

2. The First Angel's Message of REVELATION 14

1st angles message: WORSHIP GOD/ JUDGMENT = 7 times (2520)/ PREPARATION FOR 2ND COMING
SEPARATE (FROM CORRUPTION/ WORLD) A CALL TO REFORM

Rev 14:6 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, 14:7 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.



1st angels message brief summary statements:

- 1SM-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.
- 4SP 222- a fulfillment of the 1840-44 Advent movement
- 11GC 457.1- 1st angels message based on computation of prophetic periods and preaching of definite time for the judgment.
- LI305, 306- 1st angel's message based on prophetic time; 2nd and 3rd angel messages are NOT based on prophetic time. [Dan 8:14 end of prophetic period, Oct 22, 1844. Dan 7:13-14 receives kingdom, Oct 22, 1844.]
- 58GC133- God was in the proclamation of time in 1843. Was His design to arouse the people, and bring them to a testing point where they should decide.
- 4SP 230- 1st angels message to show true condition of worldliness and backslidden state and to seek preparation to meet Jesus.
- LI 233-34- The truths connected with the proclamation of the first angel were calculated to correct many of the fundamental errors of Babylon, and open the way for the reception of the whole truth in place of her false doctrines.

1

The First Angel

"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." *Early Writings*, 245.

-4SP 231- purpose of: to separate church of Christ from corrupting influence of the world

You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you. {RH, August 26, 1890 par. 2}

- 58GC151-all who received 1st angels message withdrew from the world and were united together; company who reject message were left in darkness
- EW 245- to **warn man of the coming wrath** of God
- 58GC151- mighty angel descends to warn inhabitants to get ready for Christ's 2nd appearing- to lighten the earth with his glory and **warn man of the coming wrath** of God.
- 58GC134- calculated to arouse and powerfully affect the churches, and manifest their real character.
 - servants of God raised the solemn **warning to flee from the wrath to come** ("Fear God, and give glory to Him, for the hour of his judgment is come".)
- 58GC133-the message from heaven could find a place in the hearts of but a very few of the **professed** ministers of Christ

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-PM 175.1- Let all be warned by **the messages sent from heaven** that when any man shall exalt his own ways and his own judgment as supreme, he will come under Satan's jurisdiction and will be led blindfold by him until his spirit and his methods will conform to the archdeceiver, little by little, until his whole mind is under the influence of the spell. The serpent keeps its eye fixed upon a man, to charm him, until he has no power to go from the snare."{PM 175.1} 1905

-58GC 135- false shepherds stepped between the truth and the people, preaching smooth things (crying, 'peace, peace') to lead them away from truth

-58GC136- many ministers would not accept this saving message themselves, and those who would receive it, they hindered.

-Jesus **turned his face from** the churches when they turned from and rejected 1st AM.

-58GC139- Opposers were determined not to listen to any evidence, and to shut their testimony out of the churches, so that other could not hear it... by shutting Gods servants out of the churches.

-58GC138- those who neglected to receive the heavenly message were left in darkness and God's anger was kindled against them.

-58GC140- as churches rejected light from heaven (1st AM), they **fell from the favor of God.**

-churches opposing first message placed themselves where they could not see the light of the second angel's message.

*58GC155-56- Those who rejected and opposed the light of the first angel's message, lost the light of the second, and could not be benefited by the power and glory which attended the message, "Behold, the Bridegroom cometh."

2

-4SP 243- widespread movement under the proclamation of the first message answered to the going forth of the virgins...

-EW 260- Those who rejected 1st angels message could not be benefited by 2nd angles message or midnight cry & can see no light in 3rd angel's message.

-58GC134- Thousands were led to embrace the truth preached by Wm Miller and servants of God were raised up in the spirit & power of Elijah

-58GC140- Those who accepted first angel's message were **prepared to receive the message of the second angel.**

-4SP 199- (referring to time of Christ) angel delivering this message symbolizes a class of faithful men, who obedient to the promptings of God's Spirit and the teachings of his word, proclaim this warning to the inhabitants of the earth... This message was not to be committed to the religious leaders of the people.

-4SP- 241.2 - "As early as 1842, the Spirit of God had moved upon Charles Fitch to devise the prophetic chart, which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, "to write the vision and make it plain upon tables."

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CONNECTION OF 1ST ANGEL'S MESSAGE WITH GOD, THE FATHER

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The saints sing the song which is about the first angel's message:

*Rev 15:2 And I saw as it were a sea of glass mingled with fire: and **them that had gotten the victory over the beast, and over his image, and over his mark, [and] over the number of his name,** stand on the sea of glass, having the harps of God.*

*15:3 And **they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous [are] thy works, Lord God Almighty; just and true [are] thy ways, thou King of saints.***

*15:4 **Who shall not fear thee, O Lord, and glorify thy name? for [thou] only [art] holy: for all nations shall come and worship before thee; for thy judgments are made manifest.***

Fear God and Glorify his name

“Ye are the light of the world,” says Christ. Those who are truly connected with God, by reflecting the light of heaven will have a saving power in the church and also in the world; for the perfume of **good deeds and truthful acts** will make them of good repute, even among those who are not of our faith. **Those who fear God will respect and honour such a character;** and even the enemies of our faith, as they see the spirit and life of Christ exhibited in their daily works, will glorify God, the source of their strength and honor. {4T 356.2}

2520 is a Judgment Number

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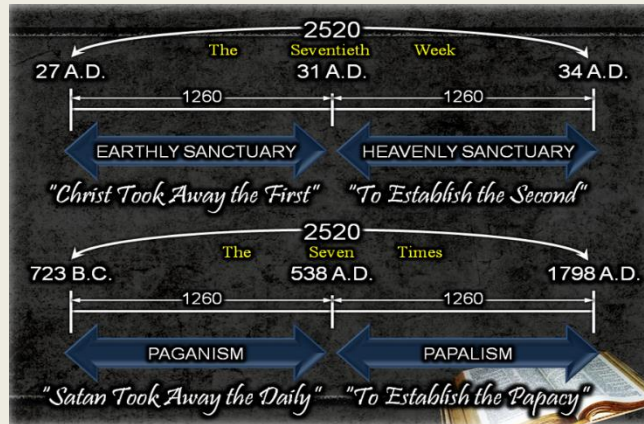
Jesus, Our 2520, Our Colossians 2:14 Lamb

John 14:6 Jesus saith unto him, **I am the way, the truth, and the life:** no man cometh unto the Father, but by me.

John 12:32 And I, if I be lifted up from the earth, will draw all [men] unto me.

The mystery of the cross explains all other mysteries. {AG 186.6}

Jesus' earthly ministry was for 1 prophetic week of which he was cut off in the midst (3.5 days/ 1260 days) of the week (7 days or 2520 days):



During Jesus' ministry in person here on earth (27 AD to 31 AD = 3 ½ years), there were two lambs slain daily in the sanctuary services; one in the morning and one in the evening for 3 ½ years or 1260 days. If 2 lambs are sacrificed daily for 3 ½ years (1260 days) that comes out to 2520 lambs (2 lambs x 1260 = 2520). When Jesus hung on the cross, the evening sacrificial lamb of the sanctuary service got away, so this means they were one lamb short, having only 2519 lambs. **Jesus replaced the lamb that escaped, being fitly represented as our 2520th lamb!**

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, **Cursed** [is] every one that hangeth on a tree: (see also verses 10-12)

None but Christ could redeem fallen man from the **curse of the law** and bring him again into harmony with Heaven. **Christ would take upon Himself the guilt and shame of sin**--sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race. {PP 63.2} (See Luke 1:67-75; Ps 105:7-12)

When the loud cry, "It is finished," came from the lips of Christ, it was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. The priest stood with lifted knife, the people looking on. But the earth trembled, for the Lord Himself drew near. With a rending noise the inner veil of the temple was torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. The most holy place of the earthly sanctuary was no longer sacred. {HLv 505.2}

All was terror and confusion. The priest was about to slay the victim; but the knife dropped from his nerveless hand, and the lamb escaped. Type had met antitype. The great sacrifice had been made. A new and living way was prepared for all. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:12. {HLv 505.3}

Jesus was arraigned "7 times" before his crucifixion:

Oh, fearful scene! the Saviour seized at midnight in Gethsemane as a murderer, dragged to and fro from palace to judgment hall, arraigned **twice** before the priests, **twice** before the Sanhedrim, **twice** before Pilate, and **once** before Herod, mocked, scourged, and condemned, led out to be crucified, bearing the heavy burden of the cross amid the wailing of the daughters of Jerusalem and the jeering of the crowd! {3SP 185.1}

2 times before priests + 2 times before Sanhedrim + 2 times before Pilate + 1 time before Herod = **7 Times**.

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When Israel rebelled against God, the "**Curse of Moses**" (Daniel 9:11; Leviticus 26:28) came into effect. (The "curse" is "7 times." 7 x 360 days per year—2520 days/years of curse.) The "oath that is written" is the debt/penalty – the curse – the **2520** – that was nailed to the cross. (See Neh 10:28, 29)

Daniel 9:11

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore **the curse is poured upon us**, and **the oath that [is] written in the law of Moses** the servant of God, because we have sinned against him.

"Curse written in the Law of Moses" of Lev. 26:

26:18 And if ye will not yet for all this hearken unto me, then I will **punish you seven times more for your sins.** 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring **seven times more plagues** upon you according **to your sins.**

26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

26:24 Then will I also walk contrary unto you, and will **punish you yet seven times for your sins.** 26:28 Then I will walk contrary unto you also **in fury**; and I, even I, will **chastise you seven times for your sins.** 26:33 And I will **scatter you among the heathen**, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Matt 12:30 He that is not with me is against me; and he that gathereth not with me **scattereth** abroad.

They that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then **[the following 5 sequence of words are found ONLY in Lev 26:18] I will punish you seven times more for your sins**, and I will break the pride of your power; and I will make your heaven as iron, and your earth as brass, and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits." {Ms40-1898 (March 13, 1898) par. 6}

... **The prophecies regarding Israel were fulfilled to the letter.** God permitted His chosen people to be **scattered [see Lev 26:33]** as captives in strange lands. When they repented, God took them to Himself again, and established them in His own land. But their continual disobedience resulted in their complete overthrow, and in the overthrow of Jerusalem. {Ms40-1898 (March 13, 1898) par. 9}

Zech 1:16 ... **a line** shall be stretched forth upon Jerusalem.

Isa. 28:17 **Judgment** also will I lay to **the line**, and righteousness to the plummet:

Rev 11:2 ... **Rise, and measure** the temple of God,

Micah 1:2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be **witness against you**, the Lord **from his holy temple.**

Ps 77:13 **Thy way, O God, [is] in the sanctuary:** who [is so] great a God as [our] God?

