



## SAVED TO SERVE

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**THE GREAT CONTROVERSY, PT. 22: PROPHECIES FULFILLED  
SDAS, LOREN SEIBOLD: LET POPE OFF HOOK. "COURT EVANGELICALS."  
SDA TEENTALK ENDORSES LGBT LEADERS**

1. What is the title of chapter 22 of *The Great Controversy*?

2. The following confirms that we need to study the book *The Great Controversy* and distribute it to others. Consider the lies that the Roman Catholic Church has told regarding one of God's messengers. The Roman Catholic Church portrayed that Columba was a missionary for the Roman Catholic Church.

"Sixth-century cell of St Columba discovered" **Fragments of a wooden hut found on the Scottish island of Iona have been confirmed as the remains of the sixth-century cell of St Columba. St Columba founded a monastery at Iona that became one of Europe's leading centers of learning and served as the springboard for the evangelisation of Scotland. The Irish monk was renowned for his sanctity and his life was associated with many miracles. His guidance for monastic life was followed in Scotland, Ireland and Northumbria until it was superseded by the milder Rule of St Benedict.** <http://www.catholicherald.co.uk/news/2017/07/13/sixth-century-cell-of-st-columba-discovered/>

In Scotland, a century later, it [the gospel] shone out with a brightness that extended to far-distant lands. **From Ireland came the pious Columba and his collaborators, who, gathering about them the scattered believers on the lonely island of Iona, made this the center of their missionary labors. Among these evangelists was an observer of the Bible Sabbath, and thus this truth was introduced among the people. A school was established at Iona, from which missionaries went out, not only to Scotland and England, but to Germany, Switzerland, and even Italy.** But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy. **In the sixth century her missionaries undertook the conversion of the heathen Saxons. {GC 62.3} In Scotland the seeds of truth scattered by Columba and his collaborators had never been wholly destroyed. For hundreds of years after the churches of England submitted to Rome, those of Scotland maintained their freedom. {GC 249.2}**

3a. In light of this, there is a prominent Seventh-day Adventist, Loren Seibold, who is promoting that the Roman Catholic Church has changed and she is not represented in the beast of Revelation 13.

3b. "Reprint: Letting Roman Catholics Off the Hook" For over a century, even before the publication of **The Great Controversy, we Adventists have regarded the Roman Catholic Church leadership**, typified in the first beast of Revelation 13, as our arch-nemesis, our bête noire, the enemy that takes the evil part in the apocalyptic scenario against God's remnant. **Here are seven reasons why it may be time to question them in that role.** <https://atoday.org/reprint-letting-roman-catholics-off-the-hook/>

Consider the fact that the following statement is being fulfilled.

3c. The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, **and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization.** Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. **Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written.** A system of intellectual philosophy would be introduced. **The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement.**

The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. {1SM 204.2}

3d. Note: Loren Seibold is the executive editor of *Adventist Today* and his wife is an ordained minister of the Seventh-day Adventist Church. <http://www.ohioadventist.org/article/263/annual-events/celebration-of-ordination>

2. Principles might be more diagnostic than players. That we oppose those who would legislate matters that should be left to an individual's conscience is a principle I value, and I'm proud of Seventh-day Adventist efforts to protect religious liberty. **But if it should happen that someone other than the Roman Catholic Church begins to act like the beast of Revelation 13**, we will be more ready to respond if we are watching for a violation of the principle than if waiting for one specific group to offend

3. **Ellen White fingered Catholicism in a very different world.** Historians have shown that 19th-century American anti-Catholicism grew out of a general anti-immigrant nativism. **In an era when we have had and could again have a liberty-loving Roman Catholic president**, when Catholic immigrants have become our young work force, **why can't we preach the gospel without identifying Roman Catholicism as Satan's exclusive tool?**

4. **The Roman Catholic Church of today is a much different institution than it was during Ellen White's time. The Second Ecumenical Council of the Vatican (1962-1965) radically altered that denomination's theology and practices.** Vatican II declared the gospel central to church theology, made worship accessible, denied that Roman Catholics only can be saved, encouraged lay Bible study, and affirmed religious liberty. **While not quite a Protestant Reformation, today's Catholic Church is not the same Catholic Church referenced in our 19th-century eschatological studies. Among other things, the Second Ecumenical Council weakened Vatican authority over world Catholics-as evidenced by the 78 percent of American Catholics who oppose their church's ban on contraception.**

