

# TUMULTUOUS EVENTS IN THE TIME OF THE END

By: Nyron Medina

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## THE MEANING OF THE PHRASE "TIME OF THE END"

1. The first use of the phrase "time of the end" is in Dan. 8:14 in which the 2300 days/years is placed within the period of the "time of the end". Dan. 8:12-14, 17, 19, 26.
2. The purging and making white of some of God's people lasts even in the "time of the end". Dan. 11:35.
3. Since parts of the book of Daniel is sealed to the "time of the end", then after that knowledge shall be increased, this means that the "time of the end" is not the end of the world, but a period of time in history at the end of the world, just before it comes, in which men could gain spiritual knowledge. Dan. 12:4, 9.
4. Daniel explains how one can arrive at the beginning of the period called "time of the end". Dan. 12:6, 7.
5. This time, times and a half of time (3 1/2 years) relates to the period of Papal reign over the Gospel and the Saints. (Dan. 12:7; Dan. 7:24, 25).
  - a. See also: Rev. 11:2; Rev. 12:6, 14; Rev. 13:5, 6.
  - b. This time, times and a half of time is one plus two plus a half year (1+2+1/2) and equals three and a half years (3+1/2). One year in prophetic symbolic time is three hundred and sixty days (360) according to ancient reckoning of time and this gives us three and a half multiply by three hundred and sixty which equals one thousand two hundred and sixty years/days (3+1/2 by 360 = 1260). Eze. 4:6.
  - c. This is the length of Papal dominion over the Saints and thus the Gospel.

"Three years and a half contained twelve hundred and sixty days. As each day stands for a year, we have twelve hundred and sixty years for the continuation of the supremacy of this horn. Did the Papacy possess dominion that length of time? The answer again is, yes. The edict of the emperor Justinian, dated A.C.B. 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect until the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the Papacy, were driven from Rome: and this was not accomplished, as already shown, until A.C.B. 538... From this point did the Papacy hold supremacy for twelve hundred and sixty years? \_ Exactly. For 538+1260=1798; and in the year 1798, Berthier, with a French army, entered Rome, proclaimed a republic, took the Pope prisoner, and inflicted a deadly wound upon the Papacy." **Uriah Smith, Daniel and the Revelation, pg. 129-130.**
  - d. Since the 3+1/2 times - 1260 years begin from 538 A.C.B. and thus ends in 1798 A.C.B., the "time of the end" thus begins from 1798 A.C.B. and now continues. (See chart).

538 A.C.B.

1798 A.C.B.

1260 YRS.

TIME OF THE END 20??

6. Since the "time of the end" begins from 1798 A.C.B., then the three events that happen within that time identifying that it is a period of time are:

- a. Knowledge is to increase.
- b. Some people were to be made white.
- c. The 2300 years or cleansing of the sanctuary was to begin.

7. What significant event points out the beginning of the time of the end? The "King of the south" pushing (or wounding) the Papacy. Dan. 11:40.

- a. The King of the south is Egypt spiritually. (Dan. 11:8, 9; Dan. 11:8).
- b. Egypt symbolizes atheism the denial of YAHWEH. Ex. 5:1, 2.
- c. Rome took over the kingdom of the king of the north (Syria). Dan. 11:14-16.
- d. But this pagan Rome later change into papal Rome. Dan. 8:9-12.
- e. Thus, the king of the south pushing at the king of the north is simply godless atheism as an organized power attacking the Roman Catholic Papacy.

"In (Daniel) chapter 7:25 we notice that the apostate church would hold the dominant position in Europe for 1260 years. This time period lasted from 538 to 1798. The Napoleonic wars brought an end to Papal dominance, for on February 11th. 1798, Pope Pius VI was taken prisoner by General Berthier of France." **Roy Allan Anderson, Unfolding Daniel's Prophecies, pg. 150.**

"The Pope was incarcerated, the forces of atheism having curtailed his power. Atheistic France confiscated the property of the church. The sacred vessels of worship were often melted down for coins, while lead coffins were turned into bullets." **Ibid, pg. 153.**

8. Scripture prophesy that just as 1798 was about to come an atheistic power was to make war against God and the Bible. Rev. 11:3, 4, 7-10.

"According to the words of the Prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the Land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom this prophecy has received a most exact and striking fulfillment in the history of France. During the

Revolution in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a deity... France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement." **Ellen G. White, The Great Controversy, pg. 269-270.**

"In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the Papacy. But here is brought to view a new manifestation of satanic power." **Ellen G. White, The Great Controversy, pg. 268-269.**

"The atheistical power that ruled in France under the Revolution and the Reign of Terror, did wage such a war against God and His holy word as the world had never witnessed. The worship of the Deity was abolished by the National Assembly, Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled underfoot. The institutions of the Bible were abolished. The weekly rest day was set aside and in its stead every tenth day was devoted to reveling and blasphemy." **Ibid, pg. 273-274.**

9. This same atheistical power that made war against God and the Bible, temporarily abolished the Papacy; it was the work of a secret order.

"The effort to capture the minds of men began in dead earnest about two hundred years ago with the new religion, so-called of Rousseauism. Eugene Methvin, in his penetrating analysis, the Rise of Radicalism, speaks of a quasi-Masonic secret order known as the Illuminati, "founded in 1776 by Adam Weishaupt, a professor from Ingalstadt and a renegade Jesuit. Weishaupt heartily hated the Jesuits and aimed to replace Christianity with a secular religion of reason." -Page 121. Among the outstanding French leaders was Philippe Buonannoti, who "hailed the French Revolution as the dawning of heaven on earth." It proved to be anything but that, but the ideas inculcated at that time by these radical thinkers is the philosophy behind much of today's world unrest.

The corruptive philosophy of Weishaupt and others had done its work in the nation, and the Revolution was the baleful fruit. The atheistic order aimed at nothing less than total world revolution and ultimately a single world government.

Nesta Webster, a British writer, sums up the teachings of the Illuminati in these six important points:

1. Abolition of all ordered government.
2. Abolition of all monarchy.
3. Abolition of all private property and inheritance.
4. Abolition of all patriotism.
5. Abolition of the family (marriage was regarded as outdated and children became the responsibility of the state).
6. Abolition of all religion.