The subject of the sanctuary . . . should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. . . . {FLB 203.2}

The **intercession** of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the forerunner is for us entered." Hebrews 6:20. **There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption.** The salvation of man is accomplished at an infinite expense to heaven; **the sacrifice made is equal to the broadest demands of the broken law of God.** Jesus has opened the way to the Father's throne, and through His **mediation** the sincere desire of all who come to Him in faith may be presented before God. {FLB 203.3}

SANCTUARY

Numbers 7:84–86 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary: The golden

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spoons were twelve, full of incense, weighing ten shekels a piece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

Charger 130 x 12	=	1560
Bowl 70 x 12	=	840
Chargers & Bowls	=	2400
Spoons 12 x 10	=	120
Chargers, bowls and spoons	=	<u>2520</u> shekels

Seven Times or 2520 is a number that stands for **judgment** (Laodicea means "a people judged") of which time we are living under the proclamation of the first angel's message ("hour of his **judgment** has come") followed by the 2nd and 3rd messages. This **judgment number** represented by 2520 is throughout scripture as an example to us and what will come upon the disobedient in the last days of which this warning is given under the 3rd angel's message which is to be poured out under the 7 last **plagues** by Islam.

Daniel 5:25-26 (Belshazzar's writing on the wall)

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.

Aramaic	Hebrew	Meaning	Hebrew	Shekels	Gerahs
Mene	מְנֵה	Counted	Maneh (Mina)	50	1000
Mene	-	Counted		50	1000
Tekel	תְּקֵל	Weighed	Shekel	1	20
Upharsin (Peres)	פְּרָס	Divided	Half Maneh	25	500
Total				126	2520
One shekel is twenty gerahs. (Ezekiel 45:13)					

6

Daniel 4:31-33 (Nebuchadnezzar's 7 years (2520 days) of humiliation among the beasts of the field)

And they shall drive thee from men, and thy dwelling [shall be] with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' [feathers], and his nails like birds' [claws].

Daniel 3:19 (the 3 Hebrew worthies were thrown in the furnace as a judgment against them from the king)

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: [therefore] he spake, and commanded that they should heat the furnace one **seven times** more than it was wont to be heated.

These trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit us for the society of pure, heavenly angels in glory. But as we pass through these trials, as the fires of affliction kindle upon us, we must not keep the eye on the fire which is seen, but let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory; and while we do this the fire will not consume us, but only remove the dross, and we shall come forth **seven times purified**, bearing the impress of the Divine. {1T 706.2} Greenville, Michigan, March 7, 1868. (An example of trials & purification is when Jacob had to serve 7 years twice (2-2520's) to have his hand in marriage to Rachael; his penalty for deceiving his brother Esau of the birthright- Gen 25:22-34)

Ps 12:6 The words of the LORD [are] pure words: [as] silver tried in a furnace of earth, purified seven times.

Prov 24:16 For a just [man] falleth seven times, and riseth up again: but the wicked shall fall into mischief.

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INTERESTING FACTS

2520 is found by multiplying the two most important numbers of Creation. ([Genesis Chapters 1 & 2](#))

The number of days in a week is **7**, and the number of degrees in the circle of the earth is **360**.

$$7 \times 360 = 2520$$

One of God's names in Bible times was *Eli-Shaba*, meaning, 'God of the oath.' **Shaba** literally means 'seven.' The strongest oath in the Bible was 'to seven oneself.' Elisheba was the name of Aaron's wife. Her name is only mentioned once in the Bible, in Exodus 6:23. Earlier in the same chapter God detailed His septenary oath with the children of Israel.

In Exodus 6:4-8 God established the covenant with Moses and His people Israel, which contained His seven "**I wills.**"

4 I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. 5 And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. 6 Therefore say to the children of Israel: 'I am the Lord; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. 7 I will take you as My people, and I will be your God. Then you shall know that I am the Lord your God who brings you out from under the burdens of the Egyptians. 8 And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the Lord.'

This unconditional covenant was an amplification of the covenant God established with Abram in Genesis 15 which was not dependent upon Abram in any manner. God had him fall asleep, and God alone "*passed between those pieces.*" (Genesis 15:17)

The details of this covenant with Abram are further explained in the section on ([Genesis 15](#)), where another occurrence of the number **2520** emerges from the text. At the heart of the number **2520**, is the Covenant of God with His people.

The Bible speaks of four numbers that demonstrate perfection:

- **Three** – speaks of *divine* perfection (the Trinity, Jesus' role as *Prophet, Priest* and *King*).
- **Seven** – speaks of *spiritual* perfection (Seven Churches of Revelation, "seven Spirits of God").
- **Ten** – speaks of *ordinal* perfection (ten toes, ten fingers).
- **Twelve** – speaks of *governmental* perfection (the Twelve Tribes of Israel, the Twelve Apostles).

2520 is the product of all four multiplied together:

$$3 \times 7 \times 10 \times 12 = 2520$$

[E. W. Bullinger called **2520** "**Chronological Perfection.**"]

Although the number **360** brings to mind completion, it cannot be evenly divided by all numbers 1-10 because it is not divisible by **7**. The smallest number that can be evenly divided by all the numbers 1-10 is **2520**

The number 360 can be divided evenly by each of the numbers 1 through 10, except 7 .		The number 2520 is the smallest number that can be divided evenly by each of the numbers 1 through 10.	
$360/1 = 360$	$360/6 = 60$	$2520/1 = 2520$	$2520/6 = 420$
$360/2 = 180$	$360/7 = 51.428571$	$2520/2 = 1260$	$2520/7 = 360$
$360/3 = 120$	$360/8 = 45$	$2520/3 = 840$	$2520/8 = 315$
$360/4 = 90$	$360/9 = 40$	$2520/4 = 630$	$2520/9 = 280$
$360/5 = 72$	$360/10 = 36$	$2520/5 = 504$	$2520/10 = 252$

At first sight, this number will be considered a normal number. But the strange thing is 2520 is able to be divided at even or odd number. Like **1=2520**, **2=1260**, **3=840**, **4=630**, **5=504**, **6=420**, **7=360**, **8=315**, **9=280**, and by **10=252**, which is hard to find integers with the same characteristics.

Also, you can get this number by (**7 * 30 * 12 = 2520**) which I think is 7 days in the week, 30 days in a month and 12 months in a year! Nothing special, but it is a weird thing, right.

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The year 1837 (First Angel's Message on 1850 chart)

Chapter XX - A Great Religious Awakening

A Great religious awakening under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying "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." "With a loud voice" he proclaims the message, "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.] {GC88 355.1}

The fact that an angel is said to be the herald of this warning, is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"—"to every nation, and kindred, and tongue, and people,"—give evidence of the rapidity and world-wide extent of the movement. {GC88 355.2}

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment had come. The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." [Daniel 12:4.] {GC88 355.3}

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." [2 Thessalonians 2:3.] Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled the "mystery of iniquity," the "son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. {GC88 356.1}

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The reformers did not proclaim it. Martin Luther placed the Judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near. {GC88 356.2}

Like the great Reformation of the sixteenth century, the Advent movement appeared in the different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians, who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near. {GC88 356.3}

In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, "the missionary to the world," began to proclaim the Lord's soon coming. Wolff was born in Germany, of Hebrew parentage, his father being a Jewish Rabbi. While very young he was convinced of the truth of the Christian religion. Of an active, inquiring mind, he had been an eager listener to the conversations that took place in his father's house, as devout Hebrews daily assembled to recount the hopes and anticipations of their people, the glory of the coming Messiah, and the restoration of Israel. One day hearing Jesus of Nazareth mentioned, the boy inquired who he was. "A man of the greatest talent," was the answer; "but because he pretended to be the Messiah, the Jewish tribunal sentenced him to death." "Why, then," rejoined the questioner, "why is Jerusalem destroyed? and why are we in captivity?" "Alas, alas!" answered his father, "because the Jews murdered the prophets." The thought that was at once suggested to the child, "Perhaps Jesus of Nazareth was also a prophet, and the Jews killed him when he was innocent." So strong was this feeling, that though forbidden to enter a Christian church, he would often linger outside to listen to the preaching. {GC88 357.1}

When only seven years old, he was boasting to an aged Christian neighbor of the future triumph of Israel at the advent of the Messiah, when the old man said kindly, "Dear boy, I will tell you who the real Messiah was: he was Jesus of Nazareth, whom your ancestors crucified, as they slew the prophets of old. Go home and read the fifty-third chapter of Isaiah, and you will be convinced

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that Jesus Christ is the Son of God." Conviction at once fastened upon him. He went home and read the scripture, wondering to see how perfectly it had been fulfilled in Jesus of Nazareth. Were the words of the Christian true? The boy asked of his father an explanation of the prophecy, but was met with a silence so stern that he never again dared to refer to the subject. This however only increased his desire to know more of the Christian religion. {GC88 357.2}

The knowledge he sought was studiously kept from him in his Jewish home; but when only eleven years old, he left his father's house, and went out into the world to gain for himself an education, to choose his religion and his life-work. He found a home for a time with kinsmen, but was soon driven from them as an apostate, and alone and penniless he had to make his own way among strangers. He went from place to place, studying diligently, and maintaining himself by teaching Hebrew. Through the influence of a Catholic instructor, he was led to accept the Romish faith, and formed the purpose of becoming a missionary to his own people. With this object he went, a few years later, to pursue his studies in the College of the Propaganda at Rome. Here his habit of independent thought and candid speech brought upon him the imputation of heresy. He openly attacked the abuses of the church, and urged the necessity of reform. Though at first treated with special favor by the papal dignitaries, he was after a time removed from Rome. Under the surveillance of the church he went from place to place, until it became evident that he could never be brought to submit to the bondage of Romanism. He was declared to be incorrigible, and was left at liberty to go where he pleased. He now made his way to England, and, professing the Protestant faith, united with the English Church. After two years' study he set out, in 1821, upon his mission. {GC88 358.1}

While Wolff accepted the great truth of Christ's first advent as "a man of sorrows, and acquainted with grief," he saw that the prophecies bring to view with equal clearness his second advent with power and glory. And while he sought to lead his people to Jesus of Nazareth as the Promised One, and to point them to his first coming in humiliation as a sacrifice for the sins of men, he taught them also of his second coming as a king and deliverer. {GC88 358.2}

