

The End of Ancient Israel The Reform Line of Christ

Darkness:

- **Luk 1:79**

“As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended. To the masses of the people, death was a dread mystery; beyond was uncertainty and gloom. It was not alone the wailing of the mothers of Bethlehem, but the cry from the great heart of humanity, that was borne to the prophet across the centuries,—the voice heard in Ramah, ‘**lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.**’ **Matt 2:18.** In ‘**the region and shadow of death,**’ men sat unsolaced. With longing eyes they looked for the coming of the Deliverer, when the darkness should be dispelled, and the mystery of the future should be made plain.” {DA 32.4}

Mystery of Iniquity:

Influence of Grecian Education and Roman Decadence (Greek education has contaminated the Hebrew faith)

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

“The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor.” {DA 69.3 to 70.1}

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

(1A) - Time of the End (Fulfilment of a Prophecy): **Birth of Christ Birth (the of John the Baptist)**

John

- Luk 1:5-17
- Mal 3:1
- Mal 4:5-6

Jesus

- Isa 7:14
- Mat 1:21-23
- Mic 5:2

Increase of Knowledge (Unsealing of the Message): **Birth & Childhood of Jesus**

Wise Men from the East

- Mat 2:1, 2
- {DA 59.3}

Shepherds

- Luk 2:9-11

Simeon and Anna

- Luk 2:25, 34-37

OT Prophecies & Priesthood

- Mic 5:2

Begin ministry at 30yrs old

Priests

- Num 4:3, 23, 30, 47

Joseph

- Gen 41:46

David

- 2Sam 5:4

Christ: 70 weeks

- Dan 9:25
- Ezra 7:7

Formalization of the Message: **John the Baptist's Ministry**

- Mal 3:1
- Mat 11:13, 14
- Luk 3:3, 4

“The difficulties that were to be met by John were far greater than the difficulties to be met by those who prepared the way of earthly kings. The hearts of men... were filled with... wickedness. They would not

be impressed by a message of mercy and love. They were... a generation of vipers, and to them he gave scathing rebukes because of their self-righteousness...

“The message of John the Baptist was a new and startling message, and could not be interwoven with the superstitions and traditions of the Pharisees. The disciples of John were not to think that his... devotions... were like those of the Pharisees... there was no vitality in their religious exercises... The work of John was to expose the character of the works of the Pharisees, to set their traditions and heresies in their true light before the people.” {RH, Apr 3, 1894 par. 3-4}

The Kingdom of Heaven is at Hand:

John the Baptist

- **Mat 3:1, 2**

“Not at first had God revealed the exact time of the first advent; and even when the prophecy of Daniel made this known, **not all rightly interpreted the message.**” {PK 700.1}

“The doctrine that John preached was, **first, repentance for past sins; then, ‘the kingdom of heaven is at hand.’** They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers.” {RH, Nov 28, 1907 par. 7}

(1E) - 1st Angel Empowered:

A.D. 27-Baptism

The Devine Symbol

- **Mat 3:13, 16, 17**

John’s Testimony

- **Joh 1:31, 32**

A Worldwide Event

- **Mat 3:5**
- **Luk 3:21**
- **{DA 111.3 to 112.3}**

The Time is Fulfilled:

Jesus Christ

- **Mar 1:14, 15**

The Kingdom of God is at Hand:

The Disciples

- **Mat 10:5-7**

“The announcement which had been made by the disciples in the name of the Lord was in every particular correct, and the events to which it pointed were even then taking place. ‘**The time is fulfilled, the kingdom of God is at hand,**’ had been their message. At the expiration of ‘**the time**’--the sixty-nine weeks of **Dan 9**, which were to extend to the Messiah, ‘**the Anointed One**’--Christ had received the anointing of the Spirit after His baptism by John in Jordan. And the ‘**kingdom of God**’ which they had declared to be at hand was established by the death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when... As used in the Bible, the expression ‘**kingdom of God**’ is employed to designate both the kingdom of grace and the kingdom of glory...” {GC 346.4}