Weishaupt adopted the name Spartacus, leader of an insurrection of slaves in ancient Rome. John Robison, in his book *Proofs of a Conspiracy Against the Religions and Government of Europe*, published in 1798, declared that Weishaupt's real intention was to "abolish all religions, overthrow every government, and make the world a general plunder and wreck." Patriotism and loyalty were regarded as narrow-minded prejudices. These revolutionary ideas brought on the Reign of terror, and "they have helped to light the fires of every revolution in the two hundred years since they were published (on May 1, 1776)." -**Edward Hodnett, The Cultivated Mind, page, 27.**

The French Revolution was short-lived. The seeds of anarchy, however, spread, ultimately find fertile soil in Russia, where that developed slowly. A century later, in 1917, at the height of World War 1, Russia was plunged into the Bolshevik Revolution which embraced many of the principles of the French Revolution.

The steps which led to atheistic-socialism as we know it today are vital. Karl Marx, son of a successful Jewish lawyer who turned Protestant, imbibed these ideas; and with Frederick Engels, a wealthy German Socialist, published the Manifesto in 1848. This document echoed ideas of the French Revolution and added a few more. Marx's ideas are credited with having "more impact on mankind than those of anyone else except Jesus Christ." - **ibid.**

His theories have guided Lenin, Trotsky, Stalin, Khrushchev, and Mao Tse-Tung, and brought half the world under this philosophy." **Roy Allan Anderson, Unfolding Daniel's Prophecies, pg. 157-158.**

"Gabriel's message to Daniel was given in order that God's people, godly Jew and Gentile alike, might prepare themselves to stand in the day of final destruction. And among the messages of the angel none is more vital than the one found from Daniel 11:36 to the end

of chapter 12. The angel spoke of a power that would arise in "the time of the end" which would wage an intensive war, not merely for the bodies of men, as in the days of slavery and labor camps, but for the minds of men; its weapons not military hardware but challenging ideas. The bitterest conflict is where men are hungry, longing for food and freedom, for education and the comforts of life. It is an ideological warfare waged in the name of humanity. Science and education are the watchwords of this new era. Those set on world revolution claim they will conquer the world by winning the minds of men. Since World War II this challenging philosophy has virtually taken control of two continents, and in its march to conquest millions of people have perished.

The growth of these ideas staggers our imagination. Dr. James Ray Smith, in his book *God Still Speaks in the Space Age*, makes some interesting observations. On page 57 he reminds us that in 1903 seventeen persons came together and structured the coming revolution. They had neither guns nor planes, ships nor tanks. They had no arsenal of military weapons. But they had an arsenal of ideas. These ideas they exploded in the minds of peasants and villagers.

In the next fourteen years, from 1903 to 1917, that 17 became 40,000. And with 40,000 they took over Russia! During the next twenty years, from 1917 to 1937, that 40,000 extended their control until they numbered 167 million. Then in the next twenty years, from 1937 to 1957, the 167 million became 963 million. With that in mind, Dr. Fred Schwarz challenges us as Christians by claiming that this philosophy has conquered more people in twenty years than Christians have ever told about Christ and His salvation during nearly 2,000 years!

What is the inspiration behind such growth? Mao Tse-Tung declares in his *Red Book*, the bible of 850,000,000 people, "Our weapons are not machine-guns, but the ideas of Marxism-Leninism." Yes, these ideas are the background of the ideological war between atheism and theism. Battle after battle is being fought and won, not so much for geographical territory as for the minds and souls of men. Arnold Toynbee expressed it well in *Religion in life* when he said, "The fundamental conflict is not political but religious." - Cited in *God Still Speaks in the Space Age*, page 60. And Dorothy Sayers declares, "The bottom of it is a violent and unreconcilable quarrel about the nature of God and the nature of man and the ultimate nature of the universe; it is a war of dogma." - **Chaos or Creed, page 25.**

"In his book *Das Kapital*, Karl Marx wrote that the idea of his movement was to appeal to the working classes. However, we must never get the idea that communism is merely a movement of the downtrodden masses; it is actually a program planned by power seekers. Nor does it stem from just Moscow and Peking; it is a conspiracy guided by leaders in high places, whose one desire is global conquest. In his *Communist Manifesto*, Marx said in essence that the proletarian revolution would establish the socialist dictatorship of the proletariat. But before that could happen three important things must

be accomplished: first, the elimination of all right to private property; second, the dissolution of the family unit; third, the destruction of religion, "the opiate of the people." The result is a worldwide moral collapse. True morals are to make life happier, not harder. "Divorce and disloyalty are not improvements but reversions to the beastly life that we've supposedly outgrown," says David Redding (The New Immorality, page 37). The same writer refers to Aldous Huxley's forecast in his Brave New World where he says that the rate of divorce continues to accelerate. "In a few years, no doubt, marriage licenses will be sold like dog licenses, good for a period of twelve months. With no law against changing dogs or keeping more than one animal at a time." -**ibid.**

It is sobering and challenging to realize that for every person who reads the Bible as the Word of God there are five studying the ideas of Marx and Lenin. Many more millions of mothers are telling their children that God does not exist than those who tell them He does exist, and that Jesus Christ is the Savior of mankind. While communism at its heart is basically antireligious, the facts are that in both the U.S.S.R. and the People's Republic of China, the conditions are constantly appealed to as the evidence of this philosophy's great blessing to mankind.

Strolling along the wide avenues of Leningrad, the old capital of Russia, we were deeply impressed with the building program underway all over that city, the new apartment complexes being erected contrast strangely with the older family housing in Russia. But one of the sad scenes was the famed Kazan Cathedral, which for over 125 years functioned as a great center for the Russian Orthodox Church. It is now "a museum to atheism," its apparent purpose being to set at naught the Christian faith.

The early devotees of this philosophy denounced religion as "the opiate of the people." "The first lie is God," they said. If God himself is a lie, then the Bible is without authority; it is mere folklore and myth.

The Scriptural account of creation was naturally set aside, and the pseudo-scientific belief that man evolved from forms of life was adopted as "more reasonable." While evolution as we know it today is in a sense new, it has its roots far back in history. The story of man's beginning was a definite part of every ancient religion. But in the eighteenth century men of science probed deeper into both geology and biology, seeking a natural explanation of origins. Eventually they created a "ladder of life" with progressive stages stretching over millions of years. The more complex animals including man, naturally belonged to the last stage. The Bible story of creation was rejected and ridiculed, and in its place the Goddess of Reason was tacitly accepted.

