

The Messiah's Calendar

Tour of the Messiah's House

The preponderance of Christians today underline the signal importance of **righteousness by faith** in the **cross** of Christ. However, we have seen that the plan of salvation involves **much more** than just the cross. The Messiah has a house and the name of that house is **'the sanctuary'**. When Jesus cast out the moneychangers from the temple referred to the temple as His house:

Matthew 21:12, 13:

*It is written, '**My house** shall be called a house of prayer,' but you have made it a 'den of thieves.'* **What** makes the Seventh-day Adventist Church **unique** is its sanctuary teaching.

Let us review the **seven steps** that Jesus takes through the sanctuary in order to solve the universal sin problem:

- **Step #1:** The sanctuary **Camp:** By His perfect life of obedience to the law in our midst, Jesus wove a robe of perfect righteousness that is available to every person who has ever lived. Every act of obedience was a thread that He added to the robe.
- **Step #2:** The **Altar of Sacrifice:** After living His holy life, the Father laid the sins of the whole world upon Him and He **felt** the pangs of second death that sinners deserve.
- **Step #3:** The **Laver:** Jesus resurrected from the dead in order to fulfill His **next function**—the application of the benefits of His atonement to **individual sinners**
- **Step #4:** The **Holy Place:** Jesus intercedes for individuals who come to Him in repentance, confession and faith. That is to say, He **applies the benefits** of the atonement to individuals who personally claim them. Jesus forgives the sins of the penitent and places them in the sanctuary through His blood.
- **Step #5:** The **Most Holy Place:** In the investigative pre-advent judgment, Jesus examines the cases of all who professed His name to reveal to the heavenly universe if they are **entitled** to the benefits that the atonement provided. The purpose of the judgment is to reveal if repentance was genuine and a changed life is the evidence of true repentance. During the intercessory ministry of Jesus, the sins of the truly penitent are temporarily imputed to the sanctuary until Jesus can roll them over upon the one who is truly responsible for the inception and existence of sin.
- **Step #6:** The outer **Court:** Jesus takes the sins of the truly penitent and disposes of them, placing them upon the being who is ultimately responsible for the origin and existence of sin—Satan. Thus in the daily service the sin moves from the sinner to

Jesus to the sanctuary and on the Day of Atonement it moves from the sanctuary to Jesus to Satan. Satan—the scapegoat—is then exiled for a thousand years after which he is destroyed along with his angels and the impenitent.

- **Step #7: The Camp:** After the eradication of sin and sinners from the universe, Jesus will abide with His people, in their camp, for evermore. Step #1: The sanctuary **Camp:** By His perfect life of obedience to the law in our midst, Jesus wove a robe of perfect righteousness that is available to every person who has ever lived. Every act of obedience was a thread that He added to the robe.

Each time Jesus is about to take one of His steps, there is a powerful **earthly announcement** (with the exception of events after 1844):

- **The Camp:** The arrival of Jesus in the camp was announced by the angels' song to the shepherds and the wise men who came from the east
- **The Camp:** When Jesus was about to begin His ministry John the Baptist announced His arrival.
- **The Altar of Sacrifice:** The triumphal entry of Jesus to Jerusalem.
- **The Laver:** The first fruits that resurrected with Jesus and many other witnesses (Acts 1:3).
- **The Holy Place:** The mighty rushing wind, the tongues of fire, and Peter's sermon on the Day of Pentecost.
- **The Most Holy Place:** The beginning of the cleansing of the heavenly sanctuary has **two distinct stages:** The first stage is the judgment of the **dead** that began in 1844.
- **The Most Holy Place:** The second stage of the judgment is the **judgment of the living** for which we have **no precise date**. While the Millerite movement announced the beginning of the judgment of the dead in 1844, the Loud Cry of Revelation 18:1-5 will announce the beginning of the judgment of the living. We find a parallel to the dual cleansing of the sanctuary by the fact that Jesus cleansed the temple at the beginning (John 2:13-17) and at the end of His ministry (Matthew 21:12, 13)
- **No Precise Dates:** God has not revealed to us the precise dates for the beginning of the judgment of the living, the close of probation, the placing of the sins on Azazel, the time of trouble or the second coming. The mighty angel of Revelation 10:6 announced that after 1844 prophetic time would be no longer. God does have dates for these final events on His calendar but He has not revealed them to us for obvious reasons (see for example Mark 13:32).

