

School of the Prophets 2004

The Prophetic Pattern Part two

Confirming the Pattern

- **“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.”**
Prophets and Kings, 714.

Reformation is the Condition

- “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. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. **And ye shall seek me, and find me, when ye shall search for me with all your heart.** And 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.” Jeremiah 29:10–14.

The Symbol of Daniel

- “Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in books ‘the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.’ Daniel 9:2.
- **“With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.**
- **“‘I set my face unto the Lord God,’ the prophet declared, ‘to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession.’ Verses 3, 4.” *Prophets and Kings* 554**

Three Decrees

- “In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built ‘according to the commandment [‘decree,’ margin] of Cyrus, and Darius, and Artaxerxes king of Persia.’ **These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years.** Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.” *The Great Controversy*, 326–327.

The Second Decree

- “A score or more of years passed by, when a **second decree**, quite as favorable as the first, was issued . . . 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.* *Prophets and Kings, 598–599.*

Disappointment Follows

- “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*, 612.

Three Decree begins Judgment Prophecy

- **“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.” *Prophets and Kings, 677.***

Evils Creep In

- **“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.”** *Prophets and Kings*, 669.
- **“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.”** *The Southern Watchman*, January 3, 1905.

A Fourth Decree

- “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** 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.

A Work of Cleansing

- “When Nehemiah learned of this **bold profanation**, he promptly exercised his authority to expel the intruder. ‘It grieved me sore; therefore I **cast forth** all the household stuff of Tobiah out of the chamber. Then I commanded, and **they cleansed the chambers**; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.’”
Signs of the Times, January 17, 1884.
- “Then I commanded, and they **cleansed the chambers**: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense. . . . **Remember me**, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.” Nehemiah 13:9, 14.

Darkness Precedes Christ

- **“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.”**
Fundamentals of Christian Education, 238–239.

An Elijah Message

- “The experience of the disciples who preached the ‘gospel of the kingdom’ at the first advent of Christ, had its counterpart in the experience of those who proclaimed the message of His second advent. As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” *The Great Controversy*, 351.

The Midnight Cry

- “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!’” *Spirit of Prophecy*, volume 4, 250–251.

The Cross of Judgment

- “Five hundred years before, the Lord had declared by the prophet Zechariah, ‘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.’[1 Zechariah 9:9.] Had the disciples realized **that Christ was going to judgment and to death**, they could not have fulfilled this prophecy.
- “In like manner, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. **The first and second angels’ messages were given at the right time**, and accomplished the work which God designed to accomplish by them.” *The Great Controversy* 405

The Disappointment of the Cross

- **“As the disciples were mistaken . . . Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which He desired to be given, and both, through their own misapprehension of their message, suffered disappointment.**
- **“Yet God accomplished His own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in His providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. The message was designed for the testing and purification of the church. . . . The disappointment also, though the result of their own misapprehension of the message which they gave, was to be overruled for good. It would test the hearts of those who had professed to receive the warning.” *The Great Controversy*, 352.**

The Work

- “‘In three days I will raise it up.’ In the Saviour’s death the powers of darkness seemed to prevail, and they exulted in their victory. But from the rent sepulcher of Joseph, Jesus came forth a conqueror. ‘Having spoiled principalities and powers, He made a show of them openly, triumphing over them.’[Colossians 2:15.] By virtue of His death and resurrection He became the minister of the ‘true tabernacle, which the Lord pitched, and not man.’ [Hebrews 8:2.] **Men reared the Jewish tabernacle; men builded the Jewish temple; but the sanctuary above, of which the earthly was a type, was built by no human architect.** ‘Behold the Man whose name is The Branch; . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne.’[Zechariah 6:12–13.]” *The Desire of Ages*, 165–166.

The Fourth Message

“Would it not be well for the members of the churches to devote some time to earnest prayer, and to the study of the words of Christ concerning the Comforter? Christ sent the Comforter upon his disciples when they were earnestly praying for it, and were as one in their desires and petitions. **‘When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’” *Review and Herald* January 20, 1891.**

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The Work of the Spirit

“Concerning the advent of the Holy Spirit, Jesus said, ‘It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.’ **Now read carefully, that you may discern what is the work of the Holy Spirit.** ‘And when he is come, he will reprove the world of **sin**, and of **righteousness**, and of **judgment**: of sin, because they believed not on me.’ . . .

“It is essential that we who are fallen through sin, shall put on the robe of Christ’s righteousness which has been prepared for us. The Holy Spirit was to convince ‘of judgment, because the prince of this world is judged.’”
Review and Herald, April 25, 1893.

The Foundation & Headstone

“Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit**, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and **he shall bring forth the headstone** thereof with shoutings, crying, **Grace, grace** unto it. Moreover the word of the Lord came unto me, saying, The hands of **Zerubbabel have laid the foundation of this house**; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.” Zechariah 4:6–9.

Zerubbabel: 2216. from 2215 [to flow away] and 894 [Babylon]; *descendant* of (i.e. from) *Babylon*, i.e. born there. *The New Strong's Exhaustive Concordance*.

Zerubbabel: offspring of Babylon. Seventh-day Adventist Bible Dictionary.

Zerubbabel: shoot of Babylon. *Young Analytical Concordance*.

The Shaking

“Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O **Zerubbabel**, my servant, the son of Shealtiel, saith the Lord, and will make thee as a **signet**: for I have chosen thee, saith the Lord of hosts.” Haggai 2:21–23.

SIGNET, n. A seal; particularly in Great Briton, the seal used by the king in sealing his private letters, and grants that pass by bill under his majesty's hand. *Webster's 1828 Dictionary*.