"The time of the end" was marked, therefore, by the rise not only of military might but also by sweeping changes in philosophy, science, and religion. Rationalism, claiming reason as a superior source of knowledge, laid aside what men called the "musty records of the past" as they sought for a new understanding of earth's origin. This resulted in the

loss of faith. How relevant is our Lord's rhetorical question, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

While atheism and infidelity have existed in the minds of certain philosophers throughout history, these philosophies are today being taught in the classrooms of high schools and colleges all over the world. In thousands of books and magazines, by programs on television and radio, the theory of man's evolution, as opposed to the Bible account of creation, is being presented as if it were a proved fact.

The Marxist doctrine of "economic determinism," better known as the "class-struggle theory of history," is the underlying principle of textbooks on political science and is the basis of the "social gospel" now being preached from many pulpits. Atheistic socialism, the direct fruitage of the French Revolution, has nothing to fear from such sermons." **Ibid, pg. 168-172.**

10. Thus the "time of the end" is specifically seen to be the time of the "reign of the forces of atheism" through the world wide spreading of its ideas.
  - a. "The time of the end" was marked, therefore, by the rise not only of military might but also by sweeping changes in philosophy, science, and religion." **Ibid, pg. 171.**
  - b. "At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combination for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution- all are tending to involve the whole world in a struggle similar to that which convulsed France." **Ellen G. White, Education, pg. 228.**
11. Thus the "time of the end" is the time of the reign of the forces of atheism.

"In his book Schelling, Philosopher in Christ, Engles wrote: 'Since the terrible French Revolution, an entirely new, devilish spirit has entered into a great part of mankind, and godlessness lifts its daring head in such an unashamed and subtle manner that you would think the prophecies of Scripture are fulfilled now. Let us see first what the Scriptures say about the godlessness of the last times'." **Richard Wurmbrand, Was Karl Marx A Satanist, pg. 30-32.**
12. This fact is confirmed by the teaching of Peter in 2 Pet. 3:1-13.
  - a. Skepticism is testified for the last days concerning:
    - i. The second coming of Christ. Vs. 4.

- ii. The creation of the earth. Vs. 5.
- iii. The occurrence of the flood. Vs. 6.
- b. But God promises...
  - i. Destruction of evil men. Vs. 7.
  - ii. Destruction of the old earth. Vs. 10, 11.
  - iii. We are to speed up his coming. Vs. 12.
  - iv. A new heaven and a new earth. Vs. 13.
- c. Examples of the teachings of the time of the end.

"The agnostic's conception of nature is materialistic throughout. The entire natural world is governed by law, and absolutely excludes the intervention of action from without. ... But nowadays, in our evolutionary conception of the universe, there is absolutely no room for either a creator or a ruler; and to talk of a supreme being shut out from the whole existing world implies a contradiction in terms, and as it seems to me, a gratuitous insult to the feelings of religious people.

As soon, however, as our agnostic has made these formal mental reservations, he talks and acts as the rank materialist he at bottom is. ... As far as we know and can know, he will tell you there is no Creator and no Ruler of the universe; as far as we are concerned, matter and energy can neither be created nor annihilated; for us, mind is a mode of energy, a function of the brain; all we know is that the material world is governed by immutable laws, and so forth. Thus, as far as he is a scientific man, as far as he knows anything, he is a materialist; outside his science, in spheres about which he knows nothing, he translates his ignorance into Greek and calls it agnosticism.

In the meantime materialism passed from England to France, where it met and coalesced with another materialistic school of philosophers, a branch of Cartesianism. ... The French materialists did not limit their criticism to matters of religious belief; they extended it to whatever scientific tradition or political institution they met with; and to prove the claim of their doctrine to universal application, they took the shortest cut, and boldly applied it to all subjects of knowledge in the giant work after which they were named-the Encyclopedia. Thus, in one or the other of its two forms-avowed materialism or deism-it became the creed of the whole cultured youth of France; so much so that, when the great revolution broke out, the doctrine hatched by English Royalists gave a theoretical flag to French Republicans and Terrorists, and furnished the text for the Declaration of the Rights of Man. The great French Revolution was the third uprising of the bourgeoisie, but the first that had entirely cast off the religious

cloak and was fought out on undisguised political lines; it was the first, too, that was really fought out up the destruction of one of the combatants, the aristocracy, and the complete triumph of the other, the bourgeoisie.

Thus, if materialism became the creed of the French Revolution, the God-fearing English bourgeois held all the faster to his religion. Had not the reign of terror in Paris proved what was the upshot, if the religious instincts of the masses were lost? The more materialism spread from France to neighboring countries, and was reinforced by similar doctrinal currents, notably by German philosophy, the more, in fact, materialism and free-thought generally became, on the Continent, the necessary qualifications of a cultivated man, the more stubbornly the English middle class stuck to its manifold religious creeds. These creeds might differ from one another, but they were, all of them, distinctly religious, Christian creeds.

But, in its theoretical form, modern socialism originally appears ostensibly as a more logical extension of the principles laid down by the great French philosophers of the eighteenth century.

The great men, who in France prepared men's minds for the coming revolution, were themselves extreme revolutionists. They recognized no external authority of any kind whatever. Religion, natural science, society, political institutions, everything, was subjected to the most unsparing criticism: everything must justify its existence before the judgment seat of reason, or give up existence. Reason became the sole measure of everything. It was the time when, as Hegel says, the world stood upon its head.

Now, for the first time, appeared the light of day, the kingdom of reason; henceforth superstition, injustice, privilege, oppression, were to be superseded by eternal truth, eternal right, equality based on nature and the inalienable rights of man.

We know today that this kingdom of reason was nothing more than the idealized kingdom of the bourgeoisie; that this eternal right found its realization in bourgeois justice; that this equality reduced itself to bourgeois equality before the law; that bourgeois property was proclaimed as one of the essential rights of man; and that the government of reason, the Contract Social of Rousseau, came into being, and only could come into being, as a democratic bourgeois republic.