The Messiah's Calendar

The Messiah **not only has a house**—the sanctuary—but He also has a **calendar of events** that provides the specific dates for the steps he takes through His house. As we shall see in the present study, **every move** that Jesus has made through **His house** was already on His **calendar** long before He came to this earth.

Messiah's **house** describes **the successive steps** that Jesus takes in His ministration and the **calendar** describes **the dates** for those steps. The divine calendar contains specific dates for the following events in Jesus' ministration:

- His birth
- His baptism
- His death
- His burial
- His resurrection
- His priesthood
- His work of judgment

Human beings frequently think that God **hastens or delays** His plans but inspiration has told us:

*"The Savior's coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for its **speedy fulfillment**. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. However, the fulfillment of the promise **tarried**. Those who first received it died without the sight. From the days of Enoch, the promise was **repeated** through patriarchs and prophets, keeping alive the hope of His appearing, and yet **He came not**. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. **Century after century** passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, "The days are prolonged, and every vision faileth." Ezek. 12:22. But like the stars in the vast circuit of their appointed path, **God's purposes** know **no haste and no delay**." *The Desire of Ages*, pp. 31, 32*

The Incarnation: Messiah is born in the camp

Galatians 4:4:

*"But when the **fullness of the time** had come, God sent forth His Son, born of a woman, born under the law, ⁵ **to redeem** those who were under the law, that we might receive the adoption as sons."*

The earthly Announcement: The **wise men** and the **angels'** heavenly song (Luke 2:13, 14; Matthew 2:1-3)

Although God has not revealed **the precise date** for the incarnation of Jesus, He did have a specific date for this event on His calendar.

*"In His wisdom the Lord **concealed the place** where He buried Moses. God buried him, and God resurrected him and took him to heaven. This **secrecy** was to prevent idolatry. He against whom they rebelled while he was in active service, whom they provoked almost beyond human endurance, was almost worshiped as God after his separation from them by death. **For the very same purpose He has concealed the precise day of Christ's birth**, that the day should not receive the honor that should be given to Christ as the Redeemer of the world--one to be received, to be trusted, to be relied on as He who could save to the uttermost all who come unto Him. The soul's adoration should be given to Jesus as the Son of the infinite God." *The Adventist Home*, pp. 477, 478*

Later on in this presentation, we will see that Jesus was born in the fall of the year, and, although we do not have a specific date, we can know that it was not **December 25**.

Note: The expression, 'the fullness of time' in Galatians 4:4 is similar to the one in Mark 1:15 where Jesus, shortly after His baptism said, "**The time is fulfilled**, and the kingdom of God is at hand. Repent, and believe in the gospel."

Regarding Mark 1:15 Ellen White wrote:

*"The burden of Christ's preaching was, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.' Thus the gospel message, as given by the Savior Himself, was **based on the prophecies. The 'time' which He declared to be fulfilled** was the period made known by the angel Gabriel to Daniel. . . In A. D. 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." The Desire of Ages, pp. 232, 233*

Messiah's Baptism in the Camp: Jesus battles with Satan to weave a robe of perfect righteousness

Daniel 9:24, 25: The book of Daniel provides a **time prophecy** that gives us the year of the Messiah's baptism:

*"Seventy weeks are determined for your people and for your holy city . . . ²⁵ "Know therefore and understand, that from the **going forth of the command** to restore and build Jerusalem until **Messiah [anointed]** the Prince, there shall be seven weeks and sixty-two weeks . . ."*

Note: Artaxerxes gave his decree in the **fall** of the year **457 BC**. We shall shortly prove that it was in the fall. If we move **forward 483 years** in time from the fall of 457 BC (allowing for **no year-zero**) it brings us to the fall of the year **27 AD**.

