shone upon those desponding ones, and with ardent desires for His appearing, they again fixed their eyes upon Jesus. I saw a number of angels conversing with the one who had cried, "Babylon is fallen," and these united with him in the cry, "Behold, the Bridegroom cometh; go ye out to meet Him." The

musical voices of these angels seemed to reach everywhere. An exceedingly bright and glorious light shone around those who had cherished the light which had been imparted to them. Their faces shone with excellent glory, and they united with the angels in the cry, "Behold, the Bridegroom cometh." As they harmoniously raised the cry among the different companies, those who rejected the light pushed them and with angry looks scorned and derided them. But angels of God wafted their wings over the persecuted ones, while Satan and his angels were seeking to press their darkness around them, to lead them to reject the light from heaven. {EW 241.2}

Then I heard a voice saying to those who had been pushed and derided, "Come out from among them, and touch not the unclean." In obedience to this voice, a large number broke the cords which bound them, and leaving the companies that were in darkness, joined those who had previously gained their freedom, and joyfully united their voices with them. I heard the voice of earnest, agonizing prayer from a few who still remained with the companies that were in darkness. The ministers and leading men were passing around in these different companies, fastening the cords more firmly; but still I heard this voice of earnest prayer. Then I saw those who had been praying reach out their hands for help toward the united company who were free, rejoicing in God. The answer from them, as they earnestly looked to heaven, and pointed upward, was, "Come out from among them, and be separate." I saw individuals struggling for freedom, and at last they broke the cords that bound them. They resisted the efforts which were made to fasten the cords tighter and refused to heed the repeated assertions: "God is with us." "We have the truth with us." {EW 242.1}

Persons were continually leaving the companies that were in darkness and joining the free company, who appeared to be in an open field raised above the earth. Their gaze was directed upward, the glory of God rested upon them, and they joyfully shouted His praise. They were closely united and seemed to be wrapped in the light of heaven. Around this company were some who came under the influence of the light, but who were not particularly united to the company. All who cherished the light shed upon them were gazing upward with intense interest, and Jesus looked upon them with sweet approbation. They expected Him to come and longed for His appearing. They did not cast one lingering look to earth. But again a cloud settled upon the waiting ones, and I saw them turn their weary eyes downward. I inquired the cause of this change. Said my accompanying angel, "They are again disappointed in their expectations. Jesus cannot yet come to earth. They must endure greater trials for His sake. They must give up errors and traditions received from men and turn wholly to God and His Word. They must be purified, made white, and tried. Those who endure that bitter trial will obtain an eternal victory." {EW 243.1}

Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing. As I looked again at the waiting, disappointed company, they appeared sad. They carefully examined the evidences of their faith and followed down through the reckoning of the prophetic periods, but could discover no mistake. The time had been fulfilled, but where was their Saviour? They had lost Him. {EW 243.2}

I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus. Mary said, "They have taken away my Lord, and I know not where they have laid Him." Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee. {EW 244.1}

In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with

Him forever. The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844. {EW 244.2}

I was carried back to the time when Christ rode triumphantly into Jerusalem. The joyful disciples believed that He was then to take the kingdom and reign a temporal prince. They followed their King with high hopes. They cut down the beautiful palm branches, and took off their outer garments, and with enthusiastic zeal spread them in the way; and some went before, and others followed, crying, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest." The excitement disturbed the Pharisees, and they wished Jesus to rebuke His disciples. But He said unto them, "If these should hold their peace, the stones would immediately cry out." The prophecy of Zechariah 9:9 must be fulfilled; yet the disciples were doomed to a bitter disappointment. In a few days they followed Jesus to Calvary, and beheld Him bleeding and mangled upon the cruel cross. They witnessed His agonizing death and laid Him in the tomb. Their hearts sank with grief; their expectations were not realized in a single particular, and their hopes died with Jesus. But as He arose from the dead and appeared to His sorrowing disciples, their hopes revived. They had found Him again. {EW 244.3}

I saw that the disappointment of those who believed in the coming of the Lord in 1844 was not equal to the disappointment of the first disciples. Prophecy was fulfilled in the first and second angels' messages. They were given at the right time and accomplished the work which God designed to accomplish by them. {EW 245.1}

—*Early Writings*, pp. 240-245.