



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

THIS WE BELIEVE

There comes a time when an individual and/or a corporate identity must take a stand, unfurl their colors, and let everyone know just what they believe. We believe that time has now come. The Bible and the Bible only, must be the basis for such a stand, for it is the Word of God, which is truth. (John 17:17) It is this, that is the issue in the great controversy between Christ and Satan. Jesus declared that the devil "abode not in the truth." (John 8:44) Any departure, therefore, from the truth is to place one's self, and/or a corporate body on the side of the devil. It is just that simple.

The Holy Spirit was sent into this world as the Spirit of Truth. "His work is to define and maintain the truth." (DA, p. 671) To formulate - "to define" - under the direction of the Holy Spirit what one believes to be truth is to produce a Statement of Beliefs. How does the Holy Spirit speak to us, thus enabling us to formulate a definitive statement of what we believe? "Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself." (*ibid.*)

The power of pure truth dare not be under estimated. "Truth is sacred, divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. . . . When it is cherished in the heart the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. Thus pure, unadulterated truth occupies the citadel of the being." (IHP, p. 140) In fact "the righteousness of Christ . . . is pure, unadulterated truth." (TM, p. 65) To follow any other course than that dictated by pure truth is to bring an individual and/or a corporate body under the power of Satan, for "it is through false theories and traditions that Satan gains his power over the mind." (DA, *op cit.*)

While the enemy seeks to blur the lines between truth and error, and cause his traditions and heresies to appear to be truth, the mind that is worked by the Spirit of truth will be able to discern clearly that which is truth. Those whose minds are worked by the Spirit, and thus perceive truth do not blend their lives with those who are propagating error like the colors of the rainbow. They are as distinct as midday and midnight. The time has come for the last generation of "the faithful few" to do even as the faithful few did in the first generations of Christianity. Those primitive Christians took a stand for truth. Of their decision it is written:

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls. . . . To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war. (GC, p. 45)

With this thought paper, we conclude thirteen years of publication in which we have lifted our voice as a trumpet warning the professed people of God of the apostasy which has been growing darker and deeper within the "Jerusalem which now is, and is in bondage with her children." (Gal. 4:25) It has now reached a climax in the Statement of Beliefs formulated at the 1980 General Conference Session. Only the truth committed to the trust of God's people in the period following 1844 can make us free, when "light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood." (Spec. Test., Series B, #2, p. 57)

Before formulating what we believe to be a statement of truth for these final times of human history, let it be clearly understood that we are not calling for a new human organization - for a new church to be organized - this cannot be! God's true people - the living saints to be translated without seeing death - will be children of that "New Mother," which is the Jerusalem which is above (Gal. 4:26) for on their foreheads will be written the name of God, New Jerusalem, and Jesus own new name. (Rev. 3:12, EW, p. 15) These children of the "New Mother" will fellowship together, there is no question about that; but they will not be bound by human organization, for they will bow to no other gods than the God of heaven whose name is written upon them. They will be "firmly united, bound together by the truth, in bundles, or companies." (EW, pp. 88-89) As the basis of the "firm platform" of truth upon which these companies can stand, we submit the following statement of belief formulated from the earliest statements of belief published by the once "faithful city." (8T:250)

This We Believe:

I. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of His will to man, and are the only infallible rule of faith and practice.¹(II Tim. 3:15-17; I Peter 1:25.)

II. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by His representative, the Holy Spirit.¹ (Deut 6:4; Eph. 4:6; I Tim. 6:15-16; Ps. 139:7-10)

III. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that He took upon Himself the seed of David for the redemption of our fallen race; that He dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only Mediator in the

sanctuary in heaven, where, with His own blood He makes atonement for our sins, thus securing pardon and forgiveness for all who penitently come to Him; and as the closing portion of His work as High Priest, before He takes His throne as king, He will make the final atonement for the sins of those pardoned, and their sins will then be blotted out, and borne away from the sanctuary, as shown in the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven.² (I Cor. 8:6; Eph. 3:9; Rom. 1:3; John 1:14; I Peter 2:21; Isa. 53:6; Heb. 9:12 RSV; Heb. 8:4-5; Lev. 16)

IV. That baptism is an ordinance of the Christian church, to follow faith and repentance, - an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in His burial and resurrection, and through that, in the resurrection of all saints at the last day; and no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion.¹ (Rom. 6:3-5; Col. 2:12; Acts 8:38)

V. That all have violated the law of God, and cannot of themselves render obedience to its just requirements; that we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to His holy law now.¹ (Rom. 3:23-26; 8:3-4; Eph. 2:8-10)