Earthly Announcement: God called **John the Baptist** to prepare a people for the arrival of the Messiah. His preaching attracted the attention of the multitudes and he even introduced Jesus as the promised Messiah (Matthew 3:1-6; John 1:29)

The word 'Messiah' means 'the anointed one'. The question is, when was Jesus anointed for His public ministry?

John 1:40, 41: Shortly after the baptism of Jesus **Andrew told to Peter** that he had found the **Messiah**, a word that means, '**the anointed one**':

*"One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. ⁴¹ He first found his own brother Simon, and said to him, "We have found the **Messiah**" (which is translated, the **Christ**)."*

Acts 10:36-38: The anointing of Jesus for His earthly ministry took place when the Holy Spirit descended upon Him **at His baptism**:

*"The word which God sent to the children of Israel, preaching peace through Jesus Christ — He is Lord of all—³⁷ that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: how **God anointed Jesus of Nazareth***

with the **Holy Spirit** and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.”

Messiah’s Death on the Cross: The Altar of Sacrifice—Passover.

Earthly Announcement: The **triumphal entry** of Jesus into Jerusalem on **Palm Sunday** focused all the eyes of Jerusalem on Jesus (Matthew 21:1-13).

During His ministry on earth, Jesus repeatedly stated that His **time and hour** had not yet come because there was a **specific time and hour** for Him to **die on the cross:**

John 2:4: When the **mother of Jesus** informed Him that the **wine** had run out:

*“Jesus said to her, “Woman, what does your concern have to do with Me? **My hour** has not yet come.”*

John 7:6, 8: The **unbelieving brothers** of Jesus **goaded Him** to go to the **Feast of Tabernacles** in Jerusalem to which Jesus replied:

*“Then Jesus said to them, “**My time** has not yet come, but your time is always ready. . . You go up to this feast. I am not yet going up to this feast, for **My time** has not yet fully come.”*

John 7:30: When Jesus told the Jews that **His Father had sent Him** into the world:

*“Then they sought to take Him; but no one laid a hand on Him, because **His hour had not yet come.**”*

John 8:20: When Jesus said: “You **don’t know Me or My Father**”, they could not arrest Him:

*“These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for **His hour had not yet come.**”*

However, at the **very end of His ministry** Jesus changed his tune by saying that His **hour had come:**

John 12:23, 27: When some **Greeks** came seeking an interview with Jesus He told **Phillip and Andrew:**

*“The **hour has come** that the Son of Man should be glorified . . . “Now My soul is troubled, and what shall I say? ‘Father, **save Me from this hour**’? But for this purpose I **came to this hour.**”*

John 13:1: When Jesus gathered with His disciples for the final meal He told them that the hour had come for Him to **leave the world** and go to His Father:

*“Now before the feast of the Passover, when Jesus knew that **His hour had come** that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.”*

John 17:1: When Jesus began His **intercessory prayer** he indicated that His hour had come:

*“Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, **the hour has come.** Glorify Your Son, that Your Son also may glorify You.”*

There was a specific date on the divine calendar for every event of Christ’s earthly ministry. Notice this **remarkable statement** from The Desire of Ages:

*“The words, ‘Mine hour is not yet come,’ point to the fact that every act of Christ's life on earth was in fulfillment of the plan that had **existed from the days of eternity**. **Before He came** to earth, the plan lay out before Him, **perfect in all its details**. **But** as He walked among men, He was guided, step-by-step, by the **Father's will**. He did not hesitate to act at the **appointed time**. With the same submission He **waited until the time** had come.” *The Desire of Ages*, p. 147*

In the magnificent book, **The Ministry of Healing, p. 479** we are told that Jesus made **no daily plans for Himself**:

*“Christ in His life on earth made **no plans for Himself**. He accepted **God's plans** for Him, and day by day the **Father unfolded** His plans.”*

Note: Jesus could have chosen **not to follow** the Father's plan. He could have chosen to follow his **own plan**, but then the salvation of man **would have failed**.