"Jesus of Nazareth, the true Messiah," he said, "whose hands and feet were pierced, who was brought like a lamb to the slaughter, who was a man of sorrows and acquainted with grief, who after the scepter was taken from Judah, and the legislative power from between his feet, came the first time, shall come the second time in the clouds of heaven, and with the trump of the archangel," and "shall stand upon the Mount of Olives. And that dominion once consigned to Adam over the creation and forfeited by him (Genesis 1:26; 3:17) shall be given to Jesus. He shall be king over all the earth. The groanings and lamentations of the creation shall cease, but songs of praise and thanksgiving shall be heard." "When Jesus comes in the glory of his Father with the holy angels," "the dead believers shall rise first. 1 Thessalonians 4:16; 1 Corinthians 15:23. This is what we Christians call the first resurrection. Then the animal kingdom shall change its nature (Isaiah 11:6-9), and shall be subdued unto Jesus. Psalm 8. Universal peace shall prevail." "The Lord again shall look down upon the earth, and say, 'Behold, it is very good.'" {GC88 359.1}

Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, "Of that day and hour knoweth no man," that men are to know nothing concerning the nearness of the advent, Wolff replied: "Did our Lord say that the day and hour should never be known? Did he not give us signs of the times, in order that we may know at least the approach of his coming, as one knows the approach of summer by the fig-tree putting forth its leaves? Are we never to know that period, whilst he himself exhorteth not only to read Daniel the prophet but to understand him? And in that very Daniel where it is said that the words were shut up to the time of the end (which was the case in his time), and that 'many shall run to and fro' (a Hebrew expression for observing and thinking upon the time), and 'knowledge' (regarding that time) 'shall be increased.' Besides this, our Lord does not intend to say by this, that the approach of the time shall not be known, but that the exact 'day and hour knoweth no man.' He does say that enough shall be known by the signs of the times, to induce us to prepare for his coming, as Noah prepared the ark." {GC88 359.2}

Concerning the popular system of interpreting, or misinterpreting, the Scriptures, Wolff wrote: "The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists; they believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading Jews, they must understand Gentiles; and when they read Jerusalem, they must understand the church; and if it said earth, it means sky; and for the coming of the Lord they must understand the progress of the missionary societies; and going up to the mountain of the Lord's house, signifies a grand class-meeting of Methodists." {GC88 360.1}

During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Persia, Bokhara, and India. He also visited the United States, on the journey thither preaching on the island of St. Helena. He arrived in New York in August, 1837; and after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington. Here, he says, "on a motion brought forward by the ex-President, John Quincy Adams, in one of the houses of Congress, the House unanimously granted me the use of the Congress Hall for a lecture which I delivered on a Saturday, honored with the presence of all the members of Congress,

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and also of the bishop of Virginia, and the clergy and citizens of Washington. The same honor was granted to me by the members of the Government of New Jersey and Pennsylvania, in whose presence I delivered lectures on my researches in Asia, and also on the personal reign of Jesus Christ." {GC88 360.2}

Dr. Wolff traveled in the most barbarous countries, without the protection of any European authority, enduring many hardships, and surrounded with countless perils. He was bastinadoed and starved, sold as a slave, and three times condemned to death. He was beset by robbers, and sometimes nearly perished from thirst. Once he was stripped of all that he possessed, and left to travel hundreds of miles on foot through the mountains, the snow beating in his face, and his naked feet benumbed by contact with the frozen ground. {GC88 361.1}

When warned against going unarmed amongst savage and hostile tribes, he declared himself provided with arms, —“prayer, zeal for Christ, and confidence in his help.” “I am also,” he said, “provided with the love of God and my neighbor in my heart, and the Bible is in my hand.” The Bible in Hebrew and English he carried with him wherever he went. Of one of his later journeys he says, “I kept the Bible open in my hand. I felt my power was in the book, and that its might would sustain me.” {GC88 361.2}

Thus he persevered in his labors until the message of the Judgment had been carried to a large part of the habitable globe. Among Jews, Turks, Parsees, Hindoos, and many other nationalities and races, he distributed the Word of God in these various tongues, and everywhere heralded the approaching reign of the Messiah. {GC88 361.3}

In his travels in Bokhara he found the doctrine of the Lord's soon coming held by a remote and isolated people. The Arabs of Yemen, he says, “are in possession of a book called ‘Seera,’ which gives notice of the coming of Christ and his reign in glory, and they expect great events to take place in the year 1840.” “In Yemen I spent six days with the Rechabites. They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the son of Rechab. With them were the children of Israel of the tribe of Dan, . . . who expect, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.” {GC88 361.4}

A similar belief was found by another missionary to exist in Tartary. A Tartar priest put the question to the missionary, as to when Christ would come the second time. When the missionary answered that he knew nothing about it, the priest seemed greatly surprised at such ignorance in one who professed to be a Bible teacher, and stated his own belief, founded on prophecy, that Christ would come about 1844. {GC88 362.1}

As early as 1826 the Advent message began to be preached in England. The movement here did not take so definite a form as in America, the exact time of the advent was not so generally taught, but the great truth of Christ's soon coming in power and glory was extensively proclaimed. And this not among dissenters and non-conformist only. Mourant Brock, an English writer, states that about seven hundred ministers of the Church of England were engaged in preaching this “gospel of the kingdom.” The message pointing to 1844 as the time of the Lord's coming was also given in Great Britain. Advent publications from the United States were widely circulated. Books and journals were republished in England. And in 1842, Robert Winter, an Englishman by birth, who had received the Advent faith in America, returned to his native country to herald the coming of the Lord. Many united with him in the work, and the message of the Judgement was proclaimed in various parts of England. {GC88 362.2}

In South America, in the midst of barbarism and priestcraft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures, and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures of Rome, he published his views under the assumed name of “Rabbi Ben-Israel,” representing himself as a converted Jew. Lacunza lived in the eighteenth century, but it was about 1825 that his book, having found its way to London, was translated into the English language. Its publication served to deepen the interest already awakening in England in the subject of the second advent. {GC88 362.3}

In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church, and a celebrated Biblical scholar and critic. Upon completing his education, Bengel had devoted himself to the study of theology, “to which the grave and religious tone of his mind, deepened and strengthened by his early training and discipline, naturally inclined him. Like other young men of thoughtful character, before and since, he had to struggle with doubts and difficulties of a religious nature, and he alludes, with much feeling, to the ‘many arrows which pierced his poor heart, and made his youth hard to bear.’” Becoming a member of the consistory of Wurtemberg, he advocated the cause of religious liberty, urging “that all reasonable freedom be accorded those who felt themselves bound, on grounds of conscience, to withdraw from the established church.” The good effects of this policy are still felt in his native province. {GC88 363.1}

It was while preparing a sermon from Revelation 21 for “Advent Sunday” that the light of Christ's second coming broke in upon Bengel's mind. The prophecies of the Revelation unfolded to his understanding as never before. Overwhelmed with a sense of the stupendous importance and surpassing glory of the scenes presented by the prophet, he was forced to turn for a time from the contemplation of the subject. In the pulpit it again presented itself to him with all its vividness and power. From that time he devoted himself to the study of the prophecies, especially those of the Apocalypse, and soon arrived at the belief that they pointed

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to the coming of Christ as near. The date which he fixed upon as the time of the second advent was within a very few years of that afterward held by Miller. {GC88 363.2}

Bengel's writing have been spread throughout Christendom. His views of prophecy were quite generally received in his own State of Wurtemberg, and to some extent in other parts of Germany. The movement continued after his death, and the Advent message was heard in Germany at the same time that it was attracting attention in other lands. At an early date some of the believers went to Russia, and there formed colonies, and the faith of Christ's soon coming is still held by the German churches of that country. {GC88 364.1}

The light shone also in France and Switzerland. At Geneva, where Farel and Calvin had spread the truths of the Reformation, Gausson preached the message of the second advent. While a student at school, Gausson had encountered that spirit of rationalism which pervaded all Europe during the latter part of the eighteenth and the opening of the nineteenth century; and when he entered the ministry he was not only ignorant of true faith, but inclined to skepticism. In his youth he had become interested in the study of prophecy. After reading "Rollin's Ancient History," his attention was called to the second chapter of Daniel, and he was struck with the wonderful exactness with which the prophecy had been fulfilled, as seen in the historian's record. Here was a testimony to the inspiration of the Scriptures, which served as an anchor to him amid the perils of later years. He could not rest satisfied with the teachings of rationalism, and in studying the Bible and searching for clearer light he was, after a time, led to a positive faith. {GC88 364.2}

As he pursued his investigation of the prophecies, he arrived at the belief that the coming of the Lord was at hand. Impressed with the solemnity and importance of this great truth, he desired to bring it before the people, but the popular belief that the prophecies of Daniel are mysteries and cannot be understood, was a serious obstacle in his way. He finally determined—as Farel had done before him in evangelizing Geneva—to begin with the children, through whom he hoped to interest the parents. {GC88 364.3}

"I desire this to be understood," he afterward said, speaking of his object in this undertaking, "it is not because of its small importance, but on the contrary because of its great value, that I wished to present it in this familiar form, and that I addressed it to the children. I desired to be heard, and I feared that I would not be if I addressed myself to the grown people first." "I determined therefore to go to the youngest. I gather an audience of children; if the group enlarges, if it is seen that they listen, are pleased, interested, that they understand and explain the subject, I am sure to have a second circle soon, and in their turn, grown people will see that it is worth their while to sit down and study. When this is done, the cause is gained." {GC88 365.1}

The effort was successful. As he addressed the children, older persons came to listen. The galleries of his church were filled with attentive hearers. Among them were men of rank and learning, and strangers and foreigners visiting Geneva, and thus the message was carried to other parts. {GC88 365.2}

Encouraged by this success, Gausson published his lessons, with the hope of promoting the study of the prophetic books in the churches of the French-speaking people. "To publish instruction given to the children," says Gausson, "is to say to adults, who too often neglect such books under the false pretense that they are obscure, 'How can they be obscure, since your children understand them?'" "I had a great desire," he adds, "to render a knowledge of the prophecies popular in our flocks, if possible." "There is no study, indeed, which it seems to me answers the needs of the time better." "It is by this that we are to prepare for the tribulation near at hand, and watch and wait for Jesus Christ." {GC88 365.3}

Though one of the most distinguished and beloved of preachers in the French language, Gausson was after a time suspended from the ministry, his principal offense being that instead of the church's catechism, a tame and rationalistic manual, almost destitute of positive faith, he had used the Bible in giving instruction to the youth. He afterward became teacher in a theological school, while on Sunday he continued his work as catechist, addressing the children, and instructing them in the Scriptures. His works on prophecy also excited much interest. From the professor's chair, through the press, and in his favorite occupation as teacher of children, he continued for many years to exert an extensive influence, and was instrumental in calling the attention of many to the study of the prophecies which showed that the coming of the Lord was near. {GC88 365.4}

