

## **APPENDIX THIRTY-FIVE**

### **An Analysis Of “Prophetic Tension” In The Eschatology Of E.G. White**

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### **Introduction**

It appears significant that Ellen White wrote of the last things first; and that she wrote of these last things as though they were imminent. And yet, she lived and wrote mainly in the nineteenth century, whereas we now live in the twentieth. Her particular perspective therefore raises certain questions for us today. This essay attempts to deal with some of these questions.

The tendency of Ellen White to see last things as being imminent is here given the designation “prophetic tension”. The first chapter attempts to show briefly that this is a Biblical characteristic, and that it is created by certain principles of prophetic insight. Then this characteristic is documented from Ellen White’s earliest writings, and the problems that it raises are more clearly stated.

In the second chapter, a practical explanation of the “prophetic tension” is offered in the phenomenon of local and complete fulfilments of prophecy. It is suggested that Ellen White has painted two pictures using prophetic language, not just one. Some tentative reasons for the partial fulfilment being described in terms of the whole are offered. However, in the third chapter it is shown that the “tension” in Mrs. White’s writings is genuine, and that from the earliest she expected the final consummation to be imminent.

The fourth chapter establishes that there has in fact been a delay in the Advent, because eschatology is “ethically conditioned:” there is a dynamic relationship between eschatology and soteriology. The nature of the ethical reason for the delay, the failure to reflect Christ’s character fully, is briefly discussed. Now it is seen that, although there are now two pictures described in eschatological terms, there was originally intended to be only one. The church’s failure has made the two out of the one.

Lastly, the two major conclusions that can be drawn from this analysis are briefly stated. It is there noted that the essay does not claim to be definitive: conclusions are more of the nature of suggestions, and the questions raised may be more valuable than the answers. It is hoped that this exercise may help at least the writer to know that “it is full time ... to wake from sleep. For salvation is nearer to us now than when we first believed” (Rom. 13:11).

### **I. The Question Stated**

#### **The Nature of Biblical Eschatology**

More recent eschatological studies have found a unique element in the teachings of Jesus. Having been previously presented as an apocalyptic visionary on the one hand, or the teacher of a purely earthly eschatology on the other, it is now seen that “Jesus stands apart from the apocalyptists in his recovery of the prophetic tension between history and eschatology” (G.E. Ladd, *The Presence of the Future* [Grand Rapids, 1974] 146). The meaning of the term “prophetic tension” is that the eschatological activity of God “is seen to be both present and future.” “By the kingdom of God He (Jesus) designated both the fulfilment of the prophetic hope in the historical present in His own person and mission and the eschatological consummation of the prophetic hope at the end of the age” (*Ibid.*, 146,147). That the prophetic view was able to retain a tension between history and eschatology means primarily two things. Firstly, redemption history is not only eschatology but also ethics (*Ibid.*, 70ff, this

feature is discussed). There is no determinism in which man is a passive unimportant actor, but rather, "eschatology is ethically conditioned" (*Ibid.*, 72). Secondly, the ultimate, eschatological future is typically presented as imminent. "The prophets usually saw in the background the final eschatological visitation of God; but since they primarily concerned themselves with God's will for His people in the present, they viewed the immediate future in terms of the ultimate future without strict chronological differentiation and thus proclaimed the ultimate will of God for His people here and now" (*Ibid.*, 65).

The result is that the Biblical prophet can talk of imminence without determinism, and ethics without delay. There is a dynamic relationship of Now and Not Yet in which the Now is crucial for the Not Yet, and the Not Yet impinges on the Now. The Consummation is conditional, "ethically conditioned," because the ethical imperative is meaningful and not a pretence. And yet, at the same time, the Consummation is imminent, and it is God's work: there is a real eschatology as well as real ethics, and God will bring the Kingdom that is the annihilation of the present forces of history. Both God and man are real actors in the drama between good and evil: the Kingdom of God is both imminent, and conditional.