Christ is Anointed in AD27

- **Dan 9:24**

“The time of the first advent and of some of the chief events clustering about the Saviour's lifework was made known by the angel Gabriel to Daniel. (**Dan 9:24** Quoted)... The seventy weeks... represent four hundred and ninety years. A starting point for this period is given: "...from the going forth of the commandment to restore and to build Jerusalem... shall be..." (**Dan 9:25**)... four hundred and eighty-three years. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus, went into effect in the autumn of 457 BC... From this time four hundred and eighty-three years extend to the autumn of AD 27... this period was to reach to the Messiah, the Anointed One. In AD 27, Jesus at His baptism received the anointing of the Holy Spirit and soon afterward began His ministry. Then the message was proclaimed, ‘**The time is fulfilled.**’ **Mark 1:15.**

“Then, said the angel, ‘**He shall confirm the covenant with many for one week...**’ For seven years after the Saviour entered on His ministry, the gospel was to be preached **especially to the Jews**; for three and a half years by Christ Himself, and afterward by the apostles. “**In the midst of the week He shall cause the sacrifice and the oblation to cease.**” **Dan 9:27.** In the spring of AD 31, Christ, the true Sacrifice, was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease. **{PK 698.1 to 699.1}**

Rejection of the 1AM by The Scribes and Pharisees

- **Luk 7:29-30**

The Time of Their Visitation

“The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation. The years of the ministry of Christ and His apostles,--the precious last years of grace to the chosen people,--they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God.” **{DA 235.2}**

Foundations are Laid:

Jesus

Jesus the Foundation

- **Isa 28:16**
- **1 Cor 3:11**

“I am asked concerning the law in Galatians. What law is the school-master to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments.

“Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain refusing to accept God's plan in the school of obedience to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ the Foundation of the whole Jewish economy. **{1888 1725.1-2}**

“Take not the position that men can be moved by the presentation of the love of God alone. You may build ever so fine a structure, but **it is without foundation**. Dig deep, lay **the foundation on Christ alone**--a crucified Redeemer who died for the transgressor that he should not perish but have eternal life. How? Only by coming back to his allegiance to God's holy law.” {1888 783.1}

“To those who believe, Christ is a sure foundation...” {AA 175.3}

3-Step Testing Begins

- Luk 4:1-3, 5-7, 9-11, 13-14
- {DA 116.4}
- {DA 118.1}
- {DA 129.1}

“...Christ's victory was as complete as had been the failure of Adam. {DA 130.3}

Activity of the Enemies: Defilement of Temple

Defilement of the Temple

- Joh 2:13-17
- {DA 155.1-3}

(2A) - Second Message Arrives: Cleansing of the Temple

First Temple Cleansing

- Joh 2:13-17
- Psa 69:9

- Mal 3:1
- {DA 157.2-4}

1st Passover – 46 Years & 3 Days

- Joh 2:18-21

“The crowd that had fled from the temple court after a time slowly drifted back... They looked with amazement on the works of Jesus, and were convicted that in Him the prophecies concerning the Messiah were fulfilled. The sin of the desecration of the temple rested, in a great degree, upon the priests... The people were comparatively innocent. They were impressed by the divine authority of Jesus; but with them the influence of the priests and rulers was paramount. They... questioned His right to interfere with what was permitted by the authorities of the temple. They were offended because the traffic had been interrupted, and they stifled the convictions of the Holy Spirit.

“Above all others the priests and rulers should have seen in Jesus the anointed of the Lord; for in their hands were the sacred scrolls that described His mission... Much as they hated Jesus, they could not free themselves from the thought that He might be a prophet sent by God to restore the sanctity of the temple. With a deference born of this fear, they went to Him with the inquiry, ‘**What sign showest Thou unto us, seeing that Thou doest these things?**’

“Jesus had shown them a sign. **In flashing light into their hearts**, and in doing before them the works which the Messiah was to do, He had given convincing evidence of His character. Now when they asked for a sign, He answered them by a parable, showing that He read their malice, and saw to what lengths it would lead them. **‘Destroy this temple,’** He said, **‘and in three days I will raise it up.’**

“In these words His meaning was twofold. He referred not only to **the destruction of the Jewish temple** and worship, **but to His own death,--the destruction of the temple of His body**. This the Jews were already plotting. As the priests and rulers returned to the temple, they had proposed to kill Jesus, and thus rid themselves of the troubler. Yet when He set before them their purpose, they did not understand Him.