5. **By focusing on Roman Catholicism, we may miss more dangerous anti-Christian opponents.** Far more Christians have been killed, persecuted, or denied their religious liberty by Communism, military Fascism, and Islamist extremism in the past century than by Roman Catholics; we've let these pass with minimal comment (in the case of Naziism, even offering some pusillanimous cooperation) **as we continued to warn against the pope. Today religious liberty still has more dangerous enemies than Catholicism—in the United States, perhaps even some of our fellow conservative Protestants.**

6. God has given us time to become a world church, and that changes the cast of characters in our eschatology. **The “antichrists”-opposers of Christ—to many of today’s world Christians are radical imams or cruel dictators.** One site of Christian persecution right now is northern Nigeria, where Muslims burn churches and kill Christians. **An eschatology that expects only Roman Catholics to initiate religious oppression, only in the United States, and only around the Sabbath question, may fail to speak prophetically should apocalyptic markers appear elsewhere.**

7. **Religious liberty has arguably improved in countries where Catholicism has influence. During my lifetime, the papacy has frequently been a force for peace and freedom.** Pope John Paul II opened the first breach in the Iron Curtain, and Catholics have been more forthright in speaking against violence and oppression than many of our fellow conservative Protestants. Consider the irony that our evangelists are employing anti-Catholic teachings for soul winning in countries where the papacy helped win them that freedom! **(And the even greater irony that some of us still think that calling the Pope the Antichrist is necessary to win souls to Christ.)**

Opposing current enemies might thrust us into prophetic roles that take more commitment and action. **My friend Bert B. Beach, speaking of Adventist eschatology, once said to me: “I’m suspicious when people are constantly focused on what’s going to happen in the future.** I think they’re trying to avoid dealing with what’s going on right now.” I think Bert is on to something. Could we become as enthusiastic in taking on the religious persecution that’s happening to Christians right now, in places like Nigeria, **as we’ve been in accusing Roman Catholicism of planning to someday persecute us here?** <https://atoday.org/reprint-letting-roman-catholics-off-the-hook/>

4. When did the Adventist first expect the Lord to return? \_\_\_\_\_

**When the time passed at which the Lord’s coming was first expected,—in the spring of 1844,—**those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion, their source of consolation was still the word of God. {GC 391.1}

When’d Jesus did not return, what did the Adventists do? \_\_\_\_\_

5. What scriptures did the Adventists use for encouragement between the Spring of 1844 and the Autumn of 1844? \_\_\_\_\_

**Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light.** The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. **The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven.** And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience. {GC 391.1}

6. What scriptures did the Adventists use for encouragement between the Spring of 1844 and the Autumn of 1844? \_\_\_\_\_

Among these prophecies was that of **Habakkuk 2:1-4:** "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." {GC 392.1} A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: "The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged." "They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done." **Ezekiel 12:21-25, 27, 28.** {GC 392.3}

7. What did Charles Fitch do based on Habakkuk 2:1-4? \_\_\_\_\_

**As early as 1842 the direction given in this prophecy to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation.** The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." {GC 392.2}

8. Note: The Millerites proclaimed prophecies based on prophetic time. We must proclaim those prophecies, as well as prophecies based on events laid out in Revelation 14:9,10 and Revelation 13:15-17.

Jehovah's Witnesses ban comes into force in Russia after Supreme Court dismisses appeal...Court upholds justice ministry's claim religious group is 'extremist' for second time. <http://www.independent.co.uk/news/world/europe/russia-jehovahs-witnesses-ban-supreme-court-dismisses-appeal-vladimir-putin-religion-freedom-a7846826.html>

9. State Department rips Russia's 'disturbing trend' of religious persecution... "The Russian Supreme Court's decision this week against the Jehovah's Witnesses is the latest in a disturbing trend of persecution of religious minorities in Russia," Nauert said. **"If Jehovah's Witnesses are persecuted, then that means later 'on the block' will come other religious movements — for example, Protestant churches,"** Anatoly Pchelintsev, co-chairman of the Slavic Center for Law and Justice, said in April. **"For the Jehovah's Witnesses, Armageddon has arrived, and the faithful of other religions await the apocalypse."** The Jehovah's Witnesses are a heterodox offshoot of Christianity which denies the traditional doctrine of the Trinity, believing instead that Jesus Christ is not truly God but will also rule for a thousand years on earth. <http://www.washingtonexaminer.com/state-department-rips-russias-disturbing-trend-of-religious-persecution/article/2629105>