### **Imminence in E.G. White's Writings**

It was in 1844 that Ellen G. White (then Harmon) had her first vision (this vision can be found in E.G. White, *Life Sketches* [Mountain View, 1915] 64-68). One thing stands out about this vision — it is dominated by a view of the Second Coming, the apocalyptic end of all things: "Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which all knew was the sign of the Son of Man" (*Ibid.*, 65). Then follow descriptions of the apocalyptic events of the Second Coming. But there is another thing which stands out equally clearly: these apocalyptic events are dynamically related to the experience through which Ellen Harmon and the Millerites had just passed: "They had a bright light set up behind them at the beginning of the path, which an angel told me was the Midnight Cry" (*Ibid.*, 64). The impression gained from the vision is one of dynamic relationship between the Millerite experience and the imminent Second Coming.

This first vision establishes a theme that occurs constantly in those that follow. A quick glance at the contents of the first part of the book *Early Writings*, containing her earliest productions, is impressive: "the sealing," "shaking of the powers of heaven," "the last plagues and the judgment," "mark of the beast," "preparation for the end," "the gathering time." Here at the beginning of her writings is a concern for the very last events. The contents of her chapters confirm the impression:

"I saw four angels who had a work to do on the earth, and were on their way to accomplish it" (*EW*, 38).

"I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time" (*Ibid.*, 44).

"I saw that the time for Jesus to be in the Most Holy Place was nearly finished, and that time can last but a very little longer. ... The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure" (*Ibid.*, 58).

### **The Question Stated**

It is apparent that, in the years following 1844, Ellen White saw the Millerite experience as being directly related to the last events of Biblical eschatology, which were seen to be

imminent. The heavenly judgment had commenced in 1844; the saints were presently living in the sealing time which was to issue directly in the reception of either the seal of God or the mark of the beast, and to be followed by the close of probation, and the final coming of Jesus.

What is to be made of this, one hundred and thirty years later? Was Mrs. White wrong? Is it valid to adopt the sceptical attitude that her early writing was a failure, a misjudgement? It is interesting that the same verdict has been levelled at Christ as a teacher, because of some of his eschatological sayings. This conclusion solves the dilemma by removing the credibility, eventually, of the very basis of Christianity. It has been shown above that Biblical prophets habitually saw a dynamic relationship between their present and the eschatological future. What we have in Ellen White’s writings is apparently another example of “prophetic tension”. To discredit one prophet will then be to discredit all.

But if the visions were not in error, in what sense are they right? Is the only other solution the one of human failure — that man failed to meet the conditions inherent in the prophecies? If this is so, is there any assurance that man will not go on failing? Is it true that man has always failed?

“The commission Christ gave to the disciples, they fulfilled. As these messengers of the cross went forth to proclaim the gospel, there was such a revelation of the glory of God as had never before been witnessed by mortal man. ... To every nation was the gospel carried in a single generation” (AA, 593).

Then why did not the consummation occur then? And if, following 1844, man did fail God, then what becomes of the relevance of Mrs. White’s early prophecies? Are they made void by default, or do they continue to have significance? These questions are enough to suggest that there may be certain perspectives that will help us to deal with the “prophetic tension” in the eschatology of Ellen G. White.

## II. The Gathering Time

It is a widely agreed-upon principle of Biblical interpretation that a prophecy may have a limited local fulfilment as well as a final complete fulfilment. Joel portrays the day of the Lord as both a local plague of locusts (1:4-12) and a universal eschatological judgment (3:11-15). Zech. 12:10 is applied by the one New Testament writer to both the cross (John 19:37) and the second coming (Rev. 1:7). Ellen White writes of the fall of Jerusalem:

“The Saviour’s prophecy concerning the vision of judgments upon Jerusalem is to have another fulfilment, of which that terrible desolation was but a faint shadow” (GC, 36. Other instances of this application of the prophecy are MB, 120, 121, and DA, 628.).

Because the principle factors in the great controversy are constant — God, man, and Satan — various events in history that are focal points for this controversy are often spoken of in similar language.