We saw how the French philosophers of the eighteenth century, the forerunners of the revolution, appealed to reason as the sole judge of all that is. A rational government, rational society, were to be founded; everything that ran counter to eternal reason was to be remorselessly done away with. We saw also that this eternal reason was in reality nothing but the idealized understanding of the eighteenth century citizen, just then evolving into the bourgeois. The French

Revolution had realized this rational society and government.

But the new order of things, rational enough as compared with earlier conditions, turned out to be by no means absolutely rational. The state based upon reason complete collapsed Rousseau's Contract Social had found its realization in the Reign of Terror, from which bourgeoisie, who had lost confidence in their own political capacity, had taken refuge first in the corruption of the Directorate, and, finally, under the wing of the Napoleonic despotism. The promised eternal peace was turned into an endless war of conquest.

The "fraternity" of the revolutionary motto was realized in the chicanery and rivalries of the battle of competition. Oppression by force was replaced by corruption; the sword, as the first social lever, by gold. ... Prostitution increased to an extent never heard of. Marriage itself remained, as before, the legally recognized form, the official cloak of prostitution, and, moreover, was supplemented by rich crops of adultery.

In a word, compared with the splendid promises of the philosophers, the social and political institutions born of the "triumph of reason" were bitterly disappointing caricatures." **Socialism Utopian and Scientific, pg. 13, 15,21,22,31,32,34,35.**

THE END

## **THE GATHERING TOGETHER - ONE WORLD GOVERNMENT AND ITS ANTI-GOD AND ANTI-CHRIST NATURE.**

1. The first attempt at one-world government was by Nimrod. Gen. 10:8-12.
2. What were they trying to do? To find an anti-God one world empire. Gen. 11:1-9;

"For a time the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator and to cast off the restraint of His law felt a constant annoyance from the teaching and example of their God-fearing associates, and after a time they decided to separate from the worshippers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. They were attracted by the beauty of the situation and the fertility of the soil, and upon this plain they determined to make their home.

Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were designed to prevent the people from scattering abroad in colonies. God had directed men to disperse throughout the earth, to replenish and subdue it; but these Babel builders determined to keep their community united in one body, and to found a monarchy that should eventually embrace the whole earth. Thus their city would become the metropolis of a universal empire; its glory would command the admiration and homage of the world and render the founders illustrious. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the power and wisdom of its builders, perpetuating their fame to the latest generations.

The dwellers on the plain of Shinar disbelieved God's covenant that He would not again bring a flood upon the earth. Many of them denied the existence of God and attributed the Flood to the operation of natural causes. Others believed in a Supreme Being, and that it was He who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against Him. On object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the Flood, they thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the Flood. The whole undertaking was designed to exalt still further the pride of its projectors and to turn the minds of future generations away from God and lead them into idolatry.

The Babel builders had indulged the spirit of murmuring against God. Instead of gratefully remembering His mercy to Adam and His gracious covenant with Noah, they had complained of His severity in expelling the first pair from Eden and destroying the world by a flood. But while they murmured against God as arbitrary and severe, they were accepting the rule of the cruelest of tyrants. Satan was seeking to bring contempt upon the sacrificial offerings that

prefigured the death of Christ; and as the minds of the people were darkened by idolatry, he led them to counterfeit these offerings and sacrifice their own children upon the altars of their gods. As men turned away from God, the divine attributes-justice, purity, and love-were supplanted by oppression, violence, and brutality." **Ellen G. White, Patriarchs and Prophets, pg. 118-119,120-123.**

3. What would a one world government mean?

a. It is an anti-God and anti-Christ alliance, an attempt to destroy the knowledge of God. Ps. 2:1-3.

b. Since everybody upon the earth will not hold their ideology, but will (some of them) campaign against them and win others as to destroy the one world scheme, those that disagree must be destroyed or eliminated, or the knowledge of God must be wiped out from them. Thus a one world Government means totalitarian persecution.

"The men of Babel had determined to establish a government that should be independent of God. There were some among them, however, who feared the Lord, but who had been deceived by the pretensions of the ungodly and drawn into their schemes. For the sake of these faithful ones the Lord delayed His judgments and give the people time to reveal their true character. As this was developed, the sons of God labored to turn them from their purpose; but the people were fully united in their Heaven-daring undertaking. Had they gone on unchecked, they would have demoralized the world in its infancy. Their confederacy was founded in rebellion; a kingdom established for self-exaltation, but in which God was to have no rule or honor. Had this confederacy been permitted, a mighty power would have borne sway to banish righteousness-and with it peace, happiness, and security-from the earth. For the divine statutes, which are "holy and just and good" (Romans 7:12), men were endeavoring to substitute laws to suit the purpose of their own selfish and cruel heart." **Ellen G. White, Patriarchs and Prophets, pg. 123.**

4. So God divided the nations to preserve His knowledge so that salvation would be available to everyone. Acts. 17:26, 27.

5. The future and final attempt at world government. Rev. 13: 11-17.

a. The Evangelicals use miracles to get the world in a unified image of the Beast system with the sign of this one world government - the Mark of the Beast. Rev. 13:11-17.

b. Atheism also unites world thinking in an anti - God way. Rev. 17:3, 7, 12, 13.

6. One world government always is to fight against God. Rev. 16:13, 14, 16; Rev. 17:14; Rev. 19:19.

7. One world government will destroy all false religion. Rev. 17:12-14, 16, 17.
8. The one world government will end in dismal failure. Ps. 2: 4-9; Rev. 19:19-21.
9. God's warning to all to escape the one world government. Rev. 16:13-15.
  - a. Watcheth: Isa. 21:6; Eze. 33:6, 7; Matt. 24:42-44; Matt. 25:13.
  - b. Garments: Eccl. 9:8; Rev. 3:18; Rev. 19:8.
  - c. Naked: 2 Chr. 28:19; Eze. 23:29.
  - d. Shame: Pr. 11:2; Pr. 13:5, 18; Jer. 3:25; Eze. 16:52, 61; 1 Cor. 15:34; 1 Jn. 2:28.