The Shaking Time

“We are in the shaking time, the time when everything that can be shaken will be shaken. The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord’s kingdom must work earnestly for the saving of souls They must do their part to bind up the law and seal it among the disciples.”
Colporteur Ministry, 12–13.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them.”
Testimonies volume 5, 214.

Reformation Precedes Fourth Message

“Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ’s ascension, His disciples—men of varied talents and capabilities—assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room ‘all continued with one accord in prayer and supplication.’ They made thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another’s sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time ‘they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’”
Manuscript Releases, volume 5, 94–95.

Reformation Precedes Fourth Message

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.” *Selected Messages*, book 1, 121.

“The spirit of true reform will be met in our day as in ancient times. Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all who guard the interests of Christ’s church. During Nehemiah’s absence from Jerusalem, evils were introduced which threatened to pervert the nation. The same dangers exist in our time.” *Signs of the Times*, January 24, 1884.

Fourth Message Followed By Judgment

“The one week—seven years—ended in A.D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4); and shortly after, Saul the persecutor was converted and became Paul the apostle to the Gentiles.” *Prophets and Kings*, 699.

“Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner as before, and will be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God.” *Testimonies*, volume 1 143–144.

Fourth Message Followed By Judgment

“On returning from Persia, Nehemiah learned of the bold profanation and took prompt measures to expel the intruder. ‘It grieved me sore,’ he declares; ‘therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.’”
Prophets and Kings, 670.

The Plagues

“When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, ‘Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law.’ Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, ‘If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes’?” *Review and Herald*, October 8, 1901.

The Second Coming

“In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who ‘fell at His feet as dead’ when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church. *Manuscript Releases*, volume 19, 40–41.

The Line of Moses—1

“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.” *Patriarchs and Prophets*, 258.

The Line of Moses—2

“It was the hand of God, and no human influence or power possessed by Moses and Aaron, that wrought the miracles which they showed before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great ‘I AM’ had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God.” *Patriarchs and Prophets, 264.*

The Line of Moses—3

“The judgment of which Egypt had first been warned, was to be the last visited. God is long-suffering and plenteous in mercy. He has a tender care for the beings formed in His image. If the loss of their harvests and their flocks and herds had brought Egypt to repentance, the children would not have been smitten; but the nation had stubbornly resisted the divine command, and now the final blow was about to fall.” *Patriarchs and Prophets, 273.*

The Line of Moses—Disappointment

“The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress. Suddenly they beheld in the distance the flashing armor and moving chariots betokening the advance guard of a great army. As the force drew nearer, the hosts of Egypt were seen in full pursuit. Terror filled the hearts of Israel. Some cried unto the Lord, but far the greater part hastened to Moses with their complaints: ‘Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?’” *Patriarchs and Prophets*, 283–284.

The Line of Moses—Disappointment

“Upon us is shining the accumulated light of past ages. The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God.” *Testimonies* volume 8, 115–116.

The Line of Moses—4

“God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, ‘Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai.’ During these intervening days all were to occupy the time in solemn preparation to appear before God. Their person and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity.” *Patriarchs and Prophets*, 303–304.

The Line of Moses—4

“From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry.” *Patriarchs and Prophets*, 311–312, 314.

The Line of Moses—Evils

“Though God had granted the prayer of Moses in sparing Israel from destruction, their apostasy was to be signally punished. The lawlessness and insubordination into which Aaron had permitted them to fall, if not speedily crushed, would run riot in wickedness, and would involve the nation in irretrievable ruin. By terrible severity the evil must be put away. Standing in the gate of the camp, Moses called to the people, ‘Who is on the Lord’s side? let him come unto me.’ Those who had not joined in the apostasy were to take their position at the right of Moses; those who were guilty but repentant, at the left.” *Patriarchs and Prophets*, 316–318, 324.

The Line of Moses—Work

“The command was communicated to Moses while in the mount with God, ‘Let them make Me a sanctuary; that I may dwell among them;’ and full directions were given for the construction of the tabernacle. By their apostasy the Israelites forfeited the blessing of the divine Presence, and for the time rendered impossible the erection of a sanctuary for God among them. But after they were again taken into favor with Heaven, the great leader proceeded to execute the divine command.” *Patriarchs and Prophets*, 343.

The Line of Moses—Reform

“God willed that the passage of Israel over Jordan should be miraculous. Joshua, by divine direction, commanded the people to sanctify themselves; they must put away their sins and free themselves from all outward impurity; ‘for tomorrow,’ he said, ‘the Lord will do wonders among you.’ The ‘ark of the covenant’ was to lead the way before the host. When they should see the token of Jehovah’s presence, borne by the priests, remove from its place in the center of the camp, and advance toward the river, then they were to remove from their place, ‘and go after it.’ The circumstances of the passage were minutely foretold; and said Joshua, ‘Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites. . . . Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.’” *Patriarchs and Prophets*, 483–484.

The Line of Moses—4

“A short distance from Jordan the Hebrews made their first encampment in Canaan. Here Joshua ‘circumcised the children of Israel;’ ‘and the children of Israel encamped in Gilgal, and kept the Passover.’ The suspension of the rite of circumcision since the rebellion at Kadesh had been a constant witness to Israel that their covenant with God, of which it was the appointed symbol, had been broken. And the discontinuance of the Passover, the memorial of their deliverance from Egypt, had been an evidence of the Lord’s displeasure at their desire to return to the land of bondage. Now, however, the years of rejection were ended. Once more God acknowledged Israel as His people, and the sign of the covenant was restored.” *Patriarchs and Prophets*, 485–486.

The Line of Moses—3

“At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of the victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh that men would see the necessity of looking to God for their orders!”
Review and Herald, October 16, 1900.