VI. That as the natural or carnal heart is as enmity with God and His law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, and is the special work of the Holy Spirit.¹ (Romans 8:7; Jer. 13:23; Rom. 8:11)

VII. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye.¹ (John 3:3,5; Titus 2:11-13; I Cor. 15:51-54)

VIII. That God's moral requirements are the same upon all men in all dispensations; that they are summarily contained in the commandments spoken by Himself from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Num. 10:33; Heb. 9:4); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. 11:19.¹ (Exodus 20:1-17; Ps. 19:7; Rom. 3:31; Deut. 4:12-13)

IX. That the fourth commandment of this Law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known in the Bible, being the day that was set apart before Paradise was lost (Gen. 2:2-3), and which will be observed in Paradise restored (Isa. 66:22-23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms *Jewish*

Sabbath, as applied to the seventh day, and *Christian Sabbath*, as applied to the first day, are names of human invention, unscriptural in fact, and false in meaning.¹ (Exodus 20:8-11; Mark 2:27-28; Hebrews 4:4, 9-10)

X. That as the man of sin, the Papacy, has thought to change times and laws (the law of God, Dan. 7:25), and has misled all Christendom in regard to the fourth commandment, we find in prophecy a world-wide movement predicted, symbolized by the three angels of Revelation 14 which will restore the knowledge of the true Sabbath, and call men's attention to the papal power, with all of its abominations, warning that whosoever receives the mark of this power by accepting its substitute day of worship will suffer the wrath of God in the Seven Last Plagues to be visited on mankind just prior to the second coming of Christ.³ (Rev. 14:6-14; 16)

XI. That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction (II Tim. 3:16); that it is designed for us and our children (Deut. 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Ps. 119:105; II Peter 1:19); that a blessing is pronounced upon those who study it (Rev. 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands.¹

XII. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as the great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Heb. 8:1-5, &c.); that this is the sanctuary to be cleansed at the end of the 2300 days [Dan. 8:14], what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by making the atonement and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment (Lev. 16; Heb. 9:22,23); and that this work in the antitype, beginning in 1844, consists in actually blotting out the sins of believers (Acts 3:19), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished and the second advent of Christ will take place.⁴

XIII. That the time of the cleansing of the sanctuary [commencing in 1844] synchronizing with the time of the proclamation of the Third Angel's Message (Rev. 14:9-10), is a time of investigative judgment, first, with reference to the dead, and secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation, - points which must be determined before the Lord appears.¹ (Rev. 22:11-12; Daniel 7:9-10, 13-14)

XIII. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that "whosoever therefore will be" in this sense, "a friend of the world, is the enemy of God" (James 4:4);

and we are admonished, "Love not the world, neither things that are in the world." (I John 2:15)⁵

XIV. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was "meek and lowly in heart," that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster pride of the natural heart, is to be discarded.⁵ (I Tim. 2:9-10; I Peter 3:3-4)

XV. That the means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church functions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner; that the proportion of one's income required in former dispensations can be no less under the gospel, being the same as Abraham paid to Melchisedec when he gave him a tenth of all (Heb. 7:1-4); that this tithe is the Lord's (Lev. 27:30), and this tenth of one's income is to be supplemented by offerings as one is able for the support of the gospel.⁵ (II Cor. 9:6; Mal. 3:8-10)

XVI. That the Spirit of God was promised to manifest itself in the church through certain gifts; that these gifts are not designated to supercede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.¹ (I Cor. 12:28; Eph. 4:8, 11-15; Rev. 12:17)

XVII. That the grave, whither we all tend, expressed by the Hebrew word *sheol*, and the Greek word *hades*, is a place, or condition, in which there is no work, device, wisdom, nor knowledge; that the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness.¹ (Eccl. 9:5-6; 10; Ps. 146:4; John 11:11-14)

XVIII. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked, in the second resurrection, which takes place one thousand years later.¹ (John 5:28-29; Rev. 20:4-6)

XIX. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation; that this coming will be literal, personal, and visible; that when this takes place, the living saints, changed in a moment at the twinkling of an eye, and the risen righteous will be caught up together to meet the Lord in the air, to be forever with Him.⁶ (John 14:3; I Thess. 4:16-17; I Cor. 15:51-54)

XX. That the saints of all ages are taken by Jesus Christ to heaven, to the New Jerusalem, the Father's house, in which there are many mansions (John 14:1-3), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Rev. 20:4; I Cor. 6:2-3); that during this time the earth lies

in a desolate and chaotic condition (Jer. 4:23-27), described, as in the beginning, by the Greek term *abussos* (αβυσσος) "bottomless pit" (LXX of Gen. 1:2); and that here Satan is confined during the thousand years (Rev. 20:1-2), and here finally destroyed (Rev. 20:10; Mal. 4:1); the theater of the ruin he has wrought in the universe being appropriately made, for a time, his gloomy prison-house, and then the place of his final execution.¹