THE END

## **THE LOST ARRAYED AGAINST GOD, OR REV. 16:13-16 EXPOUNDED.**

1. What is the battle of the great day of God? Rev. 16:14.
  - a. It is the year of the plagues. Isa. 34:1-5, 8.
  - b. This is the time when God makes war with the wicked. (Rev. 16:17, 21; Eze. 38:22; Job. 38:22, 23).
  - c. The year of the plagues is called the wrath of God. Rev. 15:1, 6, 7; Rev. 16:1; Rev. 14:19, 20.
2. Harmeggidon means "Har" mountain, and "Meggidon" points to the ancient valley of Meggido. Rev. 16:16.
  - a. The mountain symbolizes the whole world. Dan. 2:35.
  - b. Meggido symbolizes the battles of the Lord over His enemies. (Jud. 4:13-16; Jud. 5:19-21, 31).
  - c. It symbolizes the final battle between God and the wicked as with Gideon and the Midianites. Jud. 7:12, 19-25.
  - d. The mountain in the valley of Meggido is Mt. Carmel, which is a type of the final battle between God and His people and Satan and the wicked, 1 Kings 18:19-40.
3. The wicked is seeking to slay us by the death penalty of the Sunday law. Rev. 13:15-17.
4. But God sends the plagues to slay the wicked. Rev. 15:1, 6, 7; Rev. 16:1, 5,6,19.
5. Those who experience the wrath of God in the form of the seven last plagues have rejected God's final warning messages to the earth. Rev. 14:9-11; Rev. 18:1-8.
6. Those who find themselves lost, and fighting against God and His people, do so as a result of being infected by the three unclean spirits. Rev. 16:13, 14.
7. The three unclean spirits are:
  - a. The Dragon: Spiritualistic religions. (Rev. 12:9; Ps. 106: 35-38; 1 Cor. 10:19-21).
  - b. The Beast: Roman Catholicism. Rev. 13:1-8.
  - c. The False Prophet: Apostate Protestants and Evangelicals. Rev. 19:20; Rev. 13:11-14.
8. The miracle-working power of demons will encourage a Sunday law (the mark of the Beast). (Rev. 16:14; Rev. 13:13-15; Rev. 19:20).

9. The "Gathering" is a unity of opinion/concepts that causes a form of Communistic constitutions the world over. (Rev. 16:14, 16; Rev. 17:11-13; Rev. 19:19).
10. This "Gathering" is to make war against God. Rev. 17:13, 14.
11. The doctrinal principles upon which the three types of apostate religions unite are anti-God principles. They are:

- a. Sunday holiness: (Ex. 31:13; Rev. 13:4; Isa. 14:12).
- b. The divinity of man. Gen. 3:4, 5.
- c. So says Mrs. White.

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience." **The Great Controversy, pg. 588.**

12. The unclean experiences of the three types of false religions are based upon theological systems that unanimously teach:
- a. Sinless perfection in this life is impossible.
  - b. Salvation is in sin.
  - c. Salvation is by works.

13. But God's answer to us is a pure Gospel to ensure our salvation. (Rom. 1:16, 17; Eph. 1:13).

14. In the light of all this, the warning finally given by God to the last church is Rev. 16:15.

- a. What watching means: Eze. 33:6, 7; Matt. 24:42-46; Matt. 25:13; 1 Thess. 5:6-8; 1 Pet. 4:7, 8.
- b. What it means to keep your garments of Righteousness: Eccl. 9:8; Rev. 3:18; Rev. 19:8.

15. Thus we must ensure that we do two things to be in salvation in this time. We must:

- a. Preserve the Truth in its purity. Rev. 14:1-5.
- b. Keep ourselves unspotted from the world. Rev. 14:1-5.

THE END

## **THE THREE STEPS OF PRESENT TRUTH AND THE THREE STEPS OF APOSTASY!**

1. What Mrs. White says about the three steps of present truth?

"I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare."

**Ellen G. White Early Writings, pp. 258-259,260-261.**

2. The Three Angels' Messages are the three steps of present truth. Rev. 14:6-12.
  - a. The First Angel - The Investigative Judgment.
  - b. The Second Angel - The Fall of Babylon.
  - c. The Third Angel - The Mark of The Beast.
3. The First Angel's Message Rev. 14:6, 7.
  - a. What Judgment is come (at the time of its preaching)? Rev. 11:18, 19; Heb. 9:27; Eccl. 3:17.
  - b. The Law is the standard of the Judgment. Rom. 2:12, 13, 16.
  - c. All ten principles are to be kept. (Deut. 5:22; Jam. 2:8-12).
  - d. The mistake that the churches are making, they are warned of it. Rev. 14:7.
  - e. The phrase "...that made heaven and earth, and the sea..." refers to the Sabbath commandment. Ex. 20:8-11; Ex. 31:16, 17.
  - f. Thus the First Angel's Message is The Investigative Judgment emphasizing - The Sabbath!
4. The Second Angel's Message Rev. 14:8.
  - a. Who is Babylon? She is false religion! Papalism and her daughters - Apostate Protestantism. Rev. 17:1-6, 18; Rev. 18:2-8.
  - b. They are fallen because they have rejected the first angel message about the Sabbath. (Jam. 2:10, 11; Pr. 28:4).
  - c. By rejecting the Sabbath they bring wrath upon themselves. (Eze. 20:12, 13; Rev. 16:19; Rev. 18:21).
  - d. By rejecting the Law, even their prayer is rejected. Pr. 28:9.
  - e. Babylon is rejected of God. Hos. 4:6.
  - f. Therefore God has one remnant church not many churches. Rev. 12:17.
  - g. Since they keep the Law of God, they keep all ten which includes the Sabbath. (Jam. 2:10, 11; Heb. 4:3, 4, 9).
  - h. The Second Angel's Message, therefore, telling us about the fall of Babylon, tells us that God has a Remnant Church, which is distinguished by the Sabbath! Ex. 31:13.

5. The Third Angel's Message. Rev. 14:9-12.

- a. The Beast is the Papacy. Rev. 13:1-8.
- b. The Mark of the Beast is the sign of Papal authority, which is Sunday holiness. Rev. 13:16, 17.

"In The Catholic Christian Instructed we read:

Q. - What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was the Saturday?

A. - We have for it the authority of the Catholic Church, and apostolic tradition".  
**Uriah Smith, Daniel and the Revelation, pg. 609.**

"In An Abridgement of the Christian Doctrine we find this testimony:

Q. - How prove you that the Church hath power to command feasts and holy days?

A. - By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. - How prove you that?

A. - Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin". **Ibid, pg. 611.**

- c. God's people in the time of the Mark of the Beast keep the Law and especially the Sabbath. (Rev. 14:12; Jam. 2:10, 11; Ex. 31:13).
- d. Thus the Third Angel's Message is about the Mark of the Beast - Sunday holiness - thus emphasizes the Sabbath.