In Scandinavia also the Advent message was proclaimed, and a widespread interest was kindled. Many were aroused from their careless security, to confess and forsake their sins, and seek pardon in the name of Christ. But the clergy of the State church opposed the movement, and through their influence some who preached the message were thrown into prison. In many places where the preachers of the Lord's soon coming were thus silenced, God was pleased to send the message, in a miraculous manner, through little children. As they were under age, the law of the State could not restrain them, and they were permitted to speak unmolested. {GC88 366.1}

The movement was chiefly among the lower class, and it was in the humble dwellings of the laborers that the people assembled to hear the warning. The child-preachers themselves were mostly poor cottagers. Some of them were not more than six or eight years of age, and while their lives testified that they loved the Saviour, and were trying to live in obedience to God's holy

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requirements, they ordinarily manifested only the intelligence and ability usually seen in children of that age. When standing before the people, however, it was evident that they were moved by an influence beyond their own natural gifts. Tone and manner changed, and with solemn power they gave the warning of the Judgment, employing the very words of Scripture, "Fear God, and give glory to him; for the hour of his Judgment is come." They reproved the sins of the people, not only condemning immorality and vice, but rebuking worldliness and backsliding, and warning their hearers to make haste to flee from wrath to come. {GC88 366.2}

The people heard with trembling. The convicting Spirit of God spoke to their hearts. Many were led to search the Scriptures with new and deeper interest, the intemperate and immoral were reformed, others abandoned their dishonest practices, and a work was done so marked that even ministers of the State church were forced to acknowledge that the hand of God was in the movement. {GC88 367.1}

It was God's will that the tidings of the Saviour's coming should be given in the Scandinavian countries; and when the voices of his servants were silenced, he put his Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem attended by the rejoicing multitudes that, with shouts of triumph and the waving of palm branches, heralded him as the Son of David, the jealous Pharisees called upon him to silence them; but Jesus answered that all this was in fulfillment of prophecy, and if these should hold their peace, the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts afterward took up the refrain, and, waving their branches of palm, they cried, "Hosanna to the Son of David!" [Matthew 21:8-16]. When the Pharisees, sorely displeased, said unto him, "Hearest thou what these say?" Jesus answered, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" As God wrought through children at the time of Christ's first advent, so he wrought through them in giving the message of his second advent. God's Word must be fulfilled, that the proclamation of the Saviour's coming should be given to all peoples, tongues, and nations. {GC88 367.2}

To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great Advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel, "Fear God, and give glory to him; for the hour of his Judgment is come." {GC88 368.1}

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The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from State to State, there was everywhere awakened widespread interest. Many were convicted that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the Advent truth was accepted by many thousands. {GC88 368.2}

Everywhere the searching testimony was heard, warning sinners, both worldlings and church-members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree, and urged all to bring forth fruit meet for repentance.

Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon Heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry, "Fear God, and give glory to him; for the hour of his Judgment is come." {GC88 368.3}

Sinners inquired with weeping, "What must I do to be saved?" Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heart-felt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish, pleading with God. Many wrestled

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all night in prayer for the assurance that their sins were pardoned, or for the conversion of their relatives or neighbors. {GC88 369.1}

All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while his servants explained the reasons of their faith. Sometimes the instrument was feeble: but the Spirit of God gave power to his truth. The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ's soon coming were repeated, vast crowds listened in breathless silence to the solemn words. Heaven and earth seemed to approach each other. The power of God was felt upon old and young and middle-aged. Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. None who attended those meetings can ever forget those scenes of deepest interest. {GC88 369.2}

The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. The words of prophecy were fulfilled: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the father fell asleep, all things continue as they were from the beginning of the creation." [2 Peter 3:3, 4]. Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. But God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaithful servants, their works would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent, they were not prepared to welcome Jesus. They not only refused to listen to the plain arguments from the Bible, but ridiculed those who were looking for the Lord. Satan and his angels exulted, and flung the taunt in the face of Christ and holy angels, that his professed people had so little love for him that they did not desire his appearing. {GC88 370.1}

"No man knoweth the day nor the hour," was the argument most often brought forward by rejecters of the Advent faith. The scripture is, "Of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." [Matthew 24:36]. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with his disciples upon Olivet, after he had for the last time departed from the temple. The disciples had asked the question, "What shall be the sign of thy coming, and of the end of the world?" [Matthew 24:3, 33, 42-51]. Jesus gave them signs, and said, "When ye shall see all these things, know that it is near, even at the doors." [Matthew 24:3, 33, 42-51]. One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of his coming, we are instructed and required to know when it is near. We are further taught that to disregard his warning, and refuse or neglect to know when his advent is near, will be as fatal for us, as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth his coming," shows in what light Christ will regard and reward those whom he finds watching, and teaching his coming, and those denying it. "Watch therefore," he says; "blessed is that servant, whom his Lord when he cometh shall find so doing." [Matthew 24:3, 33, 42-51]. "If therefore thou shalt not watch, I will come on these as a thief, and thou shalt not know what hour I will come upon thee." [Revelation 3:3.] {GC88 370.2}

Paul speaks of a class to whom the Lord's appearing will come unawares. "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." But he adds, to those who have given heed to the Saviour's warning, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." [1 Thessalonians 5:2-5.] {GC88 371.1}

Thus it was shown that Scripture gives no warrant for men to remain in ignorance concerning the nearness of Christ's coming. But those who desired only an excuse to reject the truth closed their ears to this explanation; and the words, "No man knoweth the day nor the hour," continued to be echoed by the bold scoffer, and even by the professed minister of Christ. As the people were roused, and began to inquire the way of salvation, religious teachers stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the Word of God. Unfaithful watchmen united in the work of the great deceiver, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of Heaven themselves, and those who were entering in, they hindered. The blood of these souls will be required at their hand. {GC88 371.2}

The most humble and devoted in the churches were usually the first to receive the message. Those who studied the Bible for themselves could not but see the unscriptural character of the popular views of prophecy, and wherever the people were not controlled by the influence of the clergy, wherever they would search the Word of God for themselves, the Advent doctrine needed only to be compared with the Scriptures to establish its divine authority. {GC88 372.1}

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Many were persecuted by their unbelieving brethren. In order to retain their position in the church, some consented to be silent in regard to their hope; but others felt that loyalty to God forbade them thus to hide the truths which he had committed to their trust. Not a few were cut off from the fellowship of the church for no other reason than expressing their belief in the coming of Christ. Very precious to those who bore this trial of their faith were the words of the prophet, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed." [Isaiah 66:5.] {GC88 372.2}

Angels of God were watching with the deepest interest the result of the warning. When there was a general rejection of the message by the churches, angels turned away in sadness. Yet there were many who had not yet been tested in regard to the Advent truth. Many were misled by husbands, wives, parents, or children, and were made to believe it a sin even to listen to such heresies as were taught by the Adventists. Angels were bidden to keep faithful watch over these souls; for another light was yet to shine upon them from the throne of God. {GC88 372.3}

With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. For some weeks preceding the time, worldly business was for the most part laid aside. The sincere believers carefully examined every thought and emotion of their hearts as if upon their death-beds and in a few hours to close their eyes upon earthly scenes. There was no making of "ascension robes;" [SEE APPENDIX, NOTE 4.] but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul,—characters cleansed from sin by the atoning blood of Christ. Would that there was still with the professed people of God the same spirit of heart-searching, the same earnest, determined faith. Had they continued thus to humble themselves before the Lord, and press their petitions at the mercy-seat, they would be in possession of a far richer experience than they now have. There is too little prayer, too little real conviction of sin, and the lack of living faith leaves many destitute of the grace so richly provided by our Redeemer. {GC88 373.1}

God designed to prove his people. His hand covered a mistake in the reckoning of the prophetic periods. [SEE DIAGRAM OPPOSITE P. 328; ALSO APPENDIX, NOTE 3.] Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said: "Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ." [SEE APPENDIX, NOTE 5.] {GC88 373.2}

The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished: he was testing the hearts of those who professed to be waiting for his appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers. {GC88 374.1}

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls, and shielding them from the shafts of Satan. {GC88 374.2}

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PIONEER QUOTES

Revelation—Chapter 14 Pt 2; First Angel's Message Pt 1 — Having the Everlasting Gospel

Ellen White, Manuscript 32, 1896

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel and are to be sounded everywhere.

Revelation 14:6, 7

Uriah Smith, Daniel and the Revelation, 1897, pg. 588

This angel of Revelation 14:6 is called "another angel," from the fact that John had previously seen an angel flying through heaven in a similar manner, as described in chapter 8:13, proclaiming that the last three of the series of seven trumpets were woe trumpets.

Ellen White, Special Testimonies Series B #1 pg.19

This represents the speed and directness with which the church is to prosecute her work.

Uriah Smith, Daniel and the Revelation, 1897, pg. 586

These angels are evidently symbolic; for the work assigned them is that of preaching the everlasting gospel to the people. But the preaching of the gospel has not been intrusted to literal angels; it has been committed unto men, who are responsible for this sacred trust placed in their hands. Each of these three angels, therefore, symbolizes a body of religious teachers, who are commissioned to make known to their fellow men the special truths which constitute the burden of these messages respectively. But we are to consider further that angels, literally, are intensely interested in the work of grace among men, being sent forth to minister to those who shall be heirs of salvation. And as there is order in all the movements and appointments of the heavenly world, it may not be fanciful to suppose that a literal angel has charge and oversight of the work of each message.

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Ellen White, Manuscript Releases, Vol. 1 pgs. 44, 45

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, "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." Here was the first promise of a Saviour that would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings man to obedience of the law, whereby their characters are formed after the divine similitude.

Ellen White, 1913, Counsels to Parents, Teachers, and Students, pg. 468

The world's need today cannot be met fully by the ministry of God's servants who have been called to preach the everlasting gospel to every creature. While it is well, so far as possible, for evangelical workers to learn how to minister to the necessities of the body as well as of the soul, thus following the example of Christ, yet they cannot spend all their time and strength in relieving those in need of help. The Lord has ordained that with those who preach the word shall be associated His medical missionary workers.

Stephan Haskell, The Seer of Patmos, 1905, pgs. 253, 254

The everlasting Gospel, the power of God unto salvation, has been the point of controversy since the days of Eden.

Romans 1:16

Stephan Haskell, The Seer of Patmos, 1905, pgs. 253, 254

This is the same everlasting Gospel, which was covered up by the corruption of the antediluvians. The earth was destroyed, and the gospel, promises were renewed to Noah and his sons, the bow in the clouds being the token of the everlasting covenant. In the time of Babylonian supremacy it was the avowed object of Satan to hide the everlasting Gospel beneath a flood of false worship; and thus through all time and all powers, the Gospel of Jesus Christ has been trampled down, and man alone exalted.