XXI. That at the end of the thousand years the Lord descends with His people and the New Jerusalem (Rev. 21:2), the wicked dead are raised, and come up on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Rev. 20:9), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch (Mal. 4:1), becoming as though they had not been. (Obad. 15-16) In this everlasting destruction from the presence of the Lord, the wicked meet the "everlasting punishment" threatened against them (Matt. 25:46), which is everlasting death (Rom. 6:23; Rev. 20:14-15). This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth, which are now, . . . are kept in store," which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin (II Peter 3:7-12).¹

XXII. That the new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth, with the New Jerusalem for its metropolis and capital, shall be the eternal inheritance of the saints, the place where the righteous shall dwell evermore.¹ (Rev. 21:1-5; 22:1-6)

¹From A Declaration of the Fundamental Principles Taught and Practiced by Seventh-day Adventists, 1872, and "Fundamental Principles of Seventh-day Adventists," 1889 Yearbook. (Identical in both, except for minor wording and punctuation.)

²*Ibid.* Synthesis of Art. II. It will be observed that for the text alluded to in Hebrew 2:16, we have substituted Romans 1:3. Textual evidence will not support the translation as found in the KJV, but the text in Romans is in many ways much stronger, and at the same time conveys the intent of the writers of the statements of belief from which this article is formulated.

³Amplified summary of Articles XIII, XX, with added phrase from VIII, 1889 Yearbook.

⁴Synthesis of Article X, 1872 Declaration & 1889 Yearbook.

⁵1889 Yearbook only.

⁶Synthesis #20, 1931 Yearbook & Article XXV, 1889 Yearbook.

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"Beloved, when I gave all diligence to write unto of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

AN INVITATION

We invite all who can subscribe to these fundamental principles of belief to join in a Movement for the restoration of the primitive faith and godliness committed to our trust. We invite you to lift your voice in warning the professed people of God of the necessity of maintaining the "firm platform" raised for the Advent Movement from its beginnings. We invite all to place their lives and sacred honor behind this Movement, along with all their talents, be it the talent of means, or the talent of voice or pen to enter upon a work as prophesied to reprove, counsel, and entreat (5T:210) that "some" may respond and renounce the apostasy everywhere prevalent in the midst of the corporate body. We would suggest that each in whatever community he or she resides seek those who share this objective and come together for prayer and study each week, remembering the promise of Jesus that where two or three are gathered together in His name, He is in the midst of all such.

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CURRENT ISSUES

In the 1872 Declaration of Fundamental Beliefs, and in the 1889 Yearbook were articles of belief which set forth the mistake of Adventists in 1844 as to the nature of the event which was to transpire at the close of the 2300 days of Dan. 8:14; and the doctrine of the world's conversion and a temporal millennium. These we omitted in writing out "What We Believe" because they are no longer relevant today. However, there are current issues which were not covered in the earlier statements, topics to which we should give study. We shall list these with suggestive Scriptures, quotations from the Spirit of Prophecy, and comments:

What Is the Church?

Bible -

The house of God which is the church, the pillar and ground of the truth. (1 Tim. 3:15)

Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven. (Heb. 12:23)

Christ is the head of the church. (Eph. 5:23)

Spirit of Prophecy -

In the days of the Reformation, the gentle and pious Melancthon declared, "There is no other church than the assembly of those who have the word of God, and who are purified by it." (SP, IV, p. 237)

From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these

witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. (AA, p. 11)

Comment - The word - church - in the New Testament is translated from the Greek word - εκκλησια - which means - "called out." The Church of which Christ is the head is composed of people who have been called out. From what? Various circumstances relating to the church in the New Testament history and prophecy reveal from what she is called. This with the typology found in the Old Testament should be the basis for a study in depth on the question - "What is the Church?"

Through What Channels Should the Lord's Means Flow?

Bible -

Bring ye all the tithes into the storehouse, that there may be meat in my house. (Mal. 3:10)

Who then is a faithful and wise servant, whom his lord hath made ruler over his house, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. (Matt. 24:45-46)

Comment - "The house of God" - "my house" - is defined as "the pillar and ground of the truth" (I Tim. 3:15) This must be the first determination as to where the Lord's means are to go. Secondly, those servants who provide for the household "meat in due season" are alone blessed of heaven, and worthy of those funds designated for the Lord's use.