Christ did not design that His words should be understood... an explanation would prematurely disclose to the Jews the result of their prejudice and unbelief. Already they had entered upon a path which they would steadily pursue until He should be led as a lamb to the slaughter. **{DA 163.4 to 164.4}**

A New Determination to Stop Christ

“**The success of Christ's work**, which the Baptist had received with such joy, **was reported also to the authorities at Jerusalem**. The priests and rabbis had been jealous of John's influence as they saw the people leaving the synagogues and flocking to the wilderness; but here was One who had still greater power to attract the multitudes. Those leaders in Israel were not willing to say with John, **‘He must increase, but I must decrease.’** **They arose with a new determination to put an end to the work** that was drawing the people away from them.” **{DA 181.3}**

Bent upon His Death (1 year later)

“The Sanhedrin had rejected Christ's message and **was bent upon His death**; therefore **Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class** to proclaim His message, and to gather out those who should carry the gospel to all nations.” **{DA 232.1}**

Bent upon His Death (After Resurrection of Lazarus)

- **John 11:47-53**

Disappointment: **Death of John the Baptist & Lazarus**

John Decreases – Christ Increases

- **Joh 3:27-30 – 4:2**

“For a time the Baptist's influence over the nation had been greater than that of its rulers, priests, or princes... But with the evidence before him of his power, he had steadfastly refused the splendid bribe. The attention which was fixed upon him he had directed to Another.

“Now he saw the tide of popularity turning away from himself to the Saviour. Day by day the crowds about him lessened. When Jesus came... the people flocked to hear Him. The number of His disciples increased daily. Many came for baptism, and... He sanctioned the administration of the ordinance... Thus He set His seal upon the mission of His forerunner...” **{DA 179.1 to 179.2}**

John's Imprisonment

- **Luk 3:19-20**

Jesus goes to Galilee

- **Mat 4:12**
- **Mar 1:14**

"If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation... {DA 231.3 to 232.2}

John's Death

- **Mar 6:17-29**

Jesus Is Told of John's Death

- **Mat 14:12-13**
- **Mar 6:29-32**

"It was just after the return from their first missionary tour that Jesus bade His disciples, Come apart, and rest awhile. The disciples had returned, filled with the joy of their success as heralds of the gospel, when the tidings reached them of the death of John the Baptist at the hand of Herod. It was a bitter sorrow and disappointment. Jesus knew that in leaving the Baptist to die in prison He had severely tested the disciples' faith. With pitying tenderness He looked upon their sorrowful, tear-stained faces. Tears were in His own eyes and voice as He said, '**Come ye yourselves apart into a desert place, and rest awhile.**' **Mark 6:31.**" {MH 56.1}

Death of Lazarus

- **John 11:1-14**

"Sorrow entered the peaceful home where Jesus had rested. Lazarus was stricken with sudden illness, and his sisters sent to the Saviour, saying, '**Lord, behold, he whom Thou lovest is sick.**' They saw the violence of the disease that had seized their brother, but they knew that Christ had shown Himself able to heal all manner of diseases. They believed that He would sympathize with them in their distress; therefore they made no urgent demand for His immediate presence, but sent only the confiding message, '**He whom Thou lovest is sick.**' ...

"...When Lazarus died, they were bitterly disappointed; but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour." {DA 525.3 to 526.1}

"...They [the Disciples] had been disappointed because Christ did not respond more promptly to the message. They had been tempted to think that He had not the tender love for Lazarus and his sisters that they had thought He had, or He would have hastened back with the messenger..." {DA 527.2}

Tarrying Time: Jesus Tarryes for Lazarus

Jesus Tarryes for Lazarus

- **John 11:6, 7, 17**

“...They thought that He would immediately respond to their message, and be with them as soon.

“Anxiously they waited for a word from Jesus...

“...For two days He remained in the place where He was. This delay was a mystery to the disciples...

“During the two days Christ seemed to have dismissed the message from His mind; for He did not speak of Lazarus. The disciples thought of John the Baptist, the forerunner of Jesus. They had wondered why Jesus, with the power to perform wonderful miracles, had permitted John to languish in prison, and to die a violent death. Possessing such power, why did not Christ save John's life? This question had often been asked by the Pharisees, who presented it as an unanswerable argument against Christ's claim to be the Son of God. The Saviour had warned His disciples of trials, losses, and persecution. Would He forsake them in trial? Some questioned if they had mistaken His mission. All were deeply troubled.