2. The First Angel's Message of REVELATION 14

Christ put in a new setting, the truths which had been made known by prophets and typified by the Jewish services. Even as a child of twelve, in the presence of the learned doctors in the temple, the questions He asked, flashed new light upon Scriptures often used by those teachers of the Jewish nation. False doctrines had been introduced, and the traditions of men had been accepted by the world until the everlasting Gospel was unknown.

Revelation 13:8

Stephan Haskell, 1914, The Cross And Its Shadow, pg. 20

Before man was placed on trial, the love of the Father and the Son for him was so great that Christ pledged His own life as a ransom if man should be overcome by the temptations of Satan.

Romans 1:15, 16; 5:8

Colossians 1:27

1John 4:2-3

Galatians 2:20

1Corinthians 15:31

John 3:5-7

2Peter 1:4

Ephesians 4:15

E.J. Waggoner, Present Truth, UK September 23, 1897

The faith of Jesus is not a cabinet of fossils but a growing garden, each plant rooted in the Word and growing up into the sunlight of God's love. Such a garden the Lord will plant in every heart surrendered unconditionally to Him. Truth in the inward parts, the law of righteousness written in the heart, the fruits of the Divine nature blossoming in the life; this is knowing God. The Father is the husbandman. Let Him do the planting and the rooting out. And "every plant which My heavenly Father hath not planted," said Jesus, "shall be rooted out." And the plants of the Lord's planting cannot be tied up to the stakes of human creeds and definitions.

2Peter 3:18

2Corinthians 5:17

E.J. Waggoner, Glad Tidings, 1900, pg. 210

He lives in the flesh a life that is not of the flesh, and the flesh has no power over him, but, so far as its works are concerned, is dead.

1John 5:4

Alonzo T. Jones, Advent Review and Sabbath Herald, October 2, 1900

This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by "the faith of Jesus," which he has wrought out in perfection, and has given to every believer in him. For "this is the victory which overcometh the world, even our faith."

2. The First Angel's Message of REVELATION 14

Revelation—Chapter 14 Pt 3; First Angel's Message Pt 2 — The Everlasting Gospel

E.J. Waggoner, General Conference Daily Bulletin, March 25, 1891

We return to Rev. 14:6, where we read, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, . . . saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." This is a work that prepares men for the last judgment, and consequently a work which carries everything for man's perfection, as we saw by the twelfth verse. But that message is nothing more nor less than the everlasting gospel. The second angel went with the first, and the first accompanied them both, and all three together sounded one cry.

The question arises, If the third angel came along and added his sound to the cry of the first and the second angel, do not we have something more to tell the world, than those who labored under the first message had? Well, we certainly can have nothing more to preach than the everlasting gospel. The second angel announces a fact, that Babylon is fallen, because of her apostasy from the gospel. Mark you, the second angel has no new truth to tell; merely a fact, that something has occurred. The third angel merely announces the punishment that will fall on the men who do differently from the truth announced by the first angel. But the first angel keeps sounding, and the three go together; and since the three keep sounding together, and the first is telling the everlasting gospel,—that which is to prepare men to stand blameless before God,— and the third angel is telling the punishment that will befall them if they do not receive the everlasting gospel, it necessarily follows that the entire threefold message is the everlasting gospel.

Revelation 14:6

Stephan Haskell, The Seer of Patmos, 1905, pg. 253

God commissioned an angel to fly earthward with a message to mankind that would prepare the human heart for the closing work on the earth. The angel flew in the midst of heaven, that the divine Word which he brought might be heard by all the world; for the message was universal.

Hebrews 11:6

Romans 12:3

1890 J.H. Waggoner, From Eden to Eden, pg. 20

As the Word of God is the sole foundation of all true faith, so is the promise of God the sole foundation of a good hope.

John 1:1, 14

Ellen White, The Youth's Instructor, September 13, 1894

We cannot fulfil the obligations that rest upon us in our own strength alone. We must have divine aid in meeting our responsibilities, that our influence may have a right direction, and be an influence that will gather with Christ.

Revelation 14:6

1Corinthians 10:1-12

Ellen White, The Great Controversy, 1888, pgs. 488, 489

The sanctuary in Heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

Ellen White, Review & Herald, September 11, 1888

What is the work of the minister of the gospel? It is to rightly divide the word of truth; not to invent a new gospel, but to rightly divide the gospel already committed to them.

Psalms 77:13

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Leviticus 4:27-29 ; 6:10

Malachi 4:1-3

Hebrews 9:8-9

Deuteronomy 10:14-17; 30:6

Jeremiah 4:4

Romans 2:29

Revelation—Chapter 14 Pt 4; First Angel's Message Pt 3 — God's Real Payment For Sin

Romans 5:8-10

Stephan N. Haskell, 1914, The Cross And Its Shadow, pg. 96

Dwelling upon the commemorative side of the Passover feast, strengthens our faith. Remembering how the Lord wrought for His afflicted people, how He heard their cries and worked miracles for their deliverance, brings a blessing to the soul; but there is also salvation for the one who dwells upon the typical part of the Passover feast, and claims the blessings there shadowed forth by type and symbol. Every Passover lamb, from the one slain on the night of the deliverance from Egypt to the time of Christ, was a type of the Saviour in a special sense. "Christ our Passover is sacrificed for us."

Just as the Passover lamb had for centuries been taken from the flocks a few days before it was to be slain, and had been kept separate, a lamb marked for death; so a few days before Christ was crucified, the Sanhedrin condemned Him to death. From that day forth, as they looked upon Him, they knew that His death was determined. As the lamb was kept apart, so "Jesus therefore walked no more openly among the Jews." This was only a few days before Jesus was seized by the cruel mob and condemned by false witnesses.

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Matthew 26:29

Ellen White, The Desire of Ages, pgs. 685-687

Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. ... But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death." As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. ...

As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter (SATAN) had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he (SATAN) failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he (SATAN) himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power.

Ellen White, The Desire of Ages, pg. 753

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

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Ellen White, The Desire of Ages, pg. 753

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute that made the cup He drank so bitter, and broke the heart of the Son of God.

Stephan N. Haskell, 1914, The Cross And Its Shadow, pgs. 97, 98

It was not by chance that the Saviour was crucified upon Friday, the sixth day of the week. For centuries God had ordained that the day following the Passover, the fifteenth day of the month Abib, should be kept as a ceremonial sabbath, thus typifying the fact that Christ, the real Passover, would be offered the day before the Sabbath. The Passover lamb was slain between the two evenings, or about the ninth hour of the day. The great antitypical Lamb, as He hung between heaven and earth an offering for sinful man, about the ninth hour, cried, "It is finished," and yielded up His life an offering for sin. At this hour the priests were preparing to slay the lamb at the temple, but they were arrested in their work. All nature responded to that cry of agony from the Son of God. The earth reeled to and fro, and unseen hands rent the veil of the temple from the top to the bottom, showing by an unmistakable sign that type had met antitype. The shadow had met the substance which cast the shadow. No longer was man to approach God by means of offerings of animals, but he was to come boldly to a throne of grace, and present his request in the precious name of "Christ our Passover." The work typified by the Passover extends on down through the ages, and will not have fully met its antitype until the children of God are forever freed from the power of the enemy of all righteousness.

Stephan N. Haskell, 1914, The Cross And Its Shadow, pg. 99

Those partaking of the Passover feast were to leave nothing of it until the morning. The morning was to bring a new experience—freedom from bondage. The soul that accepts Christ as his Passover and partakes of Him by faith, enters upon a new experience—freedom from the condemnation of the old life. When God manifests His power at midnight for the final deliverance of His people, the morning will leave none in bondage. "Prison walls are rent asunder, and God's people who have been held in bondage for their faith are set free," nevermore to feel the oppressive power of the enemy.

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Ellen White, Paulson's Collection, pg. 138, August 3, 1894

Men may search in vain for the foot-prints of Christ in Jerusalem. I care more for where He is now, in heaven, and for what He is doing in my behalf. Give to Jesus your devotion where He is in the heavenly sanctuary; seek for the Holy Spirit as His representative wherever His people bow to worship Him. It becomes us to know Jesus by an experimental knowledge, as a personal Saviour. We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but to the New Jerusalem where He is now.

Revelation—Chapter 14 Pt 5; First Angel's Message Pt 4 — He Is Risen—He Is Not Here!

Ellen White, Early Writings, pg. 176

After Jesus had been nailed to the cross, it was raised and with great force thrust into the place which had been prepared for it in the ground, tearing the flesh and causing the most intense suffering. To make the death of Jesus as shameful as possible, two thieves were crucified with Him, one on each side. The thieves were taken by force, and after much resistance on their part, their arms were thrust back and nailed to their crosses. But Jesus meekly submitted. He needed no one to force His arms back upon the cross. While the thieves were cursing their executioners, the Saviour in agony prayed for His enemies, "Father, forgive them; for they know not what they do." It was not merely agony of body which Christ endured; the sins of the whole world were upon Him.

Luke 23:46

John 19:30

Ellen White, The Bible Echo, May 1, 1899

Type met antitype in the death of Christ, the lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the

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people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the most holy place. He will save the uttermost all who come to Him in faith. He ever liveth to make intercession for us.

John 19:33-37

E. J. Waggoner, General Conference Daily Bulletin, February 24, 1899

That was an important thing. See with what detail and emphasis it was stated. "He that saw it bare record, and the record is true, and he knows that it is true." There came out blood and water from the side of the Lamb that was slain; and the blood is the life, isn't it? So on the cross Christ gave his life for us. His life has always been given for us; and the cross is merely the manifestation that that life has been given. That one instant when he hung there between the heavens and the earth, offered for man, was a revelation of the eternal glory of God, that he has always given his life to man. The blood came from Jesus that men might see that he has given his life for them. There was the water and the blood. One saw that, and he bare record, and we know his record is true. And there are three that bare record, — the Spirit, and the water, and the blood. And the three agree in one. All are life; the Spirit is life, because of righteousness; the blood is the life, and the water is the water of life, flowing out from the side of the Crucified One.

Ellen White, Signs of the Times, March 28, 1892

We must look by faith to Jesus, and the trial will lose its force, and no art of the enemy can avail to cripple our hope in Christ; for we shall realize that we have a Saviour who is mighty to save. Through the darkness of trial and sorrow, we shall be able to distinguish the marks of the crucifixion in his hands and feet and side, and shall hear the voice of the Lord of glory saying: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Our whole future eternal life depends on whether we shall so live that our names may remain graven upon the palms of His hands.