Daniel 9:26, 27: In Daniel's prophecy of the **seventy weeks** God announced **the year** of the crucifixion:

*“And after the sixty-two weeks Messiah shall be cut off, but not for Himself; ²⁷ then he shall confirm a covenant with many for **one week**; but in the **middle of the week** He shall bring an end to **sacrifice and offering**.”*

Note: As we have noted, the end of the **69th week** takes us to the fall of the year **27 AD** so the middle of the 70th week would take us to the spring of the year **31 AD**. The baptism of Jesus took place in the **fall** and His crucifixion was in the spring during the **Passover season**.

Exodus 12:5, 6: The institution of the Passover provides us with the **month** (Nissan), **the day** (14th) **and the hour** (mistranslated as ‘twilight’) for slaying the Passover lamb:

*“Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. ⁶ Now you shall keep it until the **fourteenth day** of the same **month**. Then the whole assembly of the congregation of Israel shall kill it at **twilight**.”*

1 Corinthians 5:7: **Christ** is the fulfillment of the **Passover lamb**:

*“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed **Christ, our Passover** was sacrificed for us.”*

Matthew 27:45-46: Jesus cried out to His Father at **about** the **ninth hour** and the ninth hour is three o'clock in the afternoon:

*“Now from the sixth hour until the **ninth hour** there was darkness over all the land. ⁴⁶ And **about** the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”*

Matthew 27:50-53: At the **ninth hour** (three o'clock in the afternoon of Friday) Jesus died:

*“And Jesus cried out **again with a loud voice** [‘it is finished’ and ‘Father, into your hands I commend my spirit’], and **yielded up His spirit**. ⁵¹ Then, behold, the **veil of the temple was torn in two** from top to bottom; and the earth quaked, and the rocks were split.”*

The prophecy of Daniel 9 indicated that when the Messiah died in the middle of the 70th week He would make ‘the sacrifice and offering to cease’. This prophecy found a **literal fulfillment** when the sacrificial lamb escaped:

*“When the loud cry, ‘It is finished,’ came from the lips of Christ, the priests were officiating in the temple. It was the hour of the **evening sacrifice**. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest, the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise, the **inner veil** of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and **the lamb escapes. Type has met antitype** in the death of God’s Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Savior was to officiate as priest and advocate in the **heaven of heavens**. It was as if a living voice had spoken to the worshipers: There is now an **end to all sacrifices and offerings for sin**” [allusion to Daniel 9:27]” *The Desire of Ages*, pp. 756, 757*

Messiah’s Burial: The Feast of the Unleavened Bread

The Feast of Unleavened Bread began the **day after** the sacrifice of the Passover lamb (this feast was actually part of the Passover celebration). The first day of this feast represents the **day that the body of Jesus** rested in the tomb and saw no corruption because He had no leaven of sin.

We have a specific date for the rest of Jesus in the tomb: The Feast of Unleavened Bread began on the **fifteenth day** of Nissan, **the day after** the sacrifice of the Passover lamb:

Leviticus 23:6-7: “And on the **fifteenth day [the Passover was on the fourteenth]** of the same month [Nissan] is the Feast of **Unleavened Bread** to the LORD . . .”

Note: When the Israelites gathered a double portion of **Manna** on Friday it did not breed worms or stink, that is to say, it was just as fresh on the Sabbath as it had been of Friday. The Manna represented the **flesh of Jesus** (John 6:51) and His flesh did not decompose because He was what the Manna represented:

Acts 2:25-27, NIV:

*“Brothers, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. ³⁰ But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. ³¹ Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, **nor did his body see decay.**”*

The Messiah’s Resurrection: The Laver—First Fruits

Earthly Announcement: Those who **resurrected with Jesus** proclaimed His resurrection in Jerusalem