Ellen White apparently uses three methods of interpretation in dealing with Seven Churches of Revelation. The first is the so-called “historicist” method:

“The names of the seven churches are symbolic of the church in different periods of the Christian era. ... The symbols used reveal the condition of the church at different periods in the history of the world” (AA, 585).

The second may be called the "preterist" method, where the various passages are made to apply to the actual first-century churches known at the time as Ephesus (E.G. White, *Manuscript* 11, 1906), Sardis (E.G. White, *Review*, Aug. 10, 1905), etc. And thirdly, the passages are applied to the present experience of Christians: "Who is so favoured as to be among these few in Sardis? Are You? Am I?" (E.G. White, *Manuscript* 881, 1900). "To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it. ..." (This and several of the above references are in the *SDABC*, 7:962ff. See further in *AA*, 524, 543.). The tentative conclusion to be drawn is that the prophecy is considered to be fulfilled, not only at a particular point in a prophetic timetable, but also wherever the ethical and spiritual specifications are met.

A corollary of this principle of local final fulfilments is that a local fulfilment may be spoken of in terms of the yet future, universal consummation. Do we have some instances of this in Ellen White's eschatology?

There are in her writings apparently two understandings of the "midnight cry". She can say that the midnight cry was given "near the close of the second angel's message" (*EW*, 238), i.e., in 1844. And yet she can say that "the coming of the bridegroom was at midnight. ... So the coming of Christ will take place in the darkest period of this earth's history" (E.G. White, *Positive Christian Living* [Washington, D.C., 1952], 374). The two major treatments of the bridegroom parable, in *Great Controversy* and *Christ's Object Lessons*, elaborate on these two senses of the coming of the Bridegroom. In *Great Controversy* the coming of the Bridegroom is applied to Christ's coming into the Most Holy Place to commence the investigative judgment in 1844 (*GC*, 427); in *Christ's Object Lessons* it is "... Christ's return to the earth at the close of human probation" (*Living*, 374-375).

There seems to be a similar understanding of the three angels' messages. *Early Writings* says that the second angel's message closed just before Oct. 22, 1844 (*EW*, 238, and Appendix 304). Of the third angel's message she says it was given "at that time," i.e., in 1844 (*Ibid.*, 75). In *Great Controversy* she gives a full statement of her understanding of these messages:

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States ..."

Note that the suggestion is of a local application. Then she continues,

"But the message of the second angel did not reach its complete fulfilment in 1844. ... Not yet ... can it be said that 'Babylon is fallen' " (*GC*, 389ff)

And then the reason is given. This cannot be said until apostasy fills the churches "in all the countries of Christendom" — that is, when there is, not a local fulfilment in the United States only, but a universal fulfilment. She goes on to say, "The perfect fulfilment of Rev. 14:8 is yet future" (*Ibid.*, 390). In other words, in the fullest sense the second angel's message has not been fulfilled. If this is so, the third message has not been fully given either, for she says that this last has its final application when the second has been fully given, accompanied by the message of Rev. 18:1-4 (*Ibid.*, 603-605).

One of the chapters in *Early Writings* is titled "The Gathering Time." In it Mrs. White says, "Sept. 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time," (*EW*, 74). "Gathering" is a weighty word in prophetic expectation. In the Old Testament it referred

to the eschatological gathering of a Hebrew remnant under the Messiah to establish the Kingdom of God (Ezek. 39:25-29, etc.). In the New Testament, Christ speaks of the time when He will "... send His angels ... and they will gather His elect ..." (Matt. 24:31). Ellen White is here using consummation language. To what is she referring? Who are "His people"? A footnote refers to page 86, where "His people" are those who, in 1844, were "looking for Christ," and were "scattered" by the Disappointment: now they were to be gathered again. In other words, a local experience of God's people is spoken of in terms of the whole.

There are other instances of this use of eschatological terms. The "latter rain" is spoken of as both present (*SDABC*, 7:984) and future (*EW*, 51); the "sifting" is both present (*4T*, 51) and future (*5T*, 80). Ellen White can speak of "this sealing time" (*EW*, 44) and can also speak of the final, future sealing (*GC*, 605).