Ellen White, The Bible Echo, July 15, 1893

The working out of the plan of salvation reveals not only to men, but to angels, the character of God, and through the ages of eternity the malignant character of sin will be understood by the cost to the Father and the Son of the redemption of a rebel race. In Christ, the Lamb slain from the foundation of the world, all worlds will behold the marks of the curse, and angels as well as men will ascribe honour and glory to the Redeemer, through whom they are all made secure from apostasy. The efficiency of the cross guards the redeemed race from the danger of a second fall. The life and death of Christ effectually unveils the deceptions of Satan, and refutes his claims. The sacrifice of Christ for a fallen world draws not only men, but angels, unto Him in bonds of indissoluble union.

Ellen White, Signs of the Times, March 26, 1894

On the cross he received the wounds that will mark his form through the ceaseless ages of eternity; but those very wounds will be his glory, the insignia of his triumph over him who bruised his heel; for he shall bruise the serpent's head.

E. J. Waggoner, Present Truth UK, October 25, 1894

"Even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Christ's life was given for us and to us on the cross. It is by being crucified with Him that we live with Him. Gal. 2:20; Rom. 6:8. "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. In His heart was the law, so that the heart of Christ was really the throne of God. Thus we sing of "Christ enthroned within." When Christ hung upon the cross, "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19:34. This was the fountain of life, that freely flows for all. It flowed from the heart of Christ, in which the law of God was enshrined. So we find that Sinai, Calvary, and Mount Sion all present the same thing. Sinai and Calvary are not in opposition, but are united. Both present the same Gospel and the same law. The life which flows for us from Calvary, bears to us the righteousness of the law that was proclaimed from Sinai.

Luke 23:50-56

Ellen White, The Desire of Ages, pg. 779

The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, "I am the resurrection, and

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the life." As He comes forth in majesty and glory, the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise. An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph.

John 20:12-17

Ellen White, Review & Herald, April 26, 1898

Christ did not go to heaven directly after His death. It is claimed by some that when He died, although His body was laid in the grave, His spirit went to heaven. But after his resurrection he said to Mary, "Touch me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." ... Christ remained in the grave the allotted period of time, and then he took up his life again. In the hearing of the people he had said, "Destroy this temple, and in three days I will raise it up," referring to his body. He came forth from the grave a conqueror, proclaiming, over the rent sepulcher of Joseph, "I am the resurrection, and the life."

Ellen White, The Youth's Instructor, August 11, 1898

The angels circle round him, but Christ waves them back. He enters into the presence of his Father. He points to his triumph in this antitype of himself,—the wave-sheaf,—those raised with him, the representatives of the captive dead who shall come forth from their graves when the trump shall sound. He approaches the Father; and if there is joy in heaven over one sinner that repents, if the Father rejoices over one with singing, let the imagination take in this scene. Christ says: Father, it is finished. I have done thy will, O my God. I have completed the work of redemption. If thy justice is satisfied, "I will that they also, whom thou hast given me, be with me where I am." And the voice of God is heard; justice is satisfied; Satan is vanquished. "Mercy and truth have met together; righteousness and peace have kissed each other." The arms of the Father encircle the Son, and His voice is heard, saying, "Let all the angels of God worship Him."

Ellen White, The Bible Echo, June 25, 1894

It is our duty to love Jesus; He has a right to command our love, but He invites us to give Him our heart. His invitation is to a pure, holy, and happy life,—a life of peace and rest, of liberty and love,—and to a rich inheritance in the future, immortal life. Which will we choose—liberty in Christ, or bondage and tyranny in the service of Satan? Why should we reject the invitation of mercy, refuse the proffers of divine love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose Him now as our most loved and trusted friend, our best and wisest counsellor? It is our privilege to have daily a calm, close, happy walk with Jesus. We need not be alarmed if the path lies through conflict and suffering. There will be battles with the powers of darkness, severe struggles against selfishness and inbred sin. Wickedness prevails at the present time. The perils of the last days thicken around us; and because wickedness abounds, the love of many waxes cold. This need not be. The meekness and lowliness of Christ, cherished in the heart, will give moral power to every soul; and the victories gained daily through trust in Christ, and persevering, untiring effort in well-doing, will give us the peace which passeth understanding.

James White, editor, Advent Review and Sabbath Herald, March 2, 1852

Think of our joy, ... to learn, that our Great High Priest, did exactly fulfill the types on the tenth day of the seventh month, and entered the Most Holy Place, in the True Sanctuary above which the Lord pitched and not man, bearing in the names of all Israel, there to complete the great work of redemption, and perform his last work of mercy for fallen man. Now we are praying that our names may be retained on the breastplate of judgment, may be confessed before the Father and the holy angels, so that when he comes out, our errors and sins may all be blotted out, and we receive the never ending blessing. We are now looking with more confidence than ever, for that same Jesus to so come in like manner as he was seen go into heaven.

Revelation—Chapter 14 Pt 6; First Angel's Message Pt 5 — Following In The Foot Prints

Galatians 1:6-8

E.J. Waggoner, General Conference Daily Bulletin, March 25, 1891

We return to Rev. 14:6, where we read, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, . . . saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." This is a work that prepares men for the last judgment, and consequently a work which carries everything for man's perfection, as we saw by the twelfth verse. But that message is nothing more nor less than the everlasting gospel. The second angel went with the first, and the first accompanied them both, and all three together sounded one cry. The question arises, If the

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third angel came along and added his sound to the cry of the first and the second angel, do not we have something more to tell the world, than those who labored under the first message had?

Well, we certainly can have nothing more to preach than the everlasting gospel. The second angel announces a fact, that Babylon is fallen, because of her apostasy from the gospel. Mark you, the second angel has no new truth to tell; merely a fact, that something has occurred. The third angel merely announces the punishment that will fall on the men who do differently from the truth announced by the first angel. But the first angel keeps sounding, and the three go together; and since the three keep sounding together, and the first is telling the everlasting gospel,—that which is to prepare men to stand blameless before God,—and the third angel is telling the punishment that will befall them if they do not receive the everlasting gospel, it necessarily follows that the entire threefold message is the everlasting gospel.

Ellen White, Christ's Object Lessons, pg. 104

The treasures of the gospel are said to be hidden. By those who are wise in their own estimation, who are puffed up by the teaching of vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived. Many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure.

Ellen White, Christ's Object Lessons, pg. 133

The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding.

Ellen White, The Great Controversy, 1888 pgs. 488, 489

The sanctuary in Heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

Ellen White, Review & Herald, July 7, 1896

In His(Jesus') teachings He clearly presented the great plan devised for the redemption of the race. Divinity had united with humanity for the purpose of uniting humanity with divinity, that through Christ man might become a partaker of the divine nature.

Ellen White, The Christian Educator, August 1, 1897

In Christ the deity was represented. He was the great instructor in divine philosophy.

Galatians 1:11-12

Ellen White, Spiritual Gifts, Vol. 1 pg. 75-77

Jesus remained with his disciples forty days, causing them joy and gladness of heart, and opening to them more fully the realities of the kingdom of God. ... He told them that he had overcome the temptations of the Devil, and maintained the victory through trials and suffering, that Satan could have no more power over Him, but would more directly bring his temptations and power to bear upon them, and upon all who should believe in His name. He told them that they could overcome, as He had overcome. Jesus endowed His disciples with power to do miracles, and He told them that although wicked men should have power over their bodies, He would at certain times send His angels and deliver them; that their lives could not be taken from them until their mission should be accomplished. And when their testimony should be finished, their lives might be required to seal the testimonies which they had borne.

Ellen White, Letter 98, 1902

Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ's ascension, His disciples—men of varied talents and capabilities—assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room "all continued with one accord in prayer and supplication." They made thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another's sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

John 17:17-23

Matthew 23:8

2. The First Angel's Message of REVELATION 14

Ellen White, Manuscript 148, 1897, Manuscript Releases, Vol. 12 pg. 51

Joining the church is not a sure evidence that a man has joined himself to Christ. The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ.

Ellen White, Review & Herald, May 17, 1906

Are we looking forward to the latter rain, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted for work? The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them. Is Christ always to be disappointed in the beings he has redeemed at an infinite cost?

Stephan Haskell, 1914 The Cross and Its Shadow, pg. 80

The Levitical priesthood was divided into twenty-four courses. Each course had its chief or governor of the sanctuary. ... In this we see the antitype of the twenty-four courses of priests. The chiefs, or elders, of each course have seats of honor, and they are kings and priests after the order of Melchizedek. The remainder of the multitude Christ took into heaven are not mentioned, but it is reasonable to suppose that they constitute the courses of which the four and twenty elders are the chiefs.

1Peter 2:9

Stephan Haskell, The Seer of Patmos, 1905, pg. 96

Turning from the Father, who sat upon the throne, John saw four and twenty seats round about the throne. These seats were occupied by four and twenty elders, "clothed in white raiment; and they had on their heads crowns of gold." These also represent the atoning work of Christ. They represent men from every kindred, tongue, and people, redeemed by the blood of Christ, clothed with the white raiment of His righteousness, and wearing on their heads the crowns of victory, which are promised to every overcomer. They were of that company who arose from the grave when Christ came from the tomb, and who are spoken of by Paul as a "multitude of captives," offered to the Father as the first fruits from the dead. The work of these four and twenty elders is described in the fifth chapter, and for that reason, they are but mentioned in this connection as sitting near the throne.

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Stephan Haskell, The Seer of Patmos, 1905, pg. 207

The sealing work began at this very time, and those who were looking heavenward, saw the light streaming from that open door. Upon those to whom these rays are shining, the sealing angel places the mark of God. This sealed company make up the one hundred and forty-four thousand, who are a part of the host for whom the "four and twenty elders" are now waiting.

Ellen White, Testimonies to the Church, Vol. 5 pg. 214

Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

Revelation — Chapter 14 Pt 7; First Angel's Message Pt 6 — These Things are Examples for US!

1Corinthians 10:11-12

Stephan N. Haskell, 1914 The Cross and Its Shadow, pg. 202

God designed that every blast of the trumpet blown by His people, whether for joy or for sorrow, for worship or for war, should be a memorial, or reminder, of the power of God to comfort, sustain, and protect His people; "that they may be to you," He said, "for a memorial before your God: I am the Lord your God."

Leviticus 23:23-24

Stephan N. Haskell, 1914 The Cross and Its Shadow, pg. 204

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It is quite evident that, like the Passover, the Feast of Trumpets was both commemorative and typical. It came on days before the day of atonement, the type of the great investigative judgment which opened in 1844, at the end of the long, prophetic period of the twenty-three hundred years of Dan. 8:14.