Spirit of Prophecy -

It would be poor policy to support from the treasury of God those who really mar and injure His work, and who are constantly lowering the standard of Christianity. (3I:553)

There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine. (1T:261-262)

God's ways are not to be counterworked by man's ways. There are those who have means, and who will give large and small sums. Have this money come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass. (Letter dated August 15, 1898 from Cooranbong to J. E. White. In 1906, Sister White confirmed to her son Edson that this instruction had not been revoked. See Spalding--Magan Collection, p. 498)

Comment - A position paper is badly needed on the subject of tithes and offerings. A good basis for a start would be to use the unpublished manuscript written by Elder Henry F. Brown, retired, who served in the General Conference Home Missionary Department. His paper is titled - "The Development of the Adventist Financial Organization." The ultimate in this development came when the officers of the General Conference through "the controlling committee decided in 1967 to retain professional investment counsel. . .

. . . Lionel D. Edie & Company, Inc., of New York City, was chosen to be the research, analysis, and selection of securities for the General Conference portfolio." (Spectrum, Vol 5, No. 2, p. 52) In other words, in 1967, the hierarchy of the Church began playing the stock market in earnest with the money of the laity.

Is There Original Sin?

Bible -

Wherefore, as by one man sin entered into the world, and death by sin; and so death was passed upon all men, for that all have sinned. . . . For if by one man's offence death reigned by one; . . . (Rom. 5:12, 17)

Spirit of Prophecy -

The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force, which unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. (Education, p. 29)

Comment - The impossibility of man to attain to the righteousness, or holiness required of him is clearly set forth in the Scripture. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." (Jer. 13:23) "We are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa. 64:6) As Paul quotes - "There is none righteous, no, not one." (Rom. 3:10) "Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work." (TM., p.508)

We are still confusing sanctification and perfection. Sanctification produces a holy, but not a sinless people. Paul wrote to the Church at Corinth - "To the church of God existing in Corinth, to those having been sanctified in Christ Jesus, called holy ones." (I Cor. 1:2 Gr.) One has only to read the letters to this church to know that they were still sinning. But perfection produces a most holy people, those who cease to sin. This is typified in the sanctuary - the holy place and the most holy place. There will be a people from this earth who will be pillars in the temple of God, upon whom God will write His name. These will follow the Lamb whithersoever He goeth. (Rev. 3:12; 14:1, 4) In their earthly nature was to be found the same "bent to evil" as is to be found in each child of Adam. But Christ in His final atonement (EW, p. 38), with His own blood obtains for these last ones the fulness of the Holy Spirit by which they "are to be wholly transformed into the likeness of Christ." (TM, p. 506) To these it will be said - "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." (Zech. 3:4) Then they will be "men of wonder." (ver. 8 margin) But in all of this it is the work of Christ as High Priest, and it is the blood typified by "the Lord's goat." Christ alone obtained the right to complete the work. A much fuller study than has yet been done, needs to be given to the meaning and significance of the services of the Day of Atonement.

Is Prophecy Still Being Fulfilled?

Bible -

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. (1 Peter 1:19)

Comment - This verse does not say that all fulfillment of prophecy is to end in 1844, but rather it will shine as a light "in a dark place, until the day dawn." We have misinterpreted the statement that - "Time has not been a test since 1844, and it will never again be a test." (EW, p. 75) It is "time" that is not to be a test, not prophecy! Never again after 1844 is one to be able to say, for example, that from a certain date within three and one half years, such and such will take place. There are still prophecies in the Bible which mark certain events - some of these have been fulfilled in recent times, and some are still to be fulfilled. We list them:

And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. (Luke 21:24)

Commenting on the whole of this prophecy as given by Jesus, Dr. J. R. Zurcher has written:

This prophecy of Jesus was a sign for the Christians of the Apostolic Church, and it remains a sign for us who live at the end of the times of the Gentiles. (p. 71, Christ of the Revelation: Southern Publishing Association, 1980)

Another prophecy:

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. (Dan. 11:45)

The inspired comments on this prophecy read:

The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in the process of fulfillment, and all the events foretold will soon come to pass. (TM, p. 113)

Check where Daniel was when he saw what he wrote in Daniel 11:45. (Dan. 10:4)

Spirit of Prophecy -

While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. (COL, p. 420)

Comment - This can hardly mean the first rays of Christ's manifested glory at the second advent, for "Every eye shall see Him." (Rev. 1:7) It is the light that shines in a dark place until the day dawn. We have much reading, hearing, and study to do that we might be blessed. (Rev. 1:3)