10. **Russia's Supreme Court upheld the ruling on Monday, having previously decided in favour of the justice ministry's characterisation of the Jehovah's Witnesses as an "extremist organisation" whose members "pose a threat to the rights of the citizens, public order and public security". Judges ordered the closure of the group's Russian headquarters, local chapters and the seizure of its property by the state.** The Christian denomination put forward requests to allow experts to testify on whether their beliefs can be considered extremist but the three-judge panel rejected all motions. <http://www.independent.co.uk/news/world/europe/russia-jehovahs-witnesses-ban-supreme-court-dismisses-appeal-vladimir-putin-religion-freedom-a7846826.html>

11. **Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption,** and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government...**In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.** {GC 592.1}

**In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off.** Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. **It will finally be decreed that they shall be put to death.** {DA 121.3}

12. Adventist Leader in Southern England Meets with Local Imam...**Meeting highlights opportunities for collaboration, understanding...** Emmanuel Osei [South England Conference President], in turn, thanked for his kind reception and the imam's openness to work with others in tackling the challenge of displaced youth in the community. **"You can count on the support of the [regional Adventist Church] for the fight against hate crime,"** he said. <http://www.adventistreview.org/church-news/story5288-adventist-leader-in-southern-england-meets-with-local-imam>

13. We should follow the Pope's lead on the environment ... **"Many of us in America, the young, middle-aged and the aged, are concerned about how we care for this good Earth on which we live. We should follow the Pope's lead on the environment ... "The men and women who study the issue of caring for the Earth say we are at a critical place in history when changes need to be made in how we care for the planet. We are entrusted by the creator, God, to care for it. We should plan for the generations yet to come." "Some of us suggest that the encyclical on the environment from Pope Francis, "Laudato Si," should be carried out by all of us on this Earth."** [http://www.burlingtoncountytimes.com/opinion/letters/we-should-follow-the-pope-s-lead-on-the-environment/article\\_421098e1-ae8-5f63-aad0-bb27f4c6d289.html](http://www.burlingtoncountytimes.com/opinion/letters/we-should-follow-the-pope-s-lead-on-the-environment/article_421098e1-ae8-5f63-aad0-bb27f4c6d289.html)

#237. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world...It [Sunday] protects human action from becoming empty activism; it [Sunday] also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else. The law of weekly rest forbade work on the seventh day...[See Ex 23:12]. Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. **And so the day of rest, centered on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for nature and the poor.** [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

**Why religious leaders might be best at fighting extremism...Religious leaders, not secularists, are often in the best position to persuade violent religious extremists towards peace, the papal nuncio to the United Nations** has said in response to an effort to prevent atrocities. <http://www.catholicnewsagency.com/news/why-religious-leaders-might-be-best-at-fighting-extremism-56258/>

**Holy See to UN: 'Religious leaders help end poverty, promote peace'** Archbishop Bernardito Auza, Apostolic Nuncio to the United Nations, on Monday spoke to the UN on the role of religious figures and communities in the elimination of poverty and promotion of peace. [http://en.radiovaticana.va/news/2017/07/18/holy\\_see\\_to\\_un\\_%E2%80%98religious\\_leaders\\_help\\_end\\_poverty/1325656](http://en.radiovaticana.va/news/2017/07/18/holy_see_to_un_%E2%80%98religious_leaders_help_end_poverty/1325656)

Church and state go out on a date! [https://www.washingtonpost.com/news/opinions/wp/2017/06/27/church-and-state-go-out-on-a-date/?utm\\_term=.8afdcfe2eafb](https://www.washingtonpost.com/news/opinions/wp/2017/06/27/church-and-state-go-out-on-a-date/?utm_term=.8afdcfe2eafb)

