

The Effect of Every Vision

Ezekiel 12:21–25; Ezra 7:9; Matthew 25:5–10

BUDDING OF THE HORN OF DAVID

Ezekiel 29:17–21; 1 Samuel 16:13; Psalm 132; Revelation **1:20**; Isaiah 62:1–7

HORNS

“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this **threefold union**, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” *Testimonies*, volume 5, 451.

THRESHING

Daniel 2:44, 45; Isaiah 41:8–15; Jeremiah 51:33

THE CHURCH TRIUMPHANT

“In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord’s army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: ‘Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, to the help of the Lord against the mighty.’”

“The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, ‘as when a standardbearer fainteth.’ Isaiah 10:18. But their apparent retreat was but to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ’s soldiers planted His banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle and sending support to His soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as He led them on step by step, conquering and to conquer.

“At last the victory was gained. The army following the banner with the inscription, ‘The commandments of God, and the faith of Jesus,’ was gloriously **triumphant**. The soldiers of Christ were close beside the gates of the city, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established.

“**Now the church is militant.** Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won.” *Testimonies*, volume 8, 41, 42.

“Has God no living church? **He has a church, but it is the church militant, not the church triumphant.** We are sorry that there are defective members, that there are tares amid the wheat. Jesus said: ‘The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together **first the tares**, and bind them in bundles to burn them: but gather the wheat into my barn.’” *Testimonies to Ministers*, 45.

“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.” *Selected Messages*, book 2, 380.

THE THIRD ANGEL

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his word, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner.**’” *Manuscript Releases*, volume 5, 425.

THE CLEAVER

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By **the mighty cleaver of truth, the messages of the first, second, and third angels**, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.” *Testimonies*, volume 5, 455.

Daniel 2:45

“The Jewish Temple was built of hewn stones, and at great expense of time and money and labor these stones were **cut out of the mountain** and fitted for their places in the building before they were collected together, so that when the building was completed there was not the sound of an ax or hammer heard in its upbuilding. The **stones** which are in God’s sacred temple are not collected from the mountains of Judea but gathered from the nations, kindreds and tongues and people. They are not lifeless material that must be prepared with hammer and chisel, but **living stones** which emit light. **The great cleaver of truth** has taken them from the quarry of the world and placed them under the hand of the great Master Builder, the Lord of the temple, and He is polishing them in His workshop, which is this world, that all the rough edges and crookedness may be removed and they hammered and chiseled and squared by the truth of God, polished and refined, ready to fill their place in God’s spiritual temple, that they may grow up a holy temple for God.

“Now we are in the workshop of God, and the process is going on in these hours of probation to fit us for the glorious temple. We cannot now be indifferent and negligent and careless, and refuse to depart from sin, but we must be dying to our defects of character and expect to become pure and holy and fashioned in character after the similitude of a palace. When Christ shall come, it is then . . . too late to obtain a holy character. Now is **the day of preparation**; now is the time when we can have our defects removed; now is the time when our sins must go beforehand to judgment, be confessed and repented of and pardon written off against our names.” *Upward Look*, 373.

THE DAY OF THE LORD’S PREPARATION

“The third angel’s message must go over the land, and awaken the people, and call their attention to the commandments of God and the faith of Jesus. **Another angel unites his voice with the third angel, and the earth is lighted with its glory.** The light increases, and it shines out to all the nations of the earth. **It is to go forth as a light that burneth.** It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth. Let me ask you, What you are doing to prepare for this work? Are you building for eternity? You must remember that this angel represents the people that have this message to give to the world. Are you among that people? Do you really believe that this work in which we are engaged is truly the third angel’s message? If so, then you understand that we have a mighty work to do, and that we ought to be about it. We must sanctify ourselves by a strict obedience to the truth, placing ourselves in right relation to God and his work. As the truth goes forth, Satan intensifies his zeal to defeat its progress by presenting pleasing delusions. As we urge the truth, he urges his errors. He will stir up his agents, in view of the coming of the Lord, to go out and cry, ‘Lo! here is Christ, and lo! there is Christ.’ **And here arises this superstition, and there arises that heresy.** And tell me, what are we to do about it? I will tell you: we can become familiar, with the Bible, and read what saith the Lord. Not only the ministers but all who love and fear God are to do the Master’s work; and that is to let the light that he has given you shine before all. Here are two companies; one of them is being **bound in bundles to burn**, the other is being **bound by the cords of truth and love.** Satan is binding his followers with the work of iniquity; Christ is binding together his people in love and faith in the keeping of his commandments. And this work will increase more and more, and Satan will work to divide and separate God’s people one from the other. And while he is doing this kind of work, be careful that none of you are found helping him. We want to put away our cold-heartedness, and let love, tender compassion, true courtesy, and the spirit of tenderness come into our midst. **Here we are in the waiting time, in the day of God’s preparation.** Here in this world we are to fit up for these great trials that are soon coming upon us. And yet some of us act as though we had a whole millennium before us in which to accomplish the work. But, says the text, ‘Watch and pray; for ye know not when the time is.’ And what Christ said to his disciples, I say unto you, ‘Take ye heed, watch and pray,’ that when the Master comes to reckon with his servants, you may receive from him the crown of life laid up for the overcomer, and rejoice with him in his kingdom.” *Review and Herald*, August 18, 1885.