“After waiting for two days, Jesus said to the disciples, ‘**Let us go into Judea again.**’ The disciples questioned why, if Jesus were going to Judea, He had waited two days...” {DA 525.3 to 526.4}

“They [the Disciples] had been disappointed because Christ did not respond **more promptly** to the message. They had been tempted to think that He had not the tender love for Lazarus and his sisters that they had thought He had, or He would have hastened back with the messenger... They were convinced that Christ had not forgotten His suffering friends” {DA 527.2}

“The disciples marveled at Christ's words when He said, ‘**Lazarus is dead. And I am glad . . . that I was not there.**’ Did the Saviour by His own choice avoid the home of His suffering friends? Apparently Mary and Martha and the dying Lazarus were left alone. But they were not alone... {DA 528.1}

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

(2E) - Second Message Empowered: Triumphal Entry

Resurrection of Lazarus

- **John 11:17-45**

“Christ's crowning miracle--the raising of Lazarus--had sealed the determination of the priests to rid the world of Jesus.” {AA 66.1}

“The death of Lazarus was permitted that through his resurrection the last and crowning evidence might be given to the Jews that Jesus was the Son of God.” {CTr 251.3}

“If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.’ These words were proved true in the history of the Jewish nation. Christ's last and crowning miracle was the raising of Lazarus of Bethany, after he had been dead four days. The Jews were given this wonderful evidence of the Saviour's divinity, but they rejected it. Lazarus rose from the dead and bore his testimony before them, but they hardened their hearts against all evidence, and even sought to take his life. (John 12:9-11.)” {COL 265.1}

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Resurrection of Lazarus Connected with the Triumphal Entry Jesus had been tarrying in Bethany before the Triumphal Entry

“Very many had come to the feast... with an earnest desire to see Jesus. The crowning miracle of the Saviour in raising Lazarus from the dead had a wonderful effect upon minds, and a large and enthusiastic multitude was drawn to the place where Jesus was tarrying. {CTr 253.2}

“Never before had the world seen such a triumphal procession... There were the captives whom He had rescued from Satan's power... The blind... The dumb... The cripples... Widows and orphans... lepers... hailed Him as the King of glory... Lazarus, whose body had seen corruption in the grave... led the beast on which the Saviour rode.” {DA 572.2}

Triumphal Entry

- Matt 21; Mark 11; Luke 19

Stones (= backslidden SDA's) Cry Out

- Luk 19:39-40

“...The Lord is able to raise up true believers among those who have never heard His name. ‘Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.’” {5T 226.3}

“...The prophet faithfully presented to them the ability of God to raise up those who would take their place, and would become more worthy children of Abraham. He told them plainly that God was not dependent upon them to fulfill his purposes; for he could provide ways and means independent of them to carry forward his great work which was to be accomplished in purity and righteousness...” {2SP 50.1}

- Mat 21:14-15

“When Jesus drew near to Jerusalem attended by the rejoicing multitudes that, with shouts of triumph and the waving of palm branches, heralded Him as the Son of David, the jealous Pharisees called upon Him to silence them; but Jesus answered that all this was in fulfillment of prophecy, and if these should hold their peace, the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts afterward took up the refrain, and, waving their branches of palm, they cried: ‘Hosanna to the Son of David!’ Matthew 21:8-16. When the Pharisees, sorely displeased, said unto Him, ‘Hearest Thou

what these say?’ Jesus answered, ‘Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?’...” {GC 367.2}

Jesus Weeps over Jerusalem

- **Luk 19:41-42**

“When the procession arrived at the summit of the hill and was about to descend into the city, Jesus halted, and all the multitude with him Jerusalem in all its glory lay before them, bathed in the light of the declining sun. The temple attracted all eyes...

“Jesus gazes upon the enchanting scene before him... All eyes turn instinctively upon the Saviour, expecting to see in his countenance the admiration which they themselves feel. But instead of this they behold a cloud of sorrow gathering upon his countenance. They are surprised and disappointed to see the eyes of the Saviour fill with tears, and his body rock to and fro like a tree before the tempest, while a wail of anguish bursts from his quivering lips as if from the depths of a broken heart...

“...The tears of Jesus were not in anticipation of... his crucifixion...