What conclusions can be drawn? Ellen White appears to paint two pictures with eschatological language: the local picture of the Millerite awakening and the beginnings of the Seventh-day Adventist church; and the consummative picture of the end of the global conflict between good and evil. Each picture has a three angels' messages, a midnight cry and coming of the Bridegroom, a former and latter rain, a sifting and a gathering.

Why should the events around 1844 be spoken of in such significant terms? Perhaps Ellen White herself suggests the answer:

"This time (that of Rev. 10) ... is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time reaching from 1842-1844, there can be no definite tracing of the prophetic time" (*SDABC*, 6:971).

The period around 1844 was what some have spoken of as an "axial" period of expectancy of the return of Christ. God intended that it should have great significance, as it would from this time on be a fixed point of reference for the remainder of time. Further, the events of this period reveal more clearly the nature of the very final events:

"Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future" (*EW*, 63).

The "prophetic perspective," with its tension between history and eschatology, typically sees a part in terms of the whole. This is not a failure of the whole picture to be fulfilled, but a partial fulfilment that is itself a prophecy and a promise of what is to come. Therefore, when we find a consummative description of a local experience in Ellen White's writings, it is not a failure of prophecy, but a prophecy of God's final success.

### III. The Great Controversy

Ellen White received her first "*Great Controversy*" vision in 1858, in which she was shown the conflict between Christ and Satan from its inception to its conclusion. The content of this vision is now set down in the latter part of the book *Early Writings*, and here is found the same continuum between the Millerite experience and the final consummation that was noted above.

"As the ministry of Jesus closed in the holy place, and He passed into the holiest, ... He sent another mighty angel with a third message to the world. ... This message was designed to put the children of God on their guard. ... They will be brought into close conflict with the beast and his image" (*EW*, 254).

This same 1853 vision, though subsequently expanded by further revelations, was still the basis of Ellen White's picture of the final struggle when she produced *The Great Controversy* in 1888. It is striking that God revealed to her the last events first; and that the earliest things that she saw are still her framework when, near the end of her writing career, she sketches last-day events. In the light of the matters that have been raised so far, it may be profitable to compare these two pictures of last events. So far it has been shown that she painted both a local and a consummative picture in last-day language. Now a further question must be raised. Do both pictures refer to the same consummation? Or were her early visions only alluding to a local picture, and was the impression of imminence of the consummation only a literary device, another way of looking at local events? Or was the imminence really there?

Because *Great Controversy* is the later production, we would naturally expect some development of Ellen White's views. One unmistakable development is a strong universal perspective:

"Not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience. ... Everyone is to have sufficient light to make his decision intelligently" (*GC*, 605).

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of worldwide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God ... to be exceeded by the mighty movement under the last warning of the third angel" (*Ibid.*, 611).

Is this a widening vision in which the whole of the first picture is seen to be only local? Specific and local designations appear to be left behind. In the chapter, "God's People Delivered," all men are finally in two groups, designated by very general terms, "people of God," "true Israel," "evil men," "enemies of God's law," etc. (*Ibid.*, 635ff)

In comparison, the prophet's earlier outlook contains some local expressions. The last call will be carried "even to the poor slaves" (*EW*, 278). Is the extremity of this work to be the southern states of the United States? There is no question that, as time passed, the prophet became aware more and more of the extent of the church's mission. And yet from the earliest, the universal view is there in embryo. For instance, even then she saw clearly what she stated specifically in her later work: "I saw that this message (the third angel's) will close with power and strength far exceeding the midnight cry" (*Ibid.*, 278). The chapter, "God's People Delivered" in the later book is paralleled by the earlier chapter, "Deliverance of the Saints." There is no mistaking the universal perspective of the whole chapter. There are the same two generally defined groups of men as in *Great Controversy*, the same overwhelming, cosmic picture of the return of Christ. The conclusion is very clear: the consummation is the same in both views. Briefer, more simply stated in the earlier account; graphically developed in the later one. But essentially, the last events that Ellen White was first shown are still the last events.