In the type the trumpets were blown throughout Israel, warning all of the near approach of the solemn day of atonement. In the antitype we should expect some world-wide message to be given in trumpet tones, announcing the time near when the great antitypical day of atonement, the investigative judgment would convene in the heavens. Beginning with the years 1833-34 and extending down to 1844, such a message was given to the world in trumpet tones, announcing, "The hour of His judgment is come."

Stephan N. Haskell, 1914 The Cross and Its Shadow, pg. 206

When the followers of Christ cried before Him, "Blessed be the King that cometh in the name of the Lord," and spread palm branches in the way, believing that Jesus was entering Jerusalem to take the earthly kingdom, they fulfilled the prophecy of Zech. 9: 9. If they had known that in a few days their Lord would hang upon the accursed tree, they could not have fulfilled the prophecy; for it would have been impossible for them to "rejoice greatly."

In like manner the message due to the world between 1834 and 1844 could never have been given with the power and joyfulness demanded to fulfil the antitype, if those giving it had understood that the Saviour, instead of coming to this earth, was to enter the most holy apartment of the heavenly sanctuary, and begin the work of the investigative judgment.

God hid from their eyes the fact that there were two other messages to be given to the world before the Lord should come to the earth in power and glory; that He could not come until they had fulfilled the antitype. Then to comfort them in their disappointment, He allowed them by faith to look within the heavenly sanctuary, and catch a glimpse of the work of their great High Priest officiating for them.

Leviticus 23:28-29

Stephan N. Haskell, 1914 The Cross and Its Shadow, pgs. 205, 206

During the ten years preceding the tenth day of the seventh month (Jewish time) in 1844, every civilized nation on the earth heard in trumpet tones the announcement of the message of Rev. 14:6, 7, "The hour of His judgment is come." This message was due at this period of the world's history. Paul in his day preached of a "judgment to come," but the burden of the message given during these years was, "the hour of His judgment is come." The fact that the men who proclaimed this message misunderstood the full import of it, did not prevent their fulfilling the antitype of the ancient type.

Leviticus 23:29

Matthew 7:21-27

2Corinthians 5:17

2Peter 1:4

Leviticus 23:28-29

Ellen White, Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 1886 pgs. 213, 214

In this great day of atonement our work is that of heart-searching, of self-abasement, and confession of sin, each humbling his own soul before God, and seeking pardon for himself individually. Anciently every one that did not on the day of atonement afflict his soul, was cut off from the people. God would have us work out our own salvation with fear and trembling. If each will search and see what sins are lurking in his own heart to shut out Jesus, he will find such a work to do that he will be ready to esteem others better than himself. He will no longer seek to pluck the mote out of his brother's eye while a beam is in his own eye.

Let no Christian be found an accuser of the brethren. Satan is the one who bears this title; he accuses them before God day and night, he stirs up the enemies of our faith to accuse us, and he prompts those of like precious faith to criticise and condemn one another. We are not to take part in his work. These are days of trial and of great peril, the adversary of souls is upon the track of every one; and while we stand out separate from the world, we should press together in faith and love. United, we are strong; divided, we are weak.

Ellen White, Review & Herald, May 24, 1887

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God has made every provision that they should be intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential. But the knowledge of the greatest truth will not save us; our knowledge must be practical. God's people must not only know his will, but they must practice it. Many will be purged out from the numbers of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying and cleansing them from all earthliness and sensuality in the most private life. The soul temple must be cleansed. Every secret act is as if we were in the presence of God and holy angels, as all things are open before God, and from him nothing can be hid.

Revelation—Chapter 14 Pt 8; First Angel's Message Pt 7 — God's Desire — At One With Him — NOW!

Revelation 14:6-7

Acts 17:30-31

Revelation 22:11-12

Stephan Haskell, The Cross And Its Shadow, 1914, pg. 212

Daniel beheld the Father's throne changed from the first apartment of the heavenly sanctuary to the second. His attention was attracted by the great wheels which looked like burning fire as they moved beneath the glorious throne of the infinite God. Myriads of the heavenly host were gathered to witness the grand scene. Thousand thousands ministered unto Jehovah as He took His seat upon the throne to judge the world.

Stephan Haskell, The Cross And Its Shadow, 1914, pg. 214

God's throne is a movable structure. As in the type His visible presence was manifested in the outer apartment of the earthly sanctuary, so in heaven the throne of God was in the first apartment when Christ ascended and sat at the right hand of His Father. But Daniel saw not only the Father and Christ change their position, but the position of the thrones also was changed, when the "judgment was set, and the books were opened." Type had met antitype. The High Priest in the heavenly sanctuary entered the most holy place, and as in the type God Promised to meet the high priest in the most holy, so the Father passed into the holy of holies before the High Priest, and was there when the angels bore Christ triumphantly in before Him.

Stephan Haskell, The Cross And Its Shadow, 1914, pg. 214

Our High Priest, when His work is finished in the inner apartment of the heavenly sanctuary, will tarry a moment in the outer apartment, that the sins which have been confessed while He was in the most holy place may be taken, together with the sins of the righteous of all ages, and carried forth without the sanctuary.

Leviticus 23:26-27

First;
Second;
Third;
Fourth;

Stephan Haskell, The Cross And Its Shadow, 1914, pg. 222

In the typical service the congregation in the court listened for the tinkling of the golden bells on the robes of the high priest, and in that way followed him in his work. Our High Priest has given signs in the heavens, in the earth, and among the nations to mark the progress of His work; and he said that when we see these signs fulfilled we are to know that He is near, even at the door.

Three Types of SIGNS;

Leviticus 23:27 there shall be a day of atonement: it shall be an holy convocation

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1828 Webster's Dictionary

CONVOCATION, n. [L.]

The act of calling or assembling by summons.

Stephan Haskell, *The Cross And Its Shadow*, 1914, pg. 222

That day was to be a holy convocation. The people were to assemble for religious worship.

Ellen White, *Ministry of Healing*, pg. 511

It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded. Those who attend upon the sick are often unable to avail themselves of these privileges, but they should be careful not to absent themselves needlessly from the house of worship.

Stephan Haskell, *The Cross And Its Shadow*, 1914, pg. 222

Paul speaks thus of individuals who, in the days when the High Priest should soon come forth from the heavenly sanctuary, would forsake the religious assembly: "Having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience. ... Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

The one that takes no pleasure in meeting with those of like faith to worship God, has an "evil conscience," and has lost faith in the near coming of our High Priest from the heavenly sanctuary. There is a special blessing in worshiping with others. God promises that where even two or three are gathered in His name, He will meet with them. This first requirement is a spiritual thermometer by which every Christian can test his spiritual condition. If he absents himself from the worship of God because he takes no pleasure in it, his spirituality is very low.

Leviticus 23:27 last part

Stephan Haskell, *The Cross And Its Shadow*, 1914, pgs. 222, 223

Each individual was to "afflict" his soul-search his heart, and put away every sin, spend much time in prayer. With this was connected abstinence from food. This was so forcibly impressed upon the minds of ancient Israel that even at the present day, the Jews fast upon the tenth day of the seventh month.

Ellen White, *Signs of the Times*, August 8, 1892

The converted soul will hate the thing that Christ hates, and love the thing that Christ loves. Has he not by his death and suffering made provision for your cleansing from sin? You must take the blood of Jesus and apply it to your heart by faith; for that alone can make you whiter than snow.

Stephan Haskell, *The Cross And Its Shadow*, 1914, pg. 223

The individual who realizes that the judgment is going on in the heavenly sanctuary, and that his name will surely be presented before that great tribunal, will search his heart and pray earnestly that God will accept him. We need often to meditate upon the work of our High Priest in the heavenly sanctuary, lest by having the mind filled with earthly thoughts, we, like the foolish virgins, will find when too late that the bridegroom has come, the door is shut; that the work is finished, and we have no part in it.

Stephan Haskell, *The Cross And Its Shadow*, 1914, pgs. 223, 224

The antitypical day of atonement covers a period of years. In the type there was a fast of twenty-four hours required. During this one day there was to be complete control of the appetite; and it was a type of the self-control to be exercised during the antitypical period of years. God designs that His people shall be masters of their appetites, and keep under the body. Satan would give loose rein to the appetite, and let it control the person. ... God calls upon His people to be masters of their appetites instead of slaves to it, that they may have clearer minds to comprehend divine truth and follow the work of their High Priest in the heavenly sanctuary. How few are willing to deny themselves the things their appetite craves, even when they know the claims of God!

Stephan Haskell, *The Cross And Its Shadow*, 1914, pgs. 226, 227

The third requirement enjoined upon the typical congregation on the day of atonement was to "offer an offering made by fire unto the Lord." The offerings made by fire were consumed upon the altar. In the antitype we do not offer burnt-offerings of bullocks and rams; but God expects us to fulfil the antitype of the offering consumed upon the altar. He desires that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ;" that the entire life of the Christian be laid upon the

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altar, ready to be used as the Lord directs. None can do this who do not daily accept Christ as their sin-offering, and know what it is to be "accepted in the Beloved."

Ellen White, Desire of Ages, pg. 331

Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy.

Revelation—Chapter 14 Pt 9; First Angel's Message Pt 8 Guided By — God's Lesson Book

E.J. Waggoner, Present Truth UK, November 7, 1901

When any one of the people had sinned, he brought a sacrifice to be offered on the altar. Before the lamb was, killed, he put his hands upon its head and confessed his sin. This was to teach him that "the Lord hath laid upon Him the iniquity of us all."

Stephan Haskell, The Cross And Its Shadow, 1914, pg. 223

The sin offering was brought into the court of the sanctuary, to the door of the tabernacle of the congregation. The sinner, with his hands laid upon the head of the lamb, confessed over it all his sins, and then with his own hand he killed it.

Ellen White, Signs of the Times, August 8, 1892

You must take the blood of Jesus and apply it to your heart by faith; for that alone can make you whiter than snow.

Ellen White, Sermons and Talks, Vol. 1 pg. 188

You must look to Calvary. You must take the blood by faith and apply it. You must wash in it. You must be cleansed by the already shed blood of Jesus Christ. It can cleanse you to the utmost.

27

Isaiah 29:13

Jeremiah 2:22

Strong's Concordance:

Marked= H3799 kátham — kaw-tham'

A primitive root; properly to carve or engrave, that is, (by implication) to inscribe indelibly.