Matthew 27:51-53

*“Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, ⁵² and the graves were opened; and many bodies of the saints who had fallen asleep were raised; ⁵³ and coming out of the graves **after His resurrection**, they **went into the holy city and appeared to many.**”*

The date for the waving of the First fruits was the **16th day of Nisan**, the day after the beginning of the Feast of Unleavened Bread:

Leviticus 23:9-11:

*“And the LORD spoke to Moses, saying, ¹⁰ “Speak to the children of Israel, and say to them: ‘When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the first-fruits of your harvest to the priest. ¹¹ He shall wave the sheaf **before the LORD**, to be accepted on your behalf; on **the day after the Sabbath** the priest shall wave it.”*

Note: The year of the death, burial and resurrection of Jesus was **31 AD**. The **month, day** and **hour** of the waving of the First fruits was the 16th of Nisan at **9:00 AM**. The feast of the First fruits always fell on the **day after the first Sabbath after the Passover**. There is some debate on whether the Feast fell the day after the weekly Sabbath or the ceremonial Sabbath of Unleavened Bread. Actually, in the case of Jesus, it makes no difference because in 31 AD the ceremonial and weekly Sabbaths fell on the same day. In the days of Christ, it worked out like this:

Passover (Friday 14th of Nisan) → Unleavened Bread (Sabbath 15th of Nisan) → First fruits (Sunday 16th of Nisan).

Christ fulfilled the feast of First fruits when He resurrected from the dead:

1 Corinthians 15:20-21: *“But now Christ is risen from the dead, and has become the **first-fruits** of those who have fallen asleep.”*

Note: At **9:00 AM** on the morning of the resurrection (see Acts 2:15), Jesus presented Himself **before His Father** at the **entrance** of the heavenly sanctuary as the **First fruits**. We know this because He did **not allow Mary** to touch Him on resurrection morning because He had not yet ascended to His Father, but in the evening, He **encouraged His disciples to touch** His wounds. Somewhere in between these two events, he must have ascended to His Father.

The first fruits were the down payment or evidence of the **great harvest to come** at the second coming of Jesus:

1 Corinthians 15:22, 23:

*“For as in Adam all die, even so in Christ all shall be made alive. ²³ But each one **in his own order**: Christ the first fruits, **afterward** those who are Christ's **at His coming**.”*

John 12:20-24: Because of the First fruits, there will be many **last fruits**: *“Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces **much grain**.”*

Messiah’s Intercession: The Holy Place—Pentecost

The Bible provides us with the precise hour, day, month and year of the Feast of Pentecost:

Leviticus 23:15-17: *“And you shall count for yourselves from the day after the Sabbath, from the day that **you brought the sheaf** of the wave offering: seven Sabbaths shall be completed. ¹⁶ Count **fifty days** to the **day after the seventh Sabbath**; then you shall offer a new grain offering to the LORD.”*

Acts 2:15: The feast of Pentecost took place exactly fifty days to the hour after the waving of the sheaf before the Lord. Jesus appeared before his Father on resurrection morning exactly 50 days before Pentecost to the very hour!

“For these are not drunk, as you suppose, since it is only the third hour of the day.”

Earthly Announcement: A mighty rushing wind, tongues of fire, an earthquake and the gift of tongues:

Acts 2:1-4:

“When the Day of Pentecost had fully come, they were all with one accord in one place. ² And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. ³ Then there appeared to them divided tongues, as of fire, and one sat upon each of them. ⁴ And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”

Note: The purpose of the gift of tongues was to give the apostles the ability to proclaim the gospel in the languages of those who had gathered in Jerusalem for the Feast of Pentecost. These people would then return home to announce the marvelous works of God.