This continuum between 1844 and the consummation, this "prophetic tension," encompassed the apocalyptic end in the fullest sense. She may have spoken of a local event in terms of the

last events; but she was not only speaking of a local event. We are now ready to sketch the exact relationship between the two pictures — and to see what has been left out of the later picture, and why.

#### IV. Hastening The Coming

Throughout Scripture, the tension between the present and the future has a basis in the imperative to God's covenant people to cooperate in the purposes of the Kingdom of God on earth. Thus, in Matthew, the imperative to preach the gospel to all nations (28:19), and the promise that Christ shall come when the gospel shall have been preached (24:14) are dynamically related. Ellen White is very clear: "It is the privilege of every Christian, not only to look for, but to hasten the coming of the Saviour" (AA, 600). There can be no real privilege without responsibility. If this honour extended to the church has real meaning, its converse must be true: an inadequate response on the part of the church will delay the advent. This is where ethics and eschatology meet; and ethics reach a climax in the commission to the Christian to bear the fruit of other Christians, to become a saving instrumentality through the presence of the indwelling, saving Christ.

Ellen White specifically deals with this question. Commenting on one of the very passages quoted above (*ISM*, 67): "I saw that the time for Jesus to be in the Most Holy Place was nearly finished, and that time can last but a very little longer," she says. "Am I accused of falsehood because time has continued longer than my testimonies seemed to indicate?" She then cites early examples of Biblical writers who gave the impression of the shortness of time, and whose predictions did not come to pass (1 Cor. 7:29; Rom. 13:12; Rev. 1:3; etc.). Then she says:

"The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we had hoped. But has the word of the Lord failed! Never! It should be remembered that the Lord promises and threatenings of God are alike conditional.

She continues:

"Had Adventists, after the Great Disappointment in 1844, held fast to their faith, ... Christ would have come ere this to receive His people to their reward" (*ISM*, 68).

Making a comparison between Adventists and Israel in the wilderness, she says, "The same sins (unbelief, murmuring, rebellion, worldliness, unconsecration, strife), have delayed the entrance of modern Israel into the heavenly Canaan" (*Ibid.*, 69).

L.E. Froom has made an exhaustive collection of statements of E.G. White regarding the delay of the Advent and the reasons for it (*Movement of Destiny*, [Washington, DC, 1971], 561-602). Unquestionably the primary reason for the delay is the inadequate response of God's church. It becomes apparent that the study of eschatology leads to the study of soteriology — God's work for and in man. Apparently, man has been able to confute the purposes of God. One of the keys to the understanding of the "prophetic tension" in Ellen White's writings becomes the question of the saving relationship between God and man.

What is the precise nature of the reason for the delay? "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own" (*COL*, 69). This is a very searching statement. What is meant by the term "character of Christ"? Is it a duplication of the perfection of Christ that is here demanded? Ellen White says further, "The

last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His (God's) character of love" (*Ibid.*, 416). Here it is not the character of Christ, but the character of God, that is the model to be reproduced.

Ellen White may be referring to the New Testament doctrine of the "*imitatio Christi*," the imitation of Christ. Christ is clearly upheld as an example to the Christian: "Christ also suffered for you, leaving you an example, that you should follow in His steps (1 Peter 2:21). But there is something else that is important about this theme: it calls the Christian to do as Christ has done, on the basis of the fact that Christ has done for him what he could never do for himself. We are to die to sin because He has already died for sin (1 Peter 2:24). We are to follow Christ as sheep follow a shepherd, not as sheep follow another sheep (1 Peter 2:25). The identity between the Christian and Christ is always in the context of the radical difference between the Christian and Christ. The motif of "*imitatio*" reaches its peak in Eph. 5:1, where the Christian is told, "Be imitators of God." The same is in Matt. 5:48, where the Christian is to be as perfect as the Father. Obviously, a difference must also be implied. In the Old Testament, the true Israelite was to pattern his life on God, as He had revealed Himself, because only here is a true and unerring standard of ethical conduct with the inherent right to be the model for man (Lev. 19:2, etc.). In the New Testament, the revelation of Christ is the equivalent of that revelation of God to Israel: and in imitating Christ, the Christian is imitating God.