Leviticus 23:26-27

Stephan Haskell, The Cross And Its Shadow, 1914, pgs. 223, 224

The antitypical day of atonement covers a period of years. In the type there was a fast of twenty-four hours required. During this one day there was to be complete control of the appetite; and it was a type of the self-control to be exercised during the antitypical period of years. God designs that His people shall be masters of their appetites, and keep under the body. Satan would give loose rein to the appetite, and let it control the person. ...

Ellen White, Christian Temperance and Bible Hygiene, pg. 80

Every true Christian will have control of his appetites and passions. Unless he is free from the bondage of appetite, he cannot be a true, obedient servant of Christ. The indulgence of appetite and passion blunts the effect of truth upon the heart. It is impossible for the spirit and power of the truth to sanctify a man, soul, body, and spirit, when he is controlled by sensual desires.

Ellen White, Manuscript 37-1909; Testimonies to the Church, Vol. 9 pg. 156, 157

Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth and will lose their perception of what is truth; they will surely reap as they have sown.

Leviticus 23:28

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Stephan Haskell, The Cross And Its Shadow, 1914, pg. 227

The day of atonement was kept as a ceremonial sabbath by the ancient congregation. All work was laid aside, and the entire thought was given to seeking God and serving Him. God's work was given the first thought during the entire day. Such was the type; but it does not follow that on the antitypical day of atonement no one should attend to personal business, for God never intended His people to be "slothful in business." He promises to bless them in temporal things if they fulfil the antitype by looking after His work and service first, and their temporal interests second. This was beautifully taught by the Saviour's words: "Take heed to yourselves, lest at any time your hearts be overcharged with ... cares of this life, and so that day come upon you unawares."

Stephan Haskell, The Cross And Its Shadow, 1914, pg. 228

Satan is liable to entrap more well-meaning people in this snare than in any other of his many deceptions. He often persuades good people that the daily cares of the household are so important that they have no time to study God's word and pray, until, for lack of spiritual food and communion with God, they become so weak spiritually that they accept the doubts and unbelief the enemy is constantly presenting. When the time comes that they think they do have time to study their Bibles, they find they have lost all relish for God's word.

God is testing the great antitypical congregation. Who will fulfil the antitype, and not forsake the assembly of God's people? Who will keep a clear mind by controlling the appetite, and a pure heart by prayer and deep heart-searching? Who will lay all their interests upon God's altar, to be used for His glory, and never let the "cares of this life" crowd out God's work or a study of His word? Over such as these our High Priest will say, "He that is righteous, let him be righteous still: and he that is holy, let him be holy Still."

Leviticus 23:29

E. J. Waggoner, Signs of the Times, January 31, 1884

The fact that we are now living in the antitypical day of atonement, and that Christ, our high priest, will soon cease pleading for sinners, was emphasized, and made a deep impression, which we hope will be lasting. If we could keep this solemn thought constantly in our minds, what carefulness it would produce in our daily life, and what zeal in the Master's work! As in the typical day of atonement, we should afflict our souls, and humble our souls before God.

28

Leviticus 23:30-32

Revelation 14:12

John 8:28

1Thessalonians 5:24

Philippians 1:6

Revelation—Chapter 14 Pt 10; First Angel's Message Pt 9

Revelation 14:6, 7

- 1. Fear God**
- 2. Give him glory**
- 3. Hour of Judgment**
- 4. Worship him that made**

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Isaiah 29:13

Romans 12:19

Joel 1:15

Isaiah 28:21

Ellen White, Review & Herald, May 1, 1888

The principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the gospel of the Son of God, and your character must be fashioned after the divine Pattern. The truth you profess must be established in reverent and holy purposes to honor God and benefit mankind. This is the only successful method of controlling the life. There should be steady, persevering, persistent advancement in the Christian pathway.

Jeremiah 30:7

1Corinthians 10:31

29

Job 1:21

Philippians 4:11

Ellen White, Early Writings, pg. 115, 116

If they would cherish more of a realizing sense of the condescension of God in giving His only beloved Son to die a sacrifice for our sins and transgressions, and of the sufferings and anguish of Jesus to make a way of escape for guilty man, that he might receive pardon and live, they would be more ready to extol and magnify Jesus. They could not hold their peace, but with thankfulness and gratitude would talk of His glory and tell of His power. And blessings from God would rest upon them by so doing. Even if the same story were repeated, God would be glorified.

Ecclesiastes 3:17

Ellen White, The Great Controversy, 1911, pg. 490

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review.

Romans 14:12

Ellen White, Signs of the Times, August 29, 1892

Now is our day of probation, and we are now to perfect characters that will stand the test of the judgment. When Christ comes, there is to be no change of character; this mortal shall put on immortality, and this corruption shall put on incorruption; and those

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who are alive and remain upon the earth will be caught up to meet the Lord in the air, if their characters are blameless and pure. Transformation of character must take place during the precious hours of probation.

1Corinthians 15:51-52

1Peter 4:17-19

Ellen White, Christ's Object Lessons, pg. 314

The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice.

He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment.

Revelation 20:5-6

Luke 20:35

1John 5:12

Colossians 1:27

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1John 4:3-4

2Peter 1:4

Ephesians 3:9

Colossians 1:16-17

Ellen White, Prophets and Kings, pg. 693

In His life no noisy disputation, no ostentatious worship, no act to gain applause, was ever to be witnessed. The Messiah was to be hid in God, and God was to be revealed in the character of His Son. Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by Him who made the world. Man's necessities could be met in no other way.

Ellen White, Review & Herald, May 29, 1888

The Lord has said that the Sabbath was a sign between Him and His people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth.

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Revelation—Chapter 14 Pt 11; First Angel's Message Pt 10 — The Standard of God's Judgment

Ellen White, The Great Controversy, 1888 pg. 499

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and his law is bound up the well-being of all the creatures he has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment.

1John 3:4

Ellen White, Review & Herald, January 31, 1888

God will not lightly esteem the transgression of his law. "The wages of sin is death." The consequences of disobedience prove that the nature of sin is at enmity with the well-being of God's government and the good of his creatures. God is a jealous God, visiting the sins of the fathers upon the children to the third and fourth generations of them that hate him: the results of transgression follow those who persist in wrong-doing; but he shows mercy unto thousands of them that love him and keep his commandments. Those who repent and turn to his service find the favor of the Lord, and He forgiveth all their iniquities and healeth all their diseases.

Ellen White, Review & Herald, June 17, 1890

Those who are unacquainted with the laws of God's government as expounded upon the mount, are unacquainted with the truth as it is in Jesus. Christ revealed the far-reaching principles of the law; he expounded every precept, and exhibited every demand in his example. He that knows the truth as it is in the law, knows the truth as it is in Jesus; and if through faith in Christ he renders obedience to the commandments of God, his life is hid with Christ in God.

Exodus 20:2

31

Alonzo T. Jones, Advent Review & Sabbath Herald, May 23, 1899

God is Spirit. And this law, preface and all, being altogether of God, is, therefore, altogether spiritual. Accordingly the Egypt referred to is spiritual Egypt; and the bondage referred to is spiritual Egypt; and the bondage referred to is spiritual bondage, for there is in the Scriptures definitely a spiritual Egypt.

Ellen White, The Youth's Instructor, September 20, 1900

Today Christ is inviting us, "Come unto me, . . . and I will give you rest." He waits to raise to newness of life those who are dead in trespasses and sins. But He uses no compulsion. He employs no external force. We are left free to act as we choose. If we turn from disloyalty, and place ourselves under the banner of Christ, it is because that of our own free will we choose to do this. The expulsion of sin is the act of the soul itself. In its great need the soul cries out for a power out of and above itself; and through the operation of the Holy Spirit the nobler powers of the mind are imbued with strength to break away from the bondage of sin. When man surrenders to Christ, the mind is brought under the control of the law, but it is the royal law, which proclaims liberty to every captive. Only by becoming one with Christ can men be made free. Subjection to the will of Christ means restoration to perfect manhood. Sin can triumph only by enfeebling the mind and destroying the liberty of the soul.

Ellen White, Review & Herald, April 27, 1911

God's law is declared to be holy, just, and good. Our duty to obey this law is to be the burden of the last message of mercy to the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man.

Alonzo T. Jones, Advent Review & Sabbath Herald, May 23, 1899

In this, (The Law Of God) from that day till this one, the Lord has been doing his very best to have all people learn that it is impossible for anybody to observe His law, impossible for anybody to serve Him, who has not been delivered from the realm and bondage of sin.

Alonzo T. Jones, Advent Review & Sabbath Herald, May 30, 1899

Yet, sad to say, even to-day, as at the foundation of the world, and as at the time of the coming out of Egypt of old, the great mass of God's professed people still will not hear his voice, but harden their hearts, and tempt him, and grieve him, and do err in their

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heart, and have not known his ways: and thus still by their unbelief he is compelled to swear in his wrath, "They shall not enter into my rest,"—this blessed rest which from the foundation of the world has remained, and still remains to the people of God.

Psalms 105:43-45

E. J. Waggoner, Present Truth UK, June 8, 1899

All the children of God, therefore,—all Christians, must come out of Egypt; so long as they remain in Egypt they cannot render God the service due Him, for Egypt is "the house of bondage." Exodus 20:1-3. The recognition of God as the one, true God, to the exclusion of all false gods, means coming out of Egypt.

1900 E. J. Waggoner, The Everlasting Covenant pg. 155

Let it be remembered that the only philosophy was pagan philosophy, and it will be very easy to imagine the inevitable results of such devotion to it on the part of those who were the teachers in the Christian church.

Exodus 20:3

John 4:23

Matthew 22:37

Deuteronomy 6:5

Alonzo T. Jones, Advent Review & Sabbath Herald, May 21, 1889

To attempt to worship God, and to entertain false views of him is to worship another god; that is, our views of God become our god, because we can worship only according to our thoughts. As we think God to be, so will the god be which we worship. If our views of God are wrong, we do not worship him, but another god, as truly as does the heathen who carves his out of wood. He knows it is not God because he made it, yet it embodies his idea of God, so he worships it. When we entertain wrong views of the character of God, we worship another god as really, though not as tangibly, as though we should embody that idea in the form of a perceptible image.

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John 16:13-15

Philippians 2:5

[Habakkuk's Tables – Firm Truth to Stand Upon \(iwillstanduponmywatch.com\)](http://iwillstanduponmywatch.com)

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Desiring to get these studies into the hands of the people, we are making these chapters available to folks of what we have acquired thus far.

Currently, there is a series of ongoing lectures (over next year) on the Book of Revelation in which I am acquiring pioneer quotes as they become available. So, there will be more notes added to this document when available. Please check the last page for the latest update to know if you have the most recent document. Once these updates are completed, this message will be removed from this document.

May our heavenly Father bless you abundantly in your studies.

Darrel and Melinda