6. Thus all three angels' messages emphasizes the Sabbath.

- a. First Angel Message - The Judgment - the Sabbath.
- b. Second Angel Message - Fall of Babylon - the Remnant - the Sabbath.
- c. Third Angel Message - Mark of the Beast (Sunday) - the Sabbath.
- d. Thus in preaching the Three Angel's Messages, we preach the Sabbath more fully.

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of

God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully." **Ellen G. White, Early Writings, pg. 33, 85.**

7. Those who accept the Judgment (Rev. 11:18,19) will see the need of keeping all the Law (Jam. 2:8-12) and will not accept the Mark of the Beast when it comes (Rev. 15:2; Rev. 14:12).
8. The three steps of apostasy are the following logical teachings:
  - a. Christ came in sinless flesh (not like ours).
  - b. Therefore it is impossible for man to become sinless.
  - c. Therefore we cannot keep the Sabbath.
9. Those who hold the anti-christ doctrine are overcome by evil thus cannot keep the Sabbath. (1 Jn. 4:1-3; 2 Pet. 2:19, 20; Ex. 31:13).

THE END

## **WHAT IS THE LAST MESSAGE TO BE GIVEN TO THIS WORLD IN THE LAST DAYS?**

1. True religion in the world in the last days is remnant religion. Rev. 12:17; Joel 2:32.
2. The remnant are they who keep God's Law, they are the ones who give the three angels messages. (Rev. 12:17; Rev. 14:6-12).
3. Mrs. White says that the final message is a revelation of the character of God.

"Several have written to me, inquiring if the message of justification of faith is the third angel's message, and I have answered, "It is the third angel's message in verity."

The Lord in His great mercy sent a most precious message to His people through Elders (E.J.) Waggoner and (A.T.) Jones. This message was to bring more prominently before the world the uplifted Savior, 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.

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.

The last message of mercy to be given to the world is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them." **Ellen G. White Last Day Events, pg. 199-201.**

4. The final message is Justification by Faith.

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The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel." ***ibid*, pg. 200.**

5. The final message is Rev. 14:6-12 and Rev. 18:1.

"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.

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world.

"(Rev. 18:1, 2, 4.) This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14:8, 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. ... These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth...

The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."

This message (Rev. 14:9-12) embraces the two preceding messages. It is represented as being given with a loud voice; that is, with the power of the Holy Spirit.

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven.

As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give the final warning against the beast and his image." ***ibid*, pg. 198-199,201-202.**

6. Thus we have to put together these three claims in order to understand what constitutes the last message.

- i. The Character of God.
- ii. Justification by Faith.
- iii. Rev. 14:6-12 and Rev. 18:1.

7. Understanding the First Message. Rev. 14:6, 7.

- a. Fear God and give glory to Him comes by Justification, since Justification stops us from sinning and falling short of the glory of God. Rom. 3:23, 24; Rom. 4:5, 9, 20.
- b. The Judgment is forgiveness (or Justification) for past sins. (Jam. 5:19, 20; Rom. 2:13).
- c. Worship the Creator refers to Sabbath keeping. Ex. 20:8-11; Ex. 31:16, 17.

8. Thus in summary we have:

- i. Justification by Faith.
- ii. Blotting out of sins.
- iii. Sabbatarian experience.

9. Understanding the Second Message. Rev. 14:8.

- a. Fallen is fallen from Grace, and this means that salvation is by Grace. Eph. 2:5; Tit. 2:11, 12.
- b. Thus Babylonian religions have drunken the nations with her false doctrines that are not grace. (Rev. 17:4; Rev. 13:6).

10. Thus in summary we have:

- i. Saved by Grace.
- ii. Exposure of false doctrines.

11. Understanding the Third Message. Rev. 14:9-12.

- a. To not receive the 'mark of the beast' is to receive the mark or fruit sign of Sanctification by God which is the Sabbath. Eze. 20:12, 20.
- b. God in His justice will send the wine of His wrath which is the plagues. Rev. 14:19, 20; Rev. 15:1.
- c. God's remnant people are they that have both the Faith of Jesus Christ and the Law of God. Rom. 3:30, 31.

12. Thus in summary we have:

- i. Sabbatarianism is YAHWEH'S fruit sign of sanctification.
- ii. God is the Judge of the wicked.
- iii. Faith and obedience to the Law is what makes one God's people.

13. Thus a general summary of the Three Angels Messages are:

- a. Salvation by Grace.
- b. Justification by Faith brings obedience to the Law.
- c. The Sabbath is the fruit-sign of sanctification by the true God.
- d. All past sins will be blotted out in the Judgment.
- e. The seven last plagues will fall upon the wicked.

14. Understanding the Fourth Message. Rev. 18:1-8.

- a. Babylon is fallen from Grace, thus salvation is by Grace. Eph. 2:5.
- b. Babylon deceived the nations by her false doctrines. Rev. 17:2.
- c. Repent and be converted or justified. (Mk. 1:15; Acts 3:19; Acts 13:39).
- d. The plagues are to fall upon religious Babylon because of her self-deification. Rev. 16:1, 2.

15. Thus the message of Rev. 18:1-8 is the same messages of Rev. 14:6-12, but in Rev. 18, this message is amplified or developed so as to seal or settle both intellectually and spiritually into the Truth those who believe it.

"Just as soon as the people of God are sealed in their foreheads-it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved-just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already." **Ellen G White, Last Day Events, pg. 219-220.**

16. How then is this message that of Justification by Faith? It is so because all the points of the Four Angels Messages are hinged on this doctrine. All spiritual benefits come only when we are transformed from sin to Righteousness by Justification. Col. 3:9, 10; (Col. 2:11; Rom. 4:11); (Col. 1:13; Rom. 14:17).
17. How then is this message the Character of God? First, what is the Character of God? It is the shape, form or engraving Love takes in a sinful world. Heb. 1:3.
18. What is the shape, form or engraving Love - the Nature of God has taken in this sinful world? It has taken the form of Christ - the Plan of Salvation. Jn. 3:16; Rom. 5:8; 1 Jn. 3:16; 1 Jn. 4:9-11.
19. Thus the "Character of God" is not "God does not destroy", it is the Truth who is Christ, the Plan of Salvation. (Jn. 14:6; Gal. 2:14); Rom. 1:16, 17.
20. Thus the last message being a revelation of the Character of God is a true exposition of the science of salvation to shed light on the final events.

