

# A Close Look at the Great Commission

2015

Mt 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Is there a time limit on it?

Does the SOP give any idea that there would be a time we should cease to watch and work for souls around us?

If the Greeks had a problem with the Jews in the early church before 34 AD, where did the Greeks come from if the apostles only worked for the Jews?

Why did Jesus go to another country to minister to the Canaanite woman? Why heal the Centurion's servant?

Why would the Lord send people to seek the message if we are only to work for SDA?

The one time we are told there will be no burden for souls is the Time of Jacob's trouble; after probation is closed.

If it is wrong to evangelize since 9/11, then all who have come into the SDA or the Prophecy message since then should not be there and those who brought them in are guilty before God!

Even if this time was only to be used for heart searching and putting away sin and warning SDAs—we see no evidence of this in the spirit being manifested.

What was the spirit of the Midnight Cry and preparation for 10-22- 1844?

“In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the “midnight cry” was heralded by thousands of believers.

“Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation, like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the Word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from his servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God. {GC88 400.2}

“Said Miller, in describing that work: “There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from Heaven.” “There is no clashing of sentiments; all are of one heart and of one mind.” Another who participated in the movement testified: “It has produced everywhere the most deep

searching of heart and humiliation of soul. . . . It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As the Lord commanded by the prophet Joel, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and of supplication was poured out upon his children; they looked to Him whom they had pierced, there was great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before him." {GC88 400.3}

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of nearly half a century, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God. {GC88 401.1}

"At the call, "The Bridegroom cometh; go ye out to meet him," the waiting ones "arose and trimmed their lamps;" they studied the Word of God with an intensity of interest before unknown. Angels were sent from Heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God, this proclamation united with the second angel's message, and gave power to that work. {GC88 401.2}

Did the Millerites only work for their own at this time? No; because many were stirred who had not heard the Millerite message before. I hope you enjoy the following true story.

Many years ago, in the Wild West, in the days when the train was the main way of travel, a minister and his wife were traveling with their little boy. They tucked him into bed in the sleeping car, all dressed warmly in his little, red nightshirt and kissed him goodnight. They then went up to the observation car to watch the stars in the quiet November night.

Now on this same train was a man known as Gambler Jim, he was rough and untaught, making his living off the only skill he had, manipulating the cards. Down in the club car dealing a game, he was about to come face to face with destiny.

After the preacher and his wife had been up in the observation car for about an hour, suddenly a rough-looking fellow made his way into the car.

"Anybody here got a kid what's dressed in a red nightgown and sings like a bird?" he demanded awkwardly.

The father and mother sprang to their feet, gasping in fear.

"The' ain't nothing the matter of him," the man reassured then went on with deeper embarrassment, "The matters with- us. You're a parson, ain't you? The kid, he's been singin' to us; an' talkin'. If you don't mind, we'd take it mighty good of you to come with me. Not you, ma'am. The kid's all safe, an' the parson'll bring him back in a little while."

The parson followed through thirteen cars to the smoky club car, near the front of the train. There they stopped to listen. Up on a table stood the tiny boy, his face flushed his voice shrill and sweet.

"Is you ready?" he cried insistently. "My papa says the Bridegroom is Jesus, an' He wants everybody to be ready when he comes, just 'cause he loves you."

Then with childish sweetness came the song which had evidently made the deepest impression on the child's mind, "**Are you ready for the Bridegroom when He comes?**"

"He's sung it over and over," whispered the gambler, "'nd I couldn't stan' no more. He said you'd pray, Parson?"

As the two approached, the boy lifted his sweet, serious eyes to his father's, "They want to get ready." he said simply. And, with his boy snuggled, childishly in his arms, the minister prayed, as he had never prayed before, for the men gathered around the child.

In a few minutes, the father returned the child to his anxious mother, and returned to talk with the men, four of whom that night decided to "get ready", and among them was the rough man, Gambler Jim.

To this day, it remains a mystery how the child succeeded in reaching the smoking-car unnoticed and unhindered. As for the little fellow himself, his work was early done, for a few weeks later, upon the return trip, he was stricken with a swift and terrible disease and fell asleep in Jesus.

But what of Gambler Jim? He gave up his old life that night and served the Lord from that day onward. He sought an education and became a preacher. Preacher Jim loves to tell the sweet story of the little child that led him to Jesus.

Now in closing I want to ask: Did that father reprimand his little son for preaching the Midnight Cry to non-believers? It does not seem so. Brothers and Sisters, there has never been a time when the message was restricted by God and that only believers were to be taught. Think about it!