

# FUTURE NEWS

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## The Laodicean Condition

*Manuscript Releases, volume 19, 176*

“Will the churches heed the Laodicean message? Will they repent, or will they, notwithstanding that the most solemn message of truth - the third angel’s message - is being proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world. If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God. Only those that are sanctified through the truth will compose the royal family in the heavenly mansions Christ has gone to prepare for those that love Him and keep His commandments.

“He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him’ 1 John 2:4. This includes all who claim to have a knowledge of God, and to keep His commandments, but who do not manifest this by good works. They will receive according to their deeds. ‘Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him’ 1 John 3:6. This is addressed to all church members, including the members of the Seventh-day Adventist churches. ‘Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother’ 1 John 3:7-10.”

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## MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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We have been opening the book of Revelation; and for the past several issues we have been identifying what the “little book” or the special prophetic message for modern Adventism is. We have been identifying that the “Lion of the tribe of Juda” is now opening to our understanding the principle that all sacred history is brought together upon the sequence of events illustrated within the last six verses of Daniel eleven and that those six verses are the “little book.” In this month’s newsletter, we will demonstrate that this unfolding revelation is in fact the third angel’s message.

In Adventism today there are those who vigorously argue that the last six verses of Daniel eleven are not the third angel’s message. Paralleling the Pharisees of old, they have determined what the orthodox definition of the third angel’s message is, and any revelation concerning that message that is outside of their preconceived understanding is labeled by them as error or fanaticism. It is not that what they believe concerning the third angel’s message represents is necessarily false, but that they essentially limit their definition of the three angel’s message to Revelation 14:6-12; as if the most important message of God’s sacred word would, could or should be restricted to those seven verses in Revelation fourteen.

“Many a portion of Scripture which **learned men** pronounce a mystery, or **pass over as unimportant**, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God’s word is, they close their eyes to truths which they do not wish to practice. As understanding of Bible truth depends **not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.**” *The Great Controversy*, 599.

The modern theologians have concluded that the third angel’s message is “justification by faith” “in verity” and spend much effort to correctly set forth the true definition of biblical justification, sanctification, the nature of Christ and man. They hold rigidly to the endorsement placed upon the 1888 message of Jones and Waggoner, in spite of the qualification placed upon that message. We were informed that Jones’ and Waggoner’s message was “**the beginning**” of the light of the third angel, but they have somehow fixed their minds to believe Jones’ and Waggoner’s message is ‘the complete’ light of the third angel.

“Let every one who claims to believe that the Lord is soon coming, **search the Scriptures as never before**; for **Satan** is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom He has sent. **Search for the truth as for hidden treasures**, and **disappoint** the enemy. The time of test is just upon us, for the **loud cry** of the third angel has already begun in **the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.** For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in **types, as shadowed in symbols, as manifested in the revelations of the prophets**, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him.” *Selected Messages*, book 1, 362.

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If there were not greater light connected with the third angel, then why in this very endorsement of Jones' and Waggoner's message would God direct us to "disappoint" "Satan" by searching "for truth as for hidden treasures?" Why would we be informed to "search the Scriptures as never before?" And further, when emphasizing our work in presenting the "loud cry" message as "the revelation of the righteousness of Christ, the sin-pardoning Redeemer" we are counseled to do so by presenting Him as revealed in "types, as shadowed in symbols, as manifested in the revelations of the prophets." If the loud cry was simply the theological identification of justification, sanctification and the nature of Christ, then why is the presentation of God's prophetic word emphasized?

The third angel's message is the revelation of Christ, and He is revealed within His prophetic word. His prophetic word is understood through applying the rules and principles which He identifies and emphasizes, not through modern theological techniques. Modern theology lifts up men's ability to analyze the Greek and Hebrew languages, while placing an emphasis on the human analysis of those languages in connection with the historical setting of how those languages were employed in the time of the prophets.

"But history, as commonly studied, is concerned with man's achievements, his victories in battle, his success in attaining power and greatness. God's agency in the affairs of men is lost sight of. Few study the working out of His purpose in the rise and fall of nations.

"And, **to a great degree, theology, as studied and taught, is but a record of human speculation, serving only to 'darken counsel by words without knowledge.'** Too often the motive in

accumulating these many books is not so much a desire to obtain food for mind and soul, as it is an ambition to become acquainted with philosophers and theologians, **a desire to present Christianity to the people in learned terms and propositions.**" *Ministry of Healing*, 442.

The modern theologians employ their expertise in analyzing the Hebrew and Greek in their historical context and reach human conclusions that for example will take a Hebrew word from Isaiah's history and suggest that the same Hebrew word employed by Moses is to be understood differently. (After all they reason; words and their meanings change as history progresses - the "gay nineties" meant very different things in the nineteenth and twentieth century.) Thus the impression is given that the only persons qualified to understand God's word are those that have been trained in biblical languages and history; but of course in reality, the Bible can be understood by mere children.

"...The language of the prophet is. 'O earth, earth, earth, hear the word of the Lord.' I am glad the word of **the Lord is in language to be understood.** Scripture truth is given us to study. Here is a rich volume of inspiration for old and young. Here are writings running through different dispensations, and in order to understand their meaning we must become Bible students, and search prayerfully and critically for light upon the revealed word. There are inexhaustible streams of light to reward the research of the greatest minds. **The Bible is an expression of God to man, in language simple and easy to be understood.** Six days of labor were given to man, but the seventh God set apart for himself. **If men will take the Bible, just as it reads,** they will make no mistake in regard to the true Sabbath of Jehovah. The question with all should be, 'What is truth?'" *Review and Herald*, May 25, 1876.

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The modern theologians have developed a human system of interpretation that is upheld, praised and endorsed by other human beings. This same phenomenon existed in the time when Christ walked the earth, for at that time the Sanhedrin was guided by the philosophical ideas that they had received from the Greek educational system.

“We want to understand the time in which we live. We do not half understand it. We do not half take it in. **My heart trembles** in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. **The trials** of the children of Israel, and **their attitude** just before the first coming of Christ, have been presented before me **again and again to illustrate the position of the people of God in their experience before the second coming of Christ** - how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.” *Selected Messages*, book 2, 406.

Just as the Jews rejected the schools of the prophets and replaced them with the Greek educational system of their day and age; in the 1930’s Adventism left the blueprint for true education provided by the *Spirit of Prophecy* and placed our educational & health facilities in the hands of the world, guided by the accreditation system.