14a. If you want to understand white evangelicalism in the age of Trump, you need to know Robert Jeffress, the pastor of First Baptist Church in Dallas. Jeffress is not a household name in the United States, known mainly in Southern Baptist circles. **But he has recently gained national attention as a "court evangelical" — my term for a Christian who, like the attendants and advisers who frequented the courts of monarchs, seeks influence through regular visits to the White House. The court evangelicals are changing the religious landscape in the United States.** The Trump presidency is only six months old, but it is already beginning to alter long-standing spiritual alignments. It seems as though Christians are not changing Trump, but rather that Trump could be changing Christianity. **For nearly half a century, evangelicals have sought to influence the direction of the country and its laws through politics. The court evangelicals have befriended Trump as a way to win his approval and advance their agenda of making the United States a Christian nation.** [https://www.washingtonpost.com/news/acts-of-faith/wp/2017/07/17/trump-threatens-to-change-the-course-of-american-christianity/?utm\\_term=.ba48dd332d18](https://www.washingtonpost.com/news/acts-of-faith/wp/2017/07/17/trump-threatens-to-change-the-course-of-american-christianity/?utm_term=.ba48dd332d18)

14b. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church...**This compromise between paganism and Christianity resulted in the development of "the man of sin" foretold in prophecy as opposing and exalting himself above God.** That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will. {GC 50.1}

15. Note: The Millerite-Adventists also focused and meditated upon Matthew 25, the parable of the 10 Virgins. They saw their experience of delay brought to view in the tarrying of the Bridegroom in Matthew 25:1-5.

16. Note: Consider that Matthew 25 covers the time period of 1833-1844 as a primary application.

The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of His disciples concerning the sign of His coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this He spoke of His coming in His kingdom, and related the parable describing the two classes of servants who look for His appearing. Chapter 25 opens with the words: "Then shall the kingdom of heaven be likened unto ten virgins." Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage. {GC 393.2}

17. How were the classes of Adventists described in relation to the tarrying time in the Spring of 1844? Matthew 25:3,4

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The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. **But while "they that were foolish took their lamps, and took no oil with them," "the wise took oil in their vessels with their lamps."** The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. **These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay.** Others "took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. **These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment.** When trials came, their faith failed, and their lights burned dim. {GC 393.4}

18. What is meant by "They all slumbered and slept?"

"While the bridegroom tarried, they all slumbered and slept." By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; **but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away.** "They all slumbered and slept;" **one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given.** Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself. {GC 394.1}

19. What appeared in the tarrying time of the Spring of 1844 and the Autumn of 1844 that brought reproach upon the cause of truth?

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**About this time, fanaticism began to appear.** Some who had professed to be zealous believers in the message rejected the word of God as the one infallible guide and, claiming to be led by the Spirit, **gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course.** Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth. {GC 395.1}

20. Why did Satan bring in fanatics among the Millerite-Adventists?

**Satan was seeking by this means to oppose and destroy the work of God. The people had been greatly stirred by the advent movement, thousands of sinners had been converted, and faithful men were giving themselves to the work of proclaiming the truth, even in the tarrying time.** The prince of evil was losing his subjects; and in order to bring reproach upon the cause of God, he sought to deceive some who professed the faith and to drive them to extremes. Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of faith in the second advent while his power controlled their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole body of believers. {GC 395.2}

21. What did Miller say was the true test to discern fanatics among God's people?

William Miller had no sympathy with those influences that led to fanaticism. He declared, with Luther, that every spirit should be tested by the word of God. "The devil," said Miller, "has great power over the minds of some at the present day. And how shall we know what manner of spirit they are of? **The Bible answers: 'By their fruits ye shall know them.'** . . . **There are many spirits gone out into the world; and we are commanded to try the spirits. The spirit that does not cause us to live soberly, righteously, and godly, in this present world, is not the Spirit of Christ. I am more and more convinced that Satan has much to do in these wild movements.** . . . Many among us who pretend to be wholly sanctified, are following the traditions of men, and apparently are as ignorant of truth as others who make no such pretensions."--Bliss, pages 236, 237. "The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But, say you, a man may be in an error, and think he has the truth. What then? We answer, The Spirit and word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then he must believe he has the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law or Book, then let him walk carefully, lest he be caught in the snare of the devil." "I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance, than from all the noise of Christendom."-- {GC 396.2}

22. Consider this blatant apostasy and fanaticism among Seventh-day Adventists printed in the *Adventist Messenger*.

Question: Should an openly gay person be able to speak up front or participate in any way up front at the church?