THIRTY DAYS AND ZECHARIAH 12

Isaiah 31:3 (horses)

Deuteronomy 34:8; Numbers 29:29; Genesis 50:1–3, Daniel 6:7; Ezekiel 9 (mourning)

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

“In the time **when His wrath shall go forth in judgments**, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. **They mourn before God to see religion despised in the very homes of those who have had great light.** They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. **The Spirit of God, which prompts to reproof, is trampled underfoot**, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

“**The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God.** The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 210, 211.

Zechariah 12

SET OR REARED UP

Exodus 40:2, 12–17; 31–33

PASSOVER

Ezekiel 45:18–25; Leviticus 23:5–21

HARVEST AND VINTAGE

“Every seventh year special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seedtime, which followed the ingathering, the people were not to sow; they should not dress the vineyard in the spring; and they must expect neither **harvest** nor **vintage**.” *Patriarchs and Prophets*, 531.

And **your threshing shall reach unto the vintage**, and **the vintage shall reach unto the sowing time**: and ye shall eat your bread to the full, and dwell in your land safely. Leviticus 26:5.

“Under the Jewish system the people were taught to cherish a spirit of liberality both in sustaining the cause of God and in supplying the wants of the needy. For special occasions there were freewill offerings. At the **harvest** and the **vintage**, **the first fruits of the field**—corn, wine, and oil—were consecrated as an offering to the Lord. . . . **The first fruits were to be presented before the Lord at the sanctuary** and were then devoted to the use of the priests.” *Acts of the Apostles*, 336.

THE FIRST FRUITS

“Christ arose from the dead as **the first fruits of those that slept**. He was **the antitype of the wave sheaf**, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. ‘For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.’ 1 Thessalonians 4:14. . . .

“During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler’s daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ’s resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as **the first fruits of My power**, to be with Me where I am, nevermore to see death or experience sorrow.” *Desire of Ages*, 785, 786.

“The Passover was followed by the seven day’s feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, **the first fruits of the year’s harvest were presented** before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.

“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.

“In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God’s bounty in **the products of the orchard**, the **olive** grove, and the **vineyard**. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, **the first fruits had been reserved**, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them.” *Patriarchs and Prophets*, 540.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being **the firstfruits** unto God and to the Lamb. Revelation 14:4.

TWELVE AND SEVENTY

“As He had sent out the **twelve**, so He ‘appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come.’ Luke 10:1, R. V. These disciples had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of intimate association with Him, and direct personal instruction. Now this larger number also were to go forth on a separate mission.

“The directions to the **seventy** were similar to those that had been given to the twelve; but the command to the twelve, not to enter into any city of the Gentiles or of the Samaritans, was not given to the seventy. Though Christ had just been repulsed by the Samaritans, His love toward them was unchanged. When the seventy went forth in His name, they visited, first of all, the cities of Samaria.” *Desire of Ages*, 488.

PRIESTS & LEVITES

2 Chronicles 29 (15–17); Leviticus 8, 9, 10:1; Exodus 15:27

THE OUTER COURT

Revelation 11:2

“In the temple at Jerusalem a low wall separated the outer court from all other portions of the sacred building. Upon this wall were inscriptions in different languages, stating that none but Jews were allowed to pass this boundary. Had a Gentile presumed to enter the inner enclosure, he would have desecrated the temple, and would have paid the penalty with his life. But Jesus, the originator of the temple and its service, drew the Gentiles to Him by the tie of human sympathy, while His divine grace brought to them the salvation which the Jews rejected.” *Desire of Ages*, 193.

“Christ might have occupied the highest place among the teachers of the Jewish nation, but He preferred rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might hear the words of truth. By the sea, on the mountainside, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words.” *Ministry of Healing*, 20.