“In His Word the Lord declared what He would do for Israel if they would obey His voice. But the leaders of the people yielded to the temptations of Satan, and God could not give them the blessings He designed them to have, because they did not obey His voice but listened to the voice and policy of Lucifer. This experience will be repeated in the last years of the history of the people of God, who have been established by His grace and power. Men whom

He has greatly honored will in the closing scenes of this earth’s history pattern after ancient Israel.

“Wherefore (as the Holy Ghost saith, Today, if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known My ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.’ [Hebrews 3:7-13].

“Bear this in mind. **History is being repeated.** The perils that God’s people encountered in past ages, they will encounter again, intensified. Satan has obtained influence over men whom God has honored above all human intelligence, as He honored Solomon.” *Manuscript Releases*, volume 13, 379-380.

When we place our confidence in human systems of theology, we put ourselves in a position where we cannot understand the prophetic language employed in the Bible. In the time when Christ walked among men He challenged His professed followers to eat His flesh and drink His blood. Most of His followers at that time could not accept His word, for He was speaking in prophetic language.

They knew full well what the words “flesh” and “blood” literally meant, and they rejected the Messiah by holding onto that literal meaning. Their preconceived ideas concerning how the Messiah would come prevented them from accepting the prophetic message He presented. They clung to the literal definition of His words and rejected the spiritual meaning.

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“...Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.’ Then, lest they should not discern **the spiritual meaning of his words**, he states definitely: ‘It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.’

“Dullness of apprehension on the part of the disciples hindered the freedom of his communication. He could not unfold to them, as he desired, the **spiritual truths** connected with his work of salvation. The Lord’s words have a depth, a breadth, and height of meaning that none but those who eat his flesh and drink his blood can comprehend. His sayings **were to the disciples as a new revelation; but they were not new. He was but unfolding the old truths**, long obscured. His teaching were to simplify the truth, to enlighten the understanding, to open blind eyes to the wonderful works of redemption, the divine revelation in regard to the doctrines of grace. By his own practice Christ substantiated every doctrine. He appealed to the Old Testament Scriptures, laying open in a clear light the spiritual bearing of truths that had become obscured through tradition and misinterpretation.

“The Lord requires the same manner of teaching on the part of all his servants...”  
*Signs of the Times*, February 29, 1892.

And the fact should not be lost sight of that the acceptance of Jesus’ words and His interpretation of the Old Testament prophecies in His discourse - as being either base & literal or symbolic & prophetic - was calculated to test the people:

“When Christ forbade the people to declare Him king, He knew that a turning point in His history was reached... The deep spiritual teaching in the miracle of the

loaves had not been comprehended. This was to be made plain. And **this new revelation would bring with it a closer test...**

“After a time He went to the synagogue... half mockingly, a rabbi questioned, ‘What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.’ ...Jesus said, ‘The bread of God is that which cometh down out of heaven, and giveth life unto the world.’ ... **thinking that it was temporal food** to which Jesus referred, some of His hearers exclaimed, ‘Lord, evermore give us this bread.’ Jesus then spoke plainly: ‘I am the bread of life.’ The figure which Christ used was a familiar one to the Jews... Had they understood the Scriptures, they would have understood His words... But the leaders of the people were offended, ‘and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?’ ...The Saviour said, ‘...I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.’... ‘The bread that I will give is My flesh.’ ...Now the rabbis exclaimed angrily, ‘How can this Man give us His flesh to eat?’ **They affected to understand His words in the same literal sense as did Nicodemus** when he asked, ‘How can a man be born when he is old?’ John 3:4. To some extent they comprehended the meaning of Jesus, but they were not willing to acknowledge it. **By misconstruing His words**, they hoped to prejudice the people against Him.

“Christ did not soften down His symbolical representation. He reiterated the truth in yet stronger language: ‘Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you...’ **The unbelieving Jews refused to see any except the most literal meaning in the Saviour’s words.** By the ritual

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law they were forbidden to taste blood, and they now construed Christ's language into a sacrilegious speech, and disputed over it among themselves. Many even of the disciples said, 'This is an hard saying; who can hear it?' ...**The test was too great...** This discourse in the synagogue, they declared, had opened their eyes. Now they were undeceived." *The Desire of Ages*, 383-391

In our day and age, the same misunderstanding is taking place among God's people. It is not the same error as the Jews had in the sense that we have any misunderstanding about how Christ came when He walked among men, or how He will come when He returns the second time. No, our error is based upon a misapprehension of the truths concerning the coming of the Holy Spirit in the time of the latter rain.

**"There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of their heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideal, they will oppose the work.** 'Why,' they say, 'should we not know the Spirit of God, when we have been in the work so many years?' Because they did not respond to the warnings, the entreaties, of the messages of God, but persistently said, 'I am rich, and increased with goods, and have need of nothing.'" *Maranatha*, 219.

The last six verses of Daniel eleven are the third angel's message and this can be

demonstrated in a variety of ways. We will start here by identifying some "lines" of truth connected with the third angel's message, though modern theologians may struggle with the fact that the third message possesses so many various lines of truth.

"Placing the Bible in their hands, he continued: 'You have little knowledge of this book. You know not the Scriptures nor the power of God, nor do you understand the deep importance of the message to be borne to a perishing world. The time past has shown that both teachers and students know very little in regard to the awful truths which are living issues for this time. **Should the third angel's message be proclaimed in all lines to many who stand as educators, it would not be understood by them.** Had you the knowledge which comes from God, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. But books and papers that contain little of present truth are exalted, and men are becoming too wise to follow a 'Thus saith the Lord.'

"By every teacher in our schools the only true God is to be uplifted, but many of the watchmen are asleep. They are as the blind leading the blind. Yet the day of the Lord is right upon us. As a thief it is coming with stealthy tread, and it will take unawares all who are not watching. Who among our teachers are awake and as faithful stewards of the grace of God are giving the trumpet a certain sound? Who are proclaiming the message of the third angel, calling the world to make ready for the great day of God? The message we bear has the seal of the living God.'" *Testimonies*, volume 6, 165.

We will begin by identifying that the first and second angel's messages are to be repeated.

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“This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844...” *The Great Controversy*, 603.

In order for the second angel’s message to be repeated, it must be preceded by the first message.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be.**” *Selected Messages*, book 2, 104.

Without the preceding message, the second message would be the first message and the third message would be the second; that is simple math. Each message arrived at a specific point in history, but this fact is hard to see for those who have predetermined that the messages are simply representing the theological content connected with them.