THE END

## **THE FINAL WARNING MESSAGE TO THE WORLD; WHAT IS IT?**

1. We are living in the last days of perilous times. 2 Tim. 3:1-5.
2. Men are looking for what is coming upon the earth. Lk. 21: 25-28.
3. The Gospel must be preached into all the world for the end to come. Matt. 24:14.
4. What is needed at this time is a strong people. Joel 2:1-11.
5. The final messages to the world is the three angels and the fourth angel messages. Rev. 14:6-12; (Rev. 18:1-8).
6. After the three angels' messages, the wrath of God falls upon the earth as the plagues. (Rev. 14:14-20; Rev. 15:1).
7. What are the messages in reality, what are we to finally preach to this world?
  - a. The First Angel's message. Rev. 14: 6, 7.
    - i. The Judgment begins in 1844.
    - ii. Justification by Faith (New Birth).
    - iii. The Law and especially the Sabbath must be kept.
  - b. The Second Angel's message. Rev. 14:8.
    - i. Other religions are fallen from Grace thus false.
    - ii. They deceive the world with their false doctrines.
  - c. The Third Angel's message. Rev. 14:9-12.
    - i. The Mark of the Papal Beast is Sunday holiness.
    - ii. Those who receive the Mark will also receive the plagues.
    - iii. God's true people has the Faith of Jesus Christ and keep the Commandments of God.
  - d. The Fourth Angel's message. Rev. 18:1-8.

1. Those churches that are fallen from Grace embraces spiritualism.
2. They give only a carnal experience.
3. Their ministers are false prophets.
4. Their church and Government union is transgression.
5. Religious liberty is transgressed.
6. Their religions propagate materialism.
7. Repent and receive the Full Gospel in revival and reformation.
8. The plagues fall upon false religions because of Church and government union.

8. The Fourth Angel is the latter rain of Truth and experience that embodies the three angels. (Rev. 18:1, 2; Job. 29:23); Joel 2:23, 24; James 5:7, 8.

9. All the messages put together tells us what are the messages to give for these last days.

- a. The Judgment begins in 1844.
- b. Justification by Faith (or New Birth).
- c. The Law and especially the Sabbath must be kept.
- d. Other "Christian" religions are fallen from Grace thus they are false.
- e. They deceive the world with their false doctrines.
- f. The Mark of the Papal Beast is Sunday holiness.
- g. Those who receive the mark will also receive the plagues and be lost.
- h. God's true people has the Faith of Jesus Christ and keep the Ten Commandments of God.
- i. Those churches that are fallen from Grace embrace Spiritualism.
- j. They give only a carnal experience.
- k. Their ministers are false prophets.
- l. Their Church and Government union is transgression.

- m. Religious liberty is transgressed.
- n. Their religions propagate and encourage materialism.
- o. Repent and receive the full Gospel in Revival and Reformation.
- p. The plagues fall upon false religions because of Church and Government union.

10. We desperately need to study in the appropriate way. 1 Tim. 4:15, 16; 2 Tim. 2:15.

11. We must warn people or else their blood shall be upon our hands. Eze. 2:1-7, 10, 11, 17-21.

12. By teaching others we love God and our fellowmen, he that loves not his brother loves not God. 1 Jn. 4:21.

THE END

## **THE THIRD ANGEL'S MESSAGE, its MEANING AND IMPORTANCE**

1. The Third Angel's Message. Rev. 14:9-12.
2. The importance of the message.

"I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention."

**Early Writings, pg. 118.**

3. The relation of the fourth angel of Rev. 18:1-6 to the third angel's message.

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried 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." The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third message.

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, "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." This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom.

The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord

and keeping all His commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them. The last call was carried even to the poor slaves, and the pious among them poured forth their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not check them; fear and astonishment kept them silent. Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry.

Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "Early Writings, pg. 277-279.

"The Lord in His great mercy sent a most precious message to His people through Elders (E.J.) Waggoner and (A.T.) Jones. This message was to bring more prominently before the world the uplifted Savior, 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.

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The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.

The last message of mercy to be given to the world is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.

This message (Rev. 14:9-12) embraces the two preceding messages. It is represented as being given with a loud voice; that is, with the power of the Holy Spirit.

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven.

As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give the final warning against the beast and his image.

The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice.

I saw that this message will close with power and strength far exceeding the midnight cry."

"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 world-wide extent and unwonted power is here foretold....Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given.

The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God.

When the storm of persecution really breaks upon us, then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord." **Ellen G. White, Last Day Events, pp. 200-202,207-208.**

4. After the third angel's message probation or human history is closed, so it is important.

"I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.

I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the Ten Commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done." And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be righteous still: and he that is holy, let him be holy still."

Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for his people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.

As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent. It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as His work there is finished, and His intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof. In that fearful time, after the close of Jesus' mediation, the saints were living in the sight of a holy God without an intercessor. Every case was decided, every jewel numbered." **Early Writings, pg. 279-280.**

5. The S.D.A. organization do not understand, will not understand, and will reject the work of the Third Angel.

"There is to be in the (Seventh-day Adventist) 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 the 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 ideas and expectations 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?"

"The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory." **Last Day Events, pg. 209-210.**

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the

bitterest enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them." **Ellen G. White, The Great Controversy, pg. 608.**

"In 1888 at the General Conference held in Minneapolis Minn. the angel of Rev. 18:1 came down to do his work, and was ridiculed, criticized and rejected. And when the message he brings again swells into a loud cry, it will again be ridiculed, spoken against and rejected by the majority." **Ellen G. White, Taking up a Reproach.**

6. An analysis of the Third Angel's Message as seen in Early Writings.

"As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, "They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth." The third angel closes his message thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts.

After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew. I saw them looking back, reviewing the past, from the proclamation of the second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by His mysterious providence.