Jesus began His work as High Priest in the Holy Place of the heavenly sanctuary. Individuals could not come boldly to the throne of grace to claim the benefits of Christ’s earthly work and to ask for power to overcome. So to speak, individuals could come to claim the life and death of Christ on their behalf –they could withdraw the capital that Jesus deposited in the heavenly bank. Regarding the bank illustration Ellen White wrote:

“There is an inexhaustible fund of perfect obedience accruing from his obedience. In heaven, his merits, his self-denial and self-sacrifice, are treasured up as incense to be offered up with the prayers of his people. As the sinner’s sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged himself to intercede in our behalf, and the Father always hears his Son. Pray then; pray without ceasing; an answer is sure to come.” The Review and Herald, October 30, 1900

The Long, Dry Summer

From May until September in Israel, there was a long, dry summer where there was no rain and no feasts. This represents the 1260 years of papal supremacy during which the two witnesses prophesied in sackcloth and there was no rain (see Revelation 11:6)

The Feast of Trumpets: Announcement that the Day of Atonement would soon begin in the Most Holy Place

The long summer drought ended in September at which time the celebration of the fall feasts began. There were three fall feasts: the feast of Trumpets, the Day of Atonement and the feast of Tabernacles. The Feast of Trumpets announced the soon coming Day of Atonement.

Earthly Announcement: From 1798 to 1844 many individuals announced that the hour of God’s judgment was about to begin. William Miller and his associates are the best-known proclaimers.

The fulfillment of the Day of Atonement is described in Isaiah 58; Daniel 7:9, 10; Joel 2:12-

17; Revelation 14:6, 7 and **Revelation 10** (it is highly recommended that the student acquire a copy of the syllabus, 'Your Redemption Draweth Nigh' available from Secrets Unsealed).

Up to this point, all of the Feasts were fulfilled **before the closing of the biblical canon**, but the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles are fulfilled in **post-biblical times**.

The Day of Atonement: The Judgment—the Most Holy Place

Daniel 8:14: Provides **the year** for the Day of Atonement:

*"And he said to me, "For **two thousand three hundred days**; then the sanctuary shall be cleansed."*

Note: The year can only be determined by connecting Daniel 8 with Daniel 9. Daniel 8 gives us the period and Daniel 9 provides the **starting point**.

Leviticus 23:26, 27: Provides the **month and the day** for the Day of Atonement:

*"And the LORD SPOKE to Moses, saying: ²⁷ "Also the **tenth day** of this **seventh month** shall be the **Day of Atonement**. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD."*

The Closing Events

The date for the beginning of the judgment is **the last event** on Messiah's calendar that God has revealed to us. **Revelation 10:6** tells us that after the fulfillment of the 2300-day prophecy, prophetic **time would be no longer**.

God **does have dates** on His calendar for the beginning of the **judgment of the living**, the **close of probation**, the placing of the sins upon Azazel, the time of trouble, the **second coming**, and the celebration of the **Feast of Tabernacles**, but He has not revealed them to us, neither to Jesus Himself (see Mark 13:32)

Ellen White has warned us about the **dangers** of setting dates for future prophetic events:

*"The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it **must not be hung on time**. I saw that some were getting a **false excitement**, arising from **preaching time**; but the third angel's message is **stronger than time** can be. I saw that this message can stand on its own foundation and **needs not time** to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness." *EW*, p. 75*

Conclusion and Call: God has a plan for each of us

Esther 4:13, 14: God had a specific plan for Esther at a specific time and in a specific place, but she had to decide whether she would follow the plan. Likewise, each of us is important in fulfilling God's plan, but we are not indispensable!

*"And Mordecai told them to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews for if you remain completely silent **at this time**, relief and deliverance will arise for the Jews from **another place**, but you and your*

*father's house will perish. Yet who knows whether you have come to the kingdom **for such a time as this?**"*

*"Christ in His life on earth made **no plans for Himself**. He accepted God's plans for Him, and day by day the Father unfolded **His plans**. So should **we depend** upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps. Too many, in planning for a brilliant future, make an utter failure. Let **God plan for you**. As a little child, trust to the guidance of Him who will "keep the feet of His saints." 1 Samuel 2:9. God never leads His children otherwise than they would choose to be led, if they could **see the end from the beginning** and discern the glory of the purpose which they are fulfilling as co-workers with Him." *The Ministry of Healing*, p. 479*