Both their historical and the sequential arrival are often emphasized in inspiration, along with warnings that we are to protect and preserve the correct understanding of the location where these messages arrived.

“...The **great waymarks of truth**, showing us our bearings in prophetic history,

are to be **carefully guarded**, lest they be torn down, and replaced with theories that would bring **confusion rather than genuine light**. I have been cited to the very erroneous theories that have been presented over and over again...” *Selected Messages*, book 2, 101.

The arrival in history of the three angel’s messages are the “**great waymarks of truth**” that are to be “**carefully guarded.**” Those that refuse to place any emphasis upon the location and sequence of the messages cripple their ability to identify ‘the things that will be’ - because they are unable to demonstrate ‘the things that have been.’ To disregard or downplay the sequence and location of the messages is an erroneous “theory” that produces “**confusion rather than genuine light.**”

We are instructed to “give to the world in publications, in discourses” the three “messages” “showing their order” and in so doing we will be demonstrating from the prophetic history of the first and second angels’ message “the things that have been and the things that will be.” This passage is emphasizing the location and sequence of when the messages arrived in history. All three messages are to be repeated.

**“The first and second angels’ messages are united and made complete in the third.** -John says: ‘And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’

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“Under the proclamation of these messages the cry was made, ‘Behold, the bridegroom cometh.’ The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, ‘Behold, the bridegroom cometh; go ye out to meet him.’ Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world.

“Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them.

**“The first, second, and third angels’ messages are to be repeated.** The call is to be given to the church: ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made.” *Review and Herald*, October 31, 1899.

Sister White identifies that all three messages are repeated in Revelation eighteen.

“Many who heard the first and second angels’ messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel’s message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel’s message, the last testing message to be given to the world.

**“A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels’ messages will need to be repeated.** The call will be given to the church, ‘Come out of her, My people, that ye be not partakers of her sins.’ ‘Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities’ [Revelation 18:2-5].

“Take each verse of this chapter, and read it carefully, especially the last two: ‘And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom

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and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” *Manuscript Releases*, volume 16, 269-270.

The sequence of the messages is clearly to be repeated and the theological content of the three messages is also to be repeated, for the third angel’s message is proclaimed by combing all three messages.

**“I had a very solemn testimony to bear them in regard to the third angel’s message - the proclamation we are now to make to the world. This message combines the first and the second and binds it up with the third.”** *Manuscript Releases*, volume 2, 263.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ [Revelation 14:6-8].

“And the third angel followed them.’ **The first and the second angels’ messages are of great importance, and are followed by the third angel’s message. All three should be understood and combined.** The warning contained in these messages **means much more** to the whole world **than the majority of God’s people comprehend.** We are in the Lord’s great day of preparation.” *Manuscript Releases*, volume 17, 236.

The sequence of the messages, their theological content is to be understood and taught by those who proclaim the third angel’s message.

“...Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. **The prophecies of Daniel and of John are to be understood. They interpret each other.** They give to the world truths which every one should understand. These prophecies are to be witness in the world. **By their fulfilment in these last days, they will explain themselves.**

“The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, **combining the first, second, and third angel’s messages**, is to be given to the world. **This is to be the burden of our work...**” *The Kress Collection*, 105.

When we begin to consider the messages of the three angels it is of supreme importance to be clear about what the angels themselves prophetically represent.

“Another angel’ is to come down from heaven. **This angel represents the giving of the loud cry**, which is to come from those who are preparing to cry mightily, with a strong voice, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ (Revelation 18:1, 2).” *Selected Messages*, book 3, 412.

The angel that descends in Revelation eighteen represents the giving of the loud cry message, and the earth is to be lightened with this angel’s glory.

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“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**” *The 1888 Materials*, 926.

The work of proclaiming the loud cry message is represented by the angel, and the work therein represented will be worldwide and glorious. The angels in Revelation ten, fourteen and eighteen represent the work that is accomplished by God’s people.

“I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels’ messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth’s history. No one hears the voice of these angels, for they are **a symbol to represent the people of God** who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages **in their order.**” *Life Sketches*, 429.

The angel of the third message represents “**the people of God**” who proclaim the third angel’s message; which is the combination of the first, second and third angel’s messages.

“**The third angel** is represented as flying in the midst of heaven, **symbolizing the work of those who proclaim the first, second, and third angel’s messages**; all are linked together.” *Selected Messages*, book 3, 405.

The messages are linked together, thus identifying a specific connection between each of them. Not simply are we to understand the sequence and theological content of the three angel’s messages, but also that they will

all be repeated in the history of the 144,000 at the end of the world, and also that there is a specific relationship between the messages.

Along with these lines of truth connected with the messages we must also recognize that the transforming power of The Holy Spirit accompanied the messages when they were first given.

“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come **in its order will be.** Daniel, God’s prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know as we stand on the very threshold of their fulfillment.**”

“In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated.** Old controversies will be revived, and new theories will be continually arising. But God’s people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels’ messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

“**A transforming power attended the proclamation of the first and second angels’ messages, as it attends the message of the third angel.** Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for

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hidden treasures. **The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction...** *Selected Messages*, book 2, 109.

When the repetition of the three angel's message is fulfilled in the time of the 144,000 at the end of the world, it will once again be accompanied with the transforming power of the Holy Spirit, as it was in the Millerite history. In both histories, the manifestation of the power of the Holy Spirit is demonstrated when the "Lion of the tribe of Juda" sheds "light upon the prophecies." This "light" from the prophetic word produces a sanctified confidence among God's "students of prophecy," as they recognize that they are receiving "divine instruction."

When the angel of Revelation eighteen descends all three messages are to be combined and repeated.

"The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the word of God, and with His past dealings with His people, and the instruction He has given them. **He will not contradict Himself.**

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, **and are to run parallel with this which follows.** The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' **In this illumination, the light of all the three messages is combined.**" *The 1888 Materials*, 804.

Whether we study the messages in the Millerite history or their repetition at the end of the world, the angels represent the

work accomplished by God's people in their respective histories. The Millerite work was a two-step work. The history of the Millerites is the history of the first and second angel's messages. That history concluded with the arrival of the third angel on October 22, 1844. This is why Sister White stated in the previous quote, "The first and second angel's messages are still truth for this time, and are to run parallel with this which follows." The work of the third angel follows after the work of the first and second angels, and when it does, the work of the third angel will run parallel to the work of the first and second angels.