“...it is not because... of his cruel death that the Redeemer weeps and groans in anguish of spirit...It is the sight of Jerusalem that pierces the heart of Jesus with anguish... He sees what she is in her guilt of rejecting her Redeemer, and what she might have been...

“He raised his hand,--that had so often blessed the sick and suffering,--and waving it toward the doomed city, in broken utterances of grief exclaimed: ‘If thou hadst known, even thou, in this thy day the things which belong to thy peace—’ Here the Saviour paused and left unsaid what might have been the condition of Jerusalem had she accepted the only help that God could give her,--the gift of his beloved Son... The glorious destiny which might have blessed Jerusalem... rose before the Son of God...” {Redemption vol.4 – 4Red 121.1 to 124.1}

Jesus Curses Jerusalem

- **Luk 19:43-44**

“But the bright picture... fades from the Saviour's sight as he realizes what she is under... the frown of God, doomed to his retributive justice. He takes up the broken thread of his lamentations: ‘But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.’

“Christ came to save Jerusalem with her children from the consequences of her former sins... Jesus knew the terrible retribution which would be visited upon the doomed city. He sees Jerusalem encompassed with armies, the besieged inhabitants driven to starvation and death... He sees that the stubbornness of the Jews, as evinced in their rejection of his salvation, will also lead them to refuse their only remaining chance of safety, submission to the invading armies...

“...When the fast westering sun should pass from sight in the heavens, Jerusalem's day of grace would be at an end. While that vast procession was halting on the brow of Olivet, it was yet not too late for Jerusalem to repent and be saved. The Angel of Mercy was then folding her wings to step down from the golden throne and give place to Justice and swift-coming judgment. But Christ's great heart of love still pleads for Jerusalem, which had scorned all his mercies, despised his warnings, and was about to finish her iniquitous work by imbruing her hands in his blood. If Jerusalem would but repent, it is not yet too late. While the last rays of the setting sun are lingering on temple, tower, and flashing minaret... Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God... thy day of mercy is almost spent!

“...Meanwhile, reports were brought to the rulers that Jesus was approaching the city attended by a great concourse of people. In trepidation they go out to meet him, hoping to disperse the crowd by means of their authority. **As the procession is about to descend the Mount of Olives**, it is intercepted by the rulers. They inquire who and what is the cause of all this tumultuous rejoicing. As they, with much authority, **repeat their question**,--Who is this?...” {4Red 125.1 to 127.2}

2nd Temple Cleansing

- Mar 11:15-17
- Mat 21:14-15
- Mar 11:18

Temple Finished

Work Finished

- Joh 17:4

We Are the Temple

- 1 Cor 3:16
- 2 Cor 6:16

Raised up in 3 Days

- Joh 2:19, 20

Triumphal Entry = Millerite Midnight Cry

“The message, ‘Behold, the Bridegroom cometh!’ was not so much a matter of 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!’ [Mat 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!’” GC, 402**

(3A) – 3rd Message Arrives: Judgment Passover/Cross

Passover

- Joh 19:14
- 1Cor5:7
- Joh 12:31, 32

Disappointment: Of the Disciples

At the Cross

“Our disappointment was not so great as that of the disciples.” *Christian Experience and Teachings*, 56.

“The disappointment of the disciples well represents the disappointment of those who expected their Lord in 1844. I was carried back to the time when Christ triumphantly rode 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... yet, I saw, 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 sunk with grief. Their expectations were not realized in a single particular...

“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 disciples. Prophecy was fulfilled in the first and second angels' messages. They were given at the right time, and accomplished the work God designed they should.” {1SG 149.2 to 150.1}

(4A=1st) - The Fourth Message Arrives: Jesus descends from Heaven on resurrection Sunday

Sprinkling; Preparation for Outpouring

Christ Ascends

- Joh 20:17

Christ Descends; Type of the 4th Angel

- Joh 20:19, 22
- Luk 24:36, 44, 45

“The act of Christ in breathing upon His disciples the Holy Ghost, and in imparting His peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost.” {3SOP, 244}

Tarrying Time

- Luk 24:49

(4A=2nd) - Pentecost

Pentecost

- Act 2:1-4

(4A=3rd) Close of Probation: End of Daniel's 70th Week

- Act 7:54, 55, 59