It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! The tables of stone, with the Ten Commandments written upon

them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. The commandment reads as when spoken by the voice of God in solemn and awful grandeur upon the mount, while the lightning flashed and the thunders rolled; it is the same as when written with His own finger on the tables of stone: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." They are amazed as they behold the care taken of the Ten Commandments. They see them placed close by Jehovah, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the Decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God and mourn over their past transgressions.

I saw the incense in the censer smoke as Jesus offered their confessions and prayers to His Father. And as it ascended, a bright light rested upon Jesus and upon the mercy seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blessed, and their countenances lighted up with hope and joy. They joined in the work of the third angel and raised their voices to proclaim the solemn warning. But few at first received it; yet the faithful continued with energy to proclaim the message. Then I saw many embrace the message of the third angel and unite their voices with those who had first given the warning, and they honored God by observing His sanctified rest day.

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan." **Early Writings, pg. 254-256.**

- a. Admonitions part:
  - i. "Most terrible threatening ever borne to man ..."
  - ii. "(It) puts the children of God on their guard ..."
  - iii. "(It) shows them the hour of temptation and anguish that is before them ..."
  - iv. "They will be brought into combat with the beast and his image".
  - v. "(The message is) an anchor for God's people ..."

vi. "(Its) receptors will not be swept away by Satan's many delusions".

b. Doctrinal part:

1. The message shows who is the true Church, those who keep the Commandments of God and the Faith of Jesus Christ.
2. The Heavenly Sanctuary is pointed to.
3. Our minds must enter into the Heavenly Sanctuary by Faith.
4. The second apartment of the Heavenly Sanctuary is opened and the Law and Sabbath is revealed.
5. The past, present and future is lighted or understood. (This is Bible prophecy).
6. The Sabbath is specifically seen emphasized.
7. Sunday holiness is seen to have come from paganism and the Papacy.
8. A perfect chain of truth is seen (this is systematic theology).

7. A chart illustration on what constitutes the Third Angel's Message on the next page.

**THIRD ANGEL'S MESSAGE**

Righteousness	Heavenly	Health	Seven
And justifi-	sanctuary	reform	last
Cation by	2nd. Apart-		plagues
Faith	ment, law		illuminist
	and Sabbath		destruction
	ministration		of all
	of Jesus		false
			religion

Perfect	true church	prophecies of
Chain	law of God	beast & image
Of truth	faith of	change of the
	Jesus	Sabbath to
		Sunday holiness
		Sunday law
		enforced

8. The Third Angel's message is Righteousness by Faith.

"Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling special attention to it. ... The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we not see the true character of God. The Lord has proclaimed Himself to be "merciful and gracious, long-suffering, and abundant in goodness and truth."

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." **Selected Messages bk. 1, pg. 372; Last Day Events, pg. 200.**

9. The Third Angel's message blends Christ and the Law.

"The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. ...

A veil has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting His righteousness and believing in His mercy. Laborers in the cause of

truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Savior, and He imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10)." **Selected Messages Bk, 1, pg. 383-384.**

10. The Third Angel's message presents the Sabbath and Sanctuary.

"God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warning. The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming." **Selected Messages Bk, 1, pg. 67-68.**

11. The Third Angel's message includes Health Reform.

"The health reform, I was shown, is a part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body." **LDE, pp. 80-81.**

12. A chart illustration on the next page showing the Third Angel's message in its ranks.

HEALTH REFORM, SYSTEMATIC THEOLOGY  
PROPHECIES, PAPACY, SUNDAY HOLINESS,  
ILLUMINATI, PLAGUES  
HEAVENLY SANCTUARY, SECOND APARTMENT,  
MINISTRY OF JESUS  
LAW, SABBATH, TRUE CHURCH  
RIGHTEOUSNESS/JUSTIFICATION  
BY FAITH

13. A Textual analysis of Rev. 14:9-12.

a. vs. 9-11. (Need to understand prophecies Rev. 1:3; Rev. 13:18; Rev. 17:9).

- i. Beast (Papacy).
  - ii. Image (Evangelicalism/False Prophet).
  - iii. Mark of the Beast - (Sunday holiness papal sign).
  - iv. Wrath of God (plagues/Illuminati). Rev. 15:6-8; Rev. 17:1-3, 12,13,16,17.
- b. vs. 12. (this is systematic Theology. Pr. 9:1; 1 Cor. 1:24, 30).
- 1. Jesus is God. Jn. 20:28.
  - 2. Jesus came to save sinners (depravity of man). 1 Tim. 1:15.
  - 3. Jesus suffered and gave his life. Heb. 2:9; Jn. 10:11.
  - 4. Jesus lifted up draws men (calling). Jn. 12:32; Jn. 6: 44.
  - 5. The Faith of Jesus justifies or gives Righteousness. Gal. 2:16, 21; Rom. 3:22.
  - 6. The Faith of Jesus sanctifies. Eph. 3:16, 17; Acts. 26:18.
  - 7. The Faith of Jesus assures blotting out. Gal. 5:5, 6.
  - 8. The Commandments of God is the Law of God. Rom. 3:8-10.
  - 9. The Whole Law must be kept thus the Sabbath. (Jam. 2:8-12; Isa. 58:12-14).
  - 10. The Sabbath was trampled in history. Dan. 7:25; (Ex. 31:16; Isa. 24:5).
  - 11. The fullness of truth to return when the Sanctuary is to be cleansed. Dan. 8:10-14.
  - 12. The fullness of the Gospel is to return at the sounding of the seventh angel. (Rev. 10:7; Eph. 6:19).
  - 13. When the seventh angel sounds the second apartment of the Heavenly Sanctuary opens revealing the Law. Rev. 11:15, 18, 19.
  - 14. Thus those who keep the Law and the Faith of Christ have found them in the Sanctuary, thus the angel must be pointing to the Heavenly Sanctuary. (1 Jn. 5:1-5; Deut. 10:1-5; Heb. 8:1-6).
  - 15. Those who prosper in the Faith of Jesus must correspondingly prosper in health, thus health reform. 3 Jn. 2, 3.

14. The final admonition in studying 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. 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.

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of His righteousness, which He imputes to the repentant sinner." **Selected Messages bk. 1, pg. 363.**

THE END