The first angel arrived in 1798 and was empowered on August 11, 1840. Both the first angel of Revelation fourteen and the angel of Revelation ten are the same angel, for it represents different aspects of the same work. This fact was understood and taught by the pioneers.

"The chronology of the events of Revelation 10 is further ascertained from the fact that this angel is identical with the first angel of Revelation 14. The points of identity between them are easily seen:

- 1) They both have a special message to proclaim;
- 2) they both utter their proclamation with a loud voice;
- 3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and
- 4) they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God's judgment has come.

"But the message of Rev. 14:6 is located this side of the commencement of the

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time of the end. It is a proclamation of the hour of God's judgment come, and hence must have its application in the last generation. Paul did not preach the hour of judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover, Paul warns the church against any such preaching as that the hour of God's judgment has come, until a certain time. In 2Thess. 2:1-3, he says: 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition,' etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798. In 1798, therefore, the restriction against proclaiming the day of Christ at hand ceased; in 1798, the time of the end commenced, and the seal was taken from the little book. Since that period, therefore, the angel of Revelation 14 has gone forth proclaiming the hour of God's judgment come; and it is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can be no question; and all the arguments which go to locate the one, are equally effective in the case of the other. We need not enter into any argument here to show that the present generation is witnessing the fulfilment of these two prophecies. In the preaching of the advent, more especially from 1840 to 1844, began their full and circumstantial accomplishment. The position of this angel,

one foot upon the sea and the other on the land, denotes the wide extent of his proclamation by sea and by land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe; and this inference is strengthened by the fact that the Advent proclamation, above referred to, did go to every missionary station in the world." Uriah Smith, *Thoughts on Daniel and the Revelation*, 521-523.

The pioneers marked the arrival of the angel of Revelation ten on August 11, 1840, when they believed the sixth trumpet ended. Therefore we are in agreement with the pioneers that the first angel of Revelation fourteen and the angel of Revelation ten are the same angel, but as they both represent the work accomplished by the people of God, the angel of Revelation fourteen is marking when the message first arrived in history, at the "time of the end" in 1798; and the angel of Revelation ten marks when that very same message was empowered and carried to the world in 1840.

"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; the first angel's message was carried to every missionary station in the world**, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel." *The Great Controversy*, 611.

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The second angel arrived in June of 1842 when the Protestant churches began to close their doors against the first angel's message and it was afterward empowered at the Midnight Cry in August of 1844. Both messages arrive in history and are afterward empowered. The second angel's message reached its conclusion when the third angel arrived on October 22, 1844. All three of the messages possess two characteristics that are identical. None of the messages are fully recognized and understood by God's people when they first arrive in history and it is after they arrive in history that they are empowered.

The third angel is to parallel the first two angel's messages and the historical characteristics of those two messages is that the first begins at "the time of the end" and is afterward empowered when an angel descends. The second arrives when the Protestants of the United States close their doors against the first message, and thereafter the second message is empowered at the Midnight Cry. The third angel arrived in history on October 22, 1844, but with the collapse of the Soviet Union in fulfillment of verse forty of Daniel eleven in 1989 the third angel's message became present truth for this generation as the modern "time of the end" arrived. Afterward the message was empowered when the mighty angel descended on September 11, 2001. The angels we are considering represent the work of the people of God, and when the modern "time of the end" arrived in 1989; students of prophecy within Adventism were given the work of running "to and fro" in God's prophetic word in order to ascertain the "increase of knowledge" for this generation.

As they understood the significance of the last six verses of Daniel eleven, they came to recognize that the seriousness of the message

contained within those verses is premised on the understanding that the Millerite history is repeated within the history of the 144,000. On September 11, 2001 Islam returned into prophetic history and the United States quickly moved to place a worldwide restraint upon Islam. The restraint of Islam in fulfillment of the time prophecy of the sixth trumpet in Revelation 9:14-15, marked when the mighty angel of Revelation ten descended and confirmed the prophetic principles adopted by the Millerites. When a restraint was placed upon Islam immediately after September 11, 2001, the mighty angel of Revelation eighteen descended. In so doing the principle that identifies 'the repetition of Millerite history' was confirmed, paralleling the confirmation of 'the year/day principle' in the Millerite history. The first and second angel's messages represent a two-step work, and Revelation eighteen identifies a two-step process as well, for there are two angels in the passage. In verse one the mighty angel descends and cries with a loud voice and then in verse four there is another voice; thus two angels, representing a two-step work.

And after these things **I saw another angel come down from heaven**, having great power; and the earth was lightened with his glory. And **he cried mightily** with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And **I heard another voice from heaven**, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Revelation 18:1-5.

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That which follows the first and second angel's messages is to run parallel with the history of the first and second angels' messages:

1) The first angel arrived at the "time of the end" in 1798 and was empowered with the descent of the angel of Revelation ten in 1840.

2) The third angel's message arrived at the "time of the end" in 1989 and was empowered with the descent of the angel of Revelation eighteen in 2001.

1) The second angel arrived when the Protestants of the United States closed their church doors in 1842.

2) The second angel of Revelation eighteen arrives when the Protestants of the United States once again close their doors at the Sunday law.

1) After the Protestants closed their doors in June of 1842 the second angel's message was empowered at the Midnight Cry in August of 1844.

2) When the Protestants close their doors at the Sunday law the empowerment of the message is represented as the loud cry.

1) The second angel's message of the Millerite history ended with the opening of the judgment at the climax of the Midnight Cry.

2) The loud cry reaches its climax with the close of judgment when Michael stands up.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application

of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. **These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.**" *Selected Messages*, book 2, 104.

The understanding of the repetition of the historical fulfillment of Revelation fourteen and ten in the history of the 144,000 is one line of the third angel's message in verity!

It can be demonstrated that the last six verses of Daniel eleven are the third angel's message, for the third angel's message will repeat the prophetic characteristics of the first angel's message as it runs parallel with it. "The first and second angel's messages are still truth for this time, and are to run parallel with this which follows."

As previously noted the history of the first and second angel's message is a history when the transforming power of the Holy Spirit was manifested. The work of the Holy Spirit is a threefold work.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of **sin**, and of **righteousness**, and of **judgment**: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. John 16:7-11.

The threefold work of the Holy Spirit is to convict of sin, righteousness and judgment, and the first angel's message possesses all three of those steps:

1) The first message convicted the sinner that

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he was unprepared for the events connected with the close of probation and unready to stand during the time of God's wrath.