Answer: I don't see why not! Being gay is not a sin. <http://issues.adventistmessenger.ca/books/kzvw/#p=9>

<http://adventistmessenger.ca/magazine>

23. In the days of the Reformation and the Advent movement, what did the enemies of the faith do? \_\_\_\_\_

In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the advent movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics, they circulated unfavorable reports that had not the slightest semblance of truth. These persons were actuated by prejudice and hatred. Their peace was disturbed by the proclamation of Christ at the door. They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith. {GC 397.1}

24. What two things did the Lord use to repress fanaticism and dissension? \_\_\_\_\_

It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. **The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension.** Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan. {GC 398.2}

25. When was the "midnight cry" proclaimed? \_\_\_\_\_

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. **Then all those virgins arose, and trimmed their lamps.**" **Matthew 25:5-7. In the summer of 1844**, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: "Behold, the Bridegroom cometh!" {GC 398.3}

26. What prophecy did the Adventist study in order to proclaim the "midnight cry?" \_\_\_\_\_

That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. {GC 398.4}

27. What was the date for the antitypical fulfillment of the tenth day of the seventh month from Leviticus 16:29-34? \_\_\_\_\_

In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. **The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming.** This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. {GC 399.4}

28. As the "midnight cry" was proclaimed, the waiting ones "arose and trimmed their lamps." What did that mean between the Summer of 1844 and the Autumn of 1844? \_\_\_\_\_

At the call, "The Bridegroom cometh; go ye out to meet Him," the waiting ones **"arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown.** Angels were sent from heaven to arouse those who had become discouraged and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. **It was not the most talented, but the most humble and devoted,** who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. **Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God this proclamation united with the second angel's message and gave power to that work.** {GC 402.1}

29. What was the experience of the faithful Adventists when the "midnight cry" was proclaimed? \_\_\_\_\_

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Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God. {GC 400.2}

Another who participated in the movement testified: "It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before Him."--{GC 401.2}

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to heaven from the fields and groves. The assurance of the Saviour's approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved. {GC 403.1}

29. After the passing of the time of October 22, 1844 when Jesus did not return, the Millerite-Adventists were greatly disappointed. However, it was a fulfillment of Bible prophecy. See Revelation 10:8-11.

Likewise the disciples suffered a bitter disappointment when Jesus was crucified. However, it was a fulfillment of Bible prophecy. See Daniel 9:24-27.

30. What were the reasons why some of the Adventists did not give up their faith after October 22, 1844? \_\_\_\_\_

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The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. **But while many, under strong temptation, yielded their faith, there were some who stood firm. The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the second advent, and they could detect no error in their reckoning of the prophetic periods.** The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God and hearts burning with its living power; positions which had withstood the most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base. {GC 405.3}

31. What did William Miller write after the great disappointment on October 22, 1844? \_\_\_\_\_

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The feelings of those who still believed that God had led them in their past experience are expressed in the words of William Miller: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done." "I hope that I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation." "Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or discouraged. . . . My hope in the coming of Christ is as strong as ever. I have done only what, after years of solemn consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, love to my fellow men, and conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God has been with me; His power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." "I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor, nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in His good providence so orders." {GC 406.2}

32. Explain how Hebrews 10:35-39 was the source of encouragement for the Adventists after the great disappointment on October 22, 1844? \_\_\_\_\_

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"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews 10:35-39. {GC 407.1}

That this admonition is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord's coming: "For yet a little while, and He that shall come will come and will not tarry." And it is plainly implied that there would be a seeming delay and that the Lord would appear to tarry. The instruction here given is especially adapted to the experience of Adventists at this time. The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of His Spirit and His word; yet they could not understand His purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were applicable: "Now the just shall live by faith." As the bright light of the "midnight cry" had shone upon their pathway, and they had seen the prophecies unsealed and the rapidly fulfilling signs telling that the coming of Christ was near, they had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in His word. The scoffing world were saying: "You have been deceived. Give up your faith, and say that the advent movement was of Satan." But God's word declared: "If any man draw back, My soul shall have no pleasure in him." To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of Paul: "Cast not away therefore your confidence;" "ye have need of patience," "for yet a little while, and He that shall come will come, and will not tarry." Their only safe course was to cherish the light which they had already received of God, hold fast to His promises, and continue to search the Scriptures, and patiently wait and watch to receive further light. {GC 408.1}