Thus the Christian is called to be the same as Christ — constantly remembering that he is different to Christ. His imitation is always in the context of dependence. "With our limited powers we are to be as holy in our sphere as God is holy in His sphere" (*ISM*, 337). And at the same time, "The closer you come to Jesus, the more faulty you will appear in your own eyes. ... The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour ... and the more fully we shall reflect His image" (*SC*, 64, 65). When we have conquered every known sin, the closeness to Christ implied in that victory will reveal in us a sinfulness we had not before seen.

Where is the church's failure most clearly delineated? Ellen White again and again pointed us to Rev. 3:14-22, which pictures a people full of "pride," "rebellion, ingratitude, and forgetfulness of God" on the one hand, and the "great Redeemer, the heavenly merchantman laden with riches," "gold of faith and love, white raiment of Christ's righteousness, eyesalve of spiritual discernment" on the other (*ISM*, 357). It is a call for an imitation of Christ in the context of total dependence upon Him.



There is one thing that is present in *Early Writings* and not in *Great Controversy*: the striking continuum between the Millerite experience and the apocalyptic consummation. Instead, there is a contrasting of a local Millerite fulfilment and a yet-awaited "perfect fulfilment" (*GC*, 389-390). And it is clear from Mrs. White's own words that the early impression of time being "very short" was as she intended (*ISM*, 67). It is the failure of "modern Israel" that has made the two pictures out of the one, with a period of delay in between.

Does this make the Consummation forever uncertain? Will the church ever reflect Christ fully? Is the Advent no nearer for us than for the Millerites? Not necessarily. It appears that, if man does not hasten the Advent by his acceptance of the gospel, he may hasten it by his rejection.

"Time will last a little longer until the inhabitants of the earth have filled up the cup of their iniquity, and then the wrath of God, which has slumbered so long, will awake. . . . (17, 363. Froom has a collection of similar statements in *Movement of Destiny*, 598ff.)

Since 1844, man's freedom to reject moves in a shrinking circle of time. One thing is clear from *Great Controversy*: the note of imminence and urgency is not lessened. The "prophetic tension" always remains. But Ellen White says what no other prophet before her has said: there is no more prophetic time to be fulfilled, and though probation of modern man may stretch, the events of 1844 continue to remind him that the limit of God's forbearance is breathtakingly close.

## Conclusions

Perhaps two brief conclusions can be drawn from the material that has been presented. The first is that we must attempt to avoid confusion. What was one eschatological picture has become two. The apocalyptic "signs" of the Millerite experience could have been signs of the consummation: but there has been a delay, and that experience has become a local fulfilment. Signs that once indicated that Christ was soon to come, now indicate that the last prophetic time-period has passed. Those signs still have significance for us, but now they have a different significance. The Millerites could say that the churches, in rejecting their message, became Babylon; we cannot. Nor can we use the signs they used and make them mean the same thing. Ellen White made a statement in 1888 that may relate to this question:

"Some things must be torn down. Some things must be built up. The old treasures must be reset in the framework of truth. They (Adventist preachers) are to preach God's word; their testimony must not be molded by the opinions and ideas that have been regarded as sound, but by the word of God which liveth and abideth for ever."

She says again,

"I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them" (E.G. White, *Minneapolis Talks*, mimeo copy, E.G. White vault. Andrews University, Berrien Springs, MI, 89, 88).

The second conclusion is that we must be filled with humility and vigilance. Eschatology cannot be separated from soteriology, nor prophecy from ethics. The fault of God's people appears to be, not that they do not know enough prophecy, but that they do not know Jesus. If our spiritual eyesight is too dull to be able to compare ourselves to Jesus, at least our temporal predicament may lead us to compare ourselves with our spiritual forefathers; and thus the broken vase of prophecy, which was one piece and now is two, will jolt us into realizing that what they had, and therefore what we have, is not sufficient. There is a portion of prophecy, above all others, to which we must turn: the last verses of Revelation three.