2) The sinner that received that message was given opportunity to flee to the foot of the cross and receive the transforming power of the Holy Spirit, and then through the power of the Holy Spirit that man or woman could give glory to God.

3) Those sanctified actions prepared them to enter by faith into the judgment on October 22, 1844.

The everlasting gospel is accomplished in the life of a believer by this threefold work of the Holy Spirit, and that very threefold work is the first angel's message.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, **Fear** God, and give **glory** to him; for the hour of his **judgment** is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6-7.

When the Holy Spirit convicts us of sin:

- 1) We fear God.
- 2) If we received the fearful message correctly we then glorify God.
- 3) And are then prepared to enter into the judgment.

That very same threefold work of the Holy Spirit which is identified within the first angel's message is also represented within the sanctuary where:

- 1) We first confess our sins upon the Lamb in the courtyard. It is at this point that we receive justification, which represents our reception of the fearful message that convicted us of sin and our need of a Redeemer.
- 2) We then by faith follow the blood of the

Lamb into the Holy Place where we glorify God as we live out a sanctified life.

3) From there we enter into glorification in the Most Holy Place during the time of the judgment.

The threefold process of justification, sanctification and glorification in the sanctuary is the threefold work of the Holy Spirit and the first angel's message.

Yet this threefold work is also identified within the threefold message of the three angels of Revelation fourteen:

- 1) The first angel's message convicted of sin.
- 2) During the proclamation of the Midnight Cry of the second angel's message the Millerites glorified God.

3) When the third angel's message arrived on October 22, 1844 the judgment began.

- 1) The first angel convicted of sin.
- 2) Under the second angel righteousness was manifested and
- 3) The third angel identified the judgment.

The three angels' messages of Revelation fourteen represent the threefold work of the Holy Spirit and that very same threefold work is also identified within the first angel's message.

The last six verses of Daniel eleven is the third angel's message, but before we employ the Millerite history to demonstrate that fact, we first need to identify one other feature of the first and second angel's messages. The Millerites did not proclaim the first angel's message of Revelation 14:6-7, they proclaimed the message of Daniel 8:14 and in so doing they fulfilled the first angel's message.

William Miller did not take his understanding of Revelation 14:6-7 and proclaim that to the

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world. In fact you do not find the first angel's message represented on the 1843 chart. The Millerites proclaimed the 2300 years of Daniel 8:14 and in so doing they fulfilled the first angel's message, which announces the hour of God's judgment. In fact the Millerites did not understand the hour of God's judgment to be the investigative judgment, for they believed it was His executive judgment. The Millerites fulfilled the first angel's message, which means they accomplished the work represented by that angel, but they did not specifically teach what the theological content of Revelation 14:6-7 represented.

In connection with this is the fact that the second angel's message was fulfilled when the message of the first angel was rejected - and that rejected message was not the words or theological meaning of Revelation 14:6-7; it was the message of Daniel 8:14. The second angel's message is identifying the rejection of the prophetic message of Daniel. When that message was rejected, then Babylon fell.

The primary characteristic of the first angel's message is that it is a prophetic truth from the book of Daniel and the rejection of that prophetic message from the book of Daniel marks the fall of Babylon. Babylon always falls due to the rejection of a message of warning. The postdiluvians had been warned, but some still came together to build a tower and a city.

**“But at what a loss to those who had set themselves against God! It was His purpose that as men should go forth to found nations in different parts of the earth they should carry with them a knowledge of His will, that the light of truth might shine undimmed to succeeding generations. Noah, the faithful preacher of righteousness, lived for three hundred and fifty years after the Flood, Shem for five hundred years, and thus **their descendants had an****

**opportunity to become acquainted with the requirements of God and the history of His dealings with their fathers. But they were unwilling to listen to these unpalatable truths; they had no desire to retain God in their knowledge; and by the confusion of tongues they were, in a great measure, shut out from intercourse with those who might have given them light.”** *Patriarchs and Prophets*, 120.

The postdiluvians had been warned, but rejected the warning and then a pronouncement was given marking their fall.

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. Genesis 11:5-9.

In the story of Belshazzar's Babylon a message of warning had been given by the prophet Daniel to Nebuchadnezzar, but Belshazzar had rejected this warning message. Then Daniel identified the pronouncement and Babylon fell.

And thou his son, O Belshazzar, hast not humbled thine heart, **though thou knewest all this**; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified: Then was the part of the

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hand sent from him; and this writing was written. And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. In that night was Belshazzar the king of the Chaldeans slain. Daniel 5:22-30.

The fall of Babylon in 1842 marked the rejection of the warning message from the book of Daniel, just as was the case in the fall of both Babel and Belshazzar's Babylon. Once the fall of Babylon had taken place in June of 1842, then there was a pronouncement of that fact in the summer of 1844.

"In June, 1842, Mr. Miller gave his second course of lectures in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions the different denominations closed the doors of their churches against Mr. Miller...**" *Testimonies*, volume 1, 21.

"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, where **the warning of the judgment had been most widely proclaimed** and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, **in consequence of their refusal of the light of the advent message**; but that fall was not complete. As they have continued

to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.' **She has not yet made all nations do this.** The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

"The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the **perfect fulfillment of Revelation 14:8 is yet future.**" *The Great Controversy*, 389.

When the history of the first and second angel is repeated, we should expect to see a prophetic warning message from the book of Daniel which when proclaimed fulfills the work represented by the third angel of Revelation fourteen. When that prophetic warning message from the book of Daniel is rejected the fall of Babylon will once again be marked in history and the second angel's message will then be repeated. The last six verses of Daniel eleven is the prophetic warning message from the book of Daniel that both parallels and repeats the first angel's message.

In the previous passage it was noted that "the perfect fulfillment of Revelation 14:8 is

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yet future.” We understand that the second angel arrived in the history of the Millerites, but only in an imperfect way. Revelation fourteen’s three angels can be applied to the Millerite history, but only in an imperfect way. The perfect way to apply Revelation fourteen’s three angels is as an illustration of the history of Adventism from the time of the Millerites through the time of the 144,000.

The Millerites fulfilled the first angel’s message as they presented Daniel 8:14. The first angel’s message outlines the history of the Millerites.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6-7.

The Millerites presented the everlasting gospel. The gospel is first mention in Genesis and it describes the work of the gospel as Christ’s work in placing enmity between the followers of Satan and the followers of Christ.

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis 3:15.

The Millerites presented the everlasting gospel, but they also experienced the everlasting gospel, for by October 22, 1844 the movement had developed into two classes; one class entered into the Most Holy Place with Christ and the other continued to offer their prayers to the Holy Place, and Satan began to answer those prayers. The Millerites proclaimed the everlasting gospel; they presented a fearful warning message from the book of Daniel; they gave glory to God in the Midnight Cry in the summer of 1844 and they arrived at the

hour of judgment on October 22, 1844. They then were confronted with the Creator, Who is identified by the Sabbath commandment which could be recognized, once they entered into a correct understanding of the heavenly sanctuary and Christ’s mediation during the investigative judgment. That was the history of the Millerites and the perfect fulfillment of the first angel’s message.

The perfect fulfillment of the Millerite history is represented by the first angel of Revelation fourteen, for the perfect fulfillment of the second angel is “yet future.” The perfect fulfillment of the pronouncement that “Babylon is fallen” in Revelation 14:8 takes place at the end of the world, not in the history of the Millerites. It therefore precedes the third angel of Revelation fourteen, which marks the Sunday law testing time and the enforcement of the mark of the beast.

The perfect fulfillment of Revelation fourteen aligns with Revelation eighteen, for in Revelation eighteen we find the other voice of verse four identifying the Sunday law when God’s other children are called to “come out of her.” Prior to verse four the mighty angel descends in verse one, and then in verse two we find the pronouncement that Babylon is fallen. The fall of Babylon in Revelation 18:2 parallels the perfect application of the second angel’s message in Revelation 14:8 and it arrives in both passages before the Sunday law, and it arrives in history as the fall of Babylon always does - when the warning message is rejected. That warning message today is the last six verses of Daniel eleven. Those verses are the third angel’s message which parallels the first angel’s message. The correct understanding of those verses, along with the proclamation of the message contained in those verses and the

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ultimate rejection of the message contained in those verses fulfills not only the work represented by the third angel of Revelation fourteen, but also the work represented by the two angels in Revelation eighteen, verses one through three, and verse four. We will now use the history of the Millerites to establish these facts.

Every sacred reform movement parallels the others, and they all point forward to the primary reform movement of the 144,000.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

Each reform movement begins with a “time of the end” when a prophecy is fulfilled, the fulfillment of that prophecy then sheds light upon the coming generation. With the fulfillment of the 1260 years of papal rule in 1798 a prophecy had been fulfilled, that among other things identified that history had now reached the time when God’s judgment could be expected to arrive. We have previously cited Uriah Smith’s comments on the first angel and the angel of Revelation ten being the same angel. In that passage he also provides the biblical argument of why the judgment could not arrive until after the papacy received its deadly wound in 1798. With the fulfillment of that prophecy, the “time of the end” had arrived for the Millerites and there was then an increase of knowledge on the subject of the judgment from the book of Daniel in fulfillment of the prophetic testimony in Daniel chapter twelve that identified that the

book of Daniel was to be sealed up unto the “time of the end.”

In 1989, with the collapse of the Soviet Union in fulfillment of Daniel 11:40, a prophecy was fulfilled that cast light upon that generation. That generation was the generation that would proclaim the third angel’s message, which identifies the testing time of the Sunday law and all the other ramifications associated with the mark of the beast and the seal of God. With the fulfillment of verse forty the students of prophecy from that period of time could discern and understand that the papacy was now on its way to return to the throne of the earth. A position it had lost at the “time of the end” for the Millerites in 1798.

The increase of knowledge for the first angel’s message was upon the time prophecies in the book of Daniel, but the content of what the increase of knowledge for the 144,000 was to be, had been clearly identified by inspiration.

By the increase of knowledge a people is to be prepared to stand in the latter days...

“In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, **but there is to be an increase of knowledge on this subject.**” *Selected Messages*, book 2, 105-6.

The increase of knowledge for the 144,000 was concerning the very subject and focus of the last six verses of Daniel eleven, for these verses - in agreement with this inspired passage - provide new light upon the papacy and the soon coming Sunday law.

The first angel’s message was a fearful message that emphasized the events connected with the close of probation.

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“I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. **I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God.** Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another.

“Satan and his angels were busily engaged in seeking to attract the minds of as many as possible from the light. The company who rejected it were left in darkness. I saw the angel of God watching with the deepest interest His professed people, to record the character which they developed as the message of heavenly origin was presented to them. And as very many who professed love for Jesus turned from the heavenly message with scorn, derision, and hatred, an angel with a parchment in his hand made the shameful record. All heaven was filled with indignation that Jesus should be thus slighted by His professed followers.

“I saw the disappointment of the trusting ones, as they did not see their Lord at the expected time. It had been God’s purpose to conceal the future and to bring His people to a point of decision. Without the preaching of definite time for the coming of Christ, the work designed of God would not have been accomplished. **Satan was**

**leading very many to look far in the future for the great events connected with the judgment and the end of probation.** It was necessary that the people be brought to seek earnestly for a present preparation.” *Early Writings*, 245-246.

Sister White is here employing the characteristic description of the angel that descends in Revelation eighteen as he lightens the earth with his glory to identify the work of the first angel’s message. She clearly upholds that the first angel accomplishes the identical work as the third angel. Concerning the message proclaimed in fulfillment of the first angel’s message she points out that, “Satan was leading very many to look far in the future for the great events connected with the judgment and the end of probation. It was necessary that the people be brought to seek earnestly for a present preparation.” The first angel’s message was emphasizing the events connected with the close of probation, albeit the Millerites were incorrect in their understanding of the close of probation, it was still the emphasis of their message. Speaking of the first angel’s message and the work of the Millerites she clearly states:

“It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation.” *The Great Controversy*, 310.

The last six verses of Daniel eleven are the events connected with the close of probation, and it is also the third angel’s message:

**“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented.** But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression

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**that would make them wise unto salvation**, and the time of trouble will find them unready.

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: ‘The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3. **That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.**” *The Great Controversy*, 594.

The first angel’s message was a fearful message.

“The coming of Christ, as announced by the first angel’s message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while ‘they that were foolish took their lamps, and took no oil with them,’ ‘the wise took oil in their vessels with their lamps.’ The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly

sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others ‘took their lamps, and took no oil with them.’ They had moved from impulse. **Their fears had been excited by the solemn message**, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.” *The Great Controversy*, 393.

The first angel’s message was a fearful message, leading men to repentance and offering them a transformation of character, if they would but meet the conditions of the gospel. The element of fear in the message was based upon the truth that probationary time was ending and God was about to punish the inhabitants of the earth for their rebellion against Him. This is also the content and conclusion of the third angel’s message and the message illustrated within the last six verses of Daniel eleven.

**“The most fearful threatening ever addressed to mortals is contained in the third angel’s message.** That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God’s judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to ‘every nation, and kindred, and tongue, and people.’ The warning of the

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third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.” *The Great Controversy*, 450.

The first angel message was a “warning to flee from the wrath to come.”

“Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as **the solemn warning to flee from the wrath to come was sounded**, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 233.

The first angel’s message was proclaimed in the spirit and power of Elijah as will the third angel’s message.

“John came in the spirit and power of Elijah to proclaim the first advent of Jesus. I was pointed down to the last days and saw that John represented those who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus.” *Early Writings*, 155.

The first angel’s message “was calculated to arouse and powerfully affect the churches.” The third angel’s message will arouse God’s people, for the third angel’s message is also

represented as the message to the Laodicean church, which is to arouse God’s people.

“I was shown that the testimony to the Laodiceans applies to God’s people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. **This fearful message will do its work.** When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. **It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel.** As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and His people were acquainted with their position. If the counsel of the True Witness had been fully heeded, God would have wrought for His people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth.” *Testimonies*, volume 1, 186.

Sister White was here speaking about the first time the Laodicean message was delivered to God’s people, but the illustration is recorded for our benefit. The Laodicean message is a fearful message that “is designed to arouse the people of God.”

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If God's people were to understand from the prophetic word that when the Soviet Union collapsed in 1989 in fulfillment of verse forty that the Lord was identifying that in the next verse the Sunday law in the United States would arrive and that probation for Seventh-day Adventists would close - they would seek the Lord in sackcloth and ashes. The last six verses of Daniel eleven is the Laodicean message, for the Laodicean message is the third angel's message.

**"...The message given us by A.T. Jones, and E.J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays..."** *The 1888 Materials*, 1053.

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. **It is the third angel's message**, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." *Testimonies to Ministers*, 91.

The message of Jones and Waggoner was:

- **The third angel's message.**
- **The Laodicean message.**
- **The loud cry message.**
- **The latter rain messages.**

But their message was only the **beginning** of the third angel's message.

"...The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the **sin-pardoning Redeemer**. **This is the beginning of the light of the angel whose glory shall fill the whole earth...**" *Selected Messages*, book 1, 362.

The "**beginning**" or first step of the third angel's message is the same as the "**beginning**" of the first angel's message - it is the conviction of sin, the identification of our need for the "**sin-pardoning Redeemer**." The third message begins where every work of the Holy Spirit begins - with the conviction of sin. In the 1888 history the third angel's message progressed no further, for the brethren resisted the Holy Spirit, His influence and the message of the hour.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that **efficiency** which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its

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glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world." *Selected Messages*, book 1, 234.

The "efficiency" that was needed to be 'obtained' was the sanctification of the Holy Spirit that is imparted to a soul when it is convicted of sin, and comes to the foot of the cross, and meets the conditions of the gospel. The brethren in 1888 refused to participate in the beginning work of the third angel and they rejected the efficiency of a sanctified life.

"Instead of stimulating doubt, strengthen faith by every word, attitude, and practice. Make known that we have a living Saviour, a real, spiritual life, to receive and to impart. Guide others who are now on sliding sand to plant their feet on solid rock. There are souls to be **revived**, many to receive the joy of salvation into their own souls. They have erred, they have not been building a right character; but **God has joy to restore to them**, even the joy of His anointed. **This will give efficiency and happiness and sanctified assurance, a living testimony.** Tell the poor desponding ones who have gone astray from straight paths, tell them they need not despair. There is healing, cleansing for every soul who will come to Christ. There is a balm in Gilead, there is a physician there." *Testimonies to Southern Africa*, 71.

In the last six verses of Daniel eleven the conviction of sin is recognized when we through the influence of the Holy Spirit understand the fearful implications that verse forty was fulfilled in 1989. If we bring our lives into agreement with that fact, then we may be allowed to be among those who glorify God when the loud cry is given beginning at

the Sunday law in verse forty-one, and may even have the privilege of standing through all six verses until Michael stands up and judgment ends. The last six verses of Daniel eleven provide the structure for the repetition of the first and second angel's messages and that repetition begins with "the revelation of Christ, the sin-pardoning Redeemer."

The increase of knowledge that allows those who are the messengers of the third angel's message to stand in the latter days, is an increase of knowledge concerning the law of God, the Sabbath and the papacy's enforcement of a false day of rest. The increase of knowledge for the 144,000 is compared to the first angel's message, but it is an increase of knowledge concerning the papacy and the Sunday law (not the year/day principle), for it is the third angel's message, not the first.

The **content** of the third angel's message is based upon the last six verses of Daniel eleven, just as the first angel's message was based upon a prophecy in Daniel. The last six verses of Daniel eleven are the events connected with the close of probation and are therefore the last scenes of prophecy.

"There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order. They bore the message of time to the people.** The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. **The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history.** The people now have a special message to give to the world, the

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third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God." *Selected Messages*, book 2, 102.

Once again the third angel's message is compared with the first, but here we are informed that the last scenes clearly revealed are concerning the man of sin, who is the "king of the north" in the last six verses of Daniel eleven. The scenes concerning the man of sin in these six verses are the "special message," they are the "third angel's message."

The correct understanding of these verses - that they are the third angel's message - allows one to come to the conclusion that they amount to the most **fearful warning** every given to mankind - for they identify that **probation** is now closing! Are we ready? This conclusion possesses the identical characteristic of the first angel's message.

The third angel's message of Revelation fourteen is fulfilled by the presentation of the last six verses of Daniel eleven. We have already noted that the 1888 message as presented by Jones and Waggoner was identified as the beginning of the third angel's message, and that the beginning of the work of the Holy Spirit is to convict of sin.

The beginning of the light of the third angel that was to lighten the whole earth was resisted and kept away from the world. It is not an accident that the light which was to lighten the earth - the third angel's message - arrived in 1888, for in that very year the Blair Bill also arrived in the Congress of the United States. The Blair Bill was a Sunday law. Jones' and Waggoner's message was directly

connected with the soon coming Sunday law. Their message was the beginning of third angel's message and it was empowered with the understanding that the movement for Sunday legislation was now under way. The fulfillment of verse forty identifies that the movement for Sunday legislation as identified in verse forty-one is now under way.

Perhaps the strongest argument that the last six verses of Daniel eleven is the third angel's message is found in verse forty-four. We will deal with this verse in our next newsletter.

**Dear Brother Jeff,**

Hope this finds you well. I have gotten this question from Pastor JR, and wonder if you have any info on whether or not the first 4 trumpets are for sure as Uriah Smith puts them. Here is the question from him:

"I did send the Jamal Sankey notes to pastor SB included with a lengthy letter. He has responded by email and said that he will take a look at it. He is presently doing a series on the trumpets but is presenting things which are different than Uriah Smith presents in His book. I know that I can prove to him that the 5th and 6th trumpets are endorsed by Ellen White, but have no idea how or where I can prove to him that the first four trumpets, being the attacks on Western Rome by the Goths, the Vandals, the Huns and the Ostrogoths are also a certainty; do you?"

"Actually, WF from AD presents these four along with four other different options which he prefers. Both WF and pastor SB like to start the first trumpet with the destruction of Jerusalem in 70 AD. This way it follows the same chronological sequence as the 7 churches and the 7 seals. I am sticking with Jeff's explanation which complies with Uriah Smith but can you ask Jeff if you are talking with him if he has any endorsement from Ellen White that confirms Smith's explanation of the first four trumpets."

All the best, PV-Canada

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Pastor JR and Sister PV:

The basic argument concerns the pioneer understanding more than the trumpets specifically.

The pioneers viewed the basic understanding of the trumpets as historical forces that bring down Rome. This is their foundational understanding of what the trumpets represent. They would point to Jericho as an example of a trumpet representing the bringing down of a kingdom, and then emphasize that the trumpets in Revelation were dealing with the kingdom of Rome. The point here is that it is impossible to accept what the pioneers conclude about the fifth and sixth trumpets, without accepting what they concluded about the previous four. They viewed the trumpets as progressive, connected judgments against Rome.

The pioneers did understand that the churches, seals and trumpets operated on the principle of repeat and enlarge, but they made a distinction about what each of the three symbols represented:

- The churches were the internal history of the church, which the seals repeated and enlarged upon.
- The seals identified the external history of the church. The external problems that were brought against the church were accomplished by Rome, whether pagan Rome in the history of Smyrna and Pergamos; or papal Rome in Thyatira.
- They viewed the trumpets as God's providential history that judged Rome for its opposition to God's truth and people during that very history.

Therefore they mark the beginning of the first four trumpets immediately after the first Sunday law in 321 - national apostasy is followed by national ruin. When the papacy took control in 538 they also passed a Sunday law and the fifth and sixth trumpet then responded to that apostasy. The pioneers identified Islam of the fifth and sixth trumpet as God's providential judgment against an apostate church. Moving the first trumpet back to the history of Ephesus and the first seal destroys the established pioneer understanding of what the trumpets represent, and it destroys the future application of that prior history.

What I mean is that those two Sunday laws, the first by pagan Rome in 321 and the second by papal Rome in 538, mark the point where God responds against their apostasy with his judgments as represented by the trumpets. Those two Sunday laws also prefigure the two Sunday laws at the end of the world: i.e. the Sunday law in the USA and the world-wide Sunday law.

The Sunday law in the USA was prefigured by Constantine in 321, and Constantine represents the power (pagan Rome) that places the papacy on the throne of the earth. Constantine or pagan Rome therefore represents the USA in this illustration. When the papacy was empowered in 538, it prefigures when the papacy is restored to power, when the ten kings give her their kingdom and the world is then forced to follow the example of the USA in passing a Sunday law. National apostasy whether on the local level (USA) or worldwide is followed by nation ruin.

There is a passage where Sister White calls the national ruin, "God's destructive judgments." Those destructive judgments

have been prefigured by the judgments brought upon Rome by the trumpet powers. Those judgments, according to the correct pioneer application followed the apostasy of the Sunday laws (321 and 538) and to begin them prior to the point that the pioneers did, is to not only reject the pioneer understanding, but to destroy the history application that prefigures God judgments at the end of the world.

Correctly understood, when Sister White places here endorsement on Josiah Litch's work in *The Great Controversy*, she is placing her endorsement upon the entire pioneer understanding of the trumpets, for they had a very specific understanding of what the trumpets represented, not only what the trumpets represented individually, but as an interconnected symbol of a history where God's judgments are specifically represented. Rejecting the pioneer understanding of any one of the trumpets is to reject them all.

Those who are seeking to align the trumpets with the churches and the seals should know better. They would never allow someone to accept the pioneer understanding of the last three churches, while at the same time insisting that the first four churches must begin in history before the time of the disciples. They claim they are aligning the histories in agreement with the pioneer understanding of the churches and seals, but if they would simply be consistent they would have to admit that if you can change the dates for the trumpets, then you can also change the dates for the churches and seals.

Hope this helps. Jeff

“Men are educated to look to men, and to depend on men. One man, by virtue of his position, exercises authority over others as if they were to be led by lines, this way and that, as dumb animals. God has not directed in this way. God is our chief, God is our instructor, and to him we must look. We must ask the Holy Spirit's guidance, and expect to be led and controlled by it. The church organization is to be respected, but it is not to be made in any way a galling yoke. Men are not to assume the prerogative of God, and think to rule and coerce and oppress the souls of God's purchased possessions. All heaven is indignant at what men, with complacency, will do to their fellow men, claiming at the same time to be representatives of Jesus Christ. They too often represent the spirit and character of Satan.

“Christ has found his pearl of great price in lost, perishing souls. He sold all that he had to come into possession, even engaged to do the work, and run the risk of losing his own life in the conflict. How then should man regard his fellow man? Christ has demonstrated the way. He says, ‘A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.’

“When these words are heeded and obeyed in the spirit and in the letter, we will be doers of the word, and not hearers only. When these words are practised by those who claim to have wisdom to guide the sheep of the Lord's pasture, there will be far less selfishness, far less boasting, far less putting forth the finger and speaking vanity. Jesus is to superintend all events in the present and future of his church. John was instructed to write the things which he had seen ‘and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.’”  
*The Paulson Collection of E.G. White Letters*, 400.