

## The Three Angels' Messages

Dear Readers,

I wrote and compiled this collection of quotes and commentary following a period of study from 1977 and wrote as a finished text seen reproduced here, in 1979.

During the past twenty years, I have strongly felt that the Lord's return will be soon. As many have said in the past one hundred sixty years; "Surely the Lord will come before I graduate from High School..." or, "I don't think I will be able to get married or have any children before the Lord comes." But now, many with grandchildren, have seen time keep on going. In the Bible it is written; "My Lord delayeth his coming."

Yet, during this time, I have gained even more insight into the plan of God, soon to unfold. The arrival of Hale-Bopp brought me to an acute sense of awareness that God has a perfect plan that He will execute when the time comes. In the final throes of the day of salvation, He has prepared His people to spiritually survive the chaos and turmoil of the end, and remain faithful to Him. The Three Angels' Messages is given to serve that purpose of soul preparation, necessary to survive the end. Also gained in these last few years is a more complete understanding of the prophecies of Revelation.

So as I looked again at this document, I began to realize that within it, contained truths, that I had only come to understand clearly within the last few years. When I had first wrote these thoughts out, I merely tried to follow the outline I saw in the Scriptures. I see now within this structure, an outline of truth, that I did not fully know then. As I spoke to my friends and fellow believers of things I saw as evidence that the Lord was coming very soon, I come to realize that most, as well as myself, were not yet ready. The Loud Cry must be heard. This message needs to do its work within our own lives. The preaching of the straight testimony, will cause a shaking among God's people. It is my hope that this shaking will work to refine our characters rather than to cause any to lose their way. The warnings made by the three angels of Rev 14, are ever more important for these last days, and along with the subjects of the Sabbath, and the Sanctuary, and the Second Coming, they are essential truths to the experience of the living saved.

### The Three Angels' Messages

A. Introduction.

1) The Theme of This Generation.

2) The Importance of This Theme.

a. The Loud Cry.

b. A Work.

3) A Thesis; Justification and Righteousness by Faith.

B. The First Angel's Message.

1) Scriptural Foundation.

2) Its Purpose.

- a. To Prepare for the Second Advent.
- b. To Inform the World of the Judgment.
- c. To Restore the Ten Commandments (Sabbath).
- 3) A Testing.
  - a. Time Identification.
  - b. Proving His People - The Effect of the Message.
- C. The Second Angel's Message.
  - 1) Scriptural Foundation.
  - 2) Babylon.
    - a. The Fall.
    - b. The Calling Out.
  - 3) The Wine of the Wrath of Her Fornication.
- D. The Third Angel's Message.
  - 1) Scriptural Foundation.
  - 2) The Beast.
    - a. The Image and Mark.
    - b. God's Seal in Contrast.
  - 3) The Wine of the Wrath of God.
- E. The Remnant.

### **The Three Angels' Messages**

A1 In the beginning of the time of the end, the Lord God sent to man a special message that would declare to him what his work is and what he is to become in order to stand before God in the judgment and in the last day when Christ returns. This message is found in Revelation 14, and is actually one threefold message, that, when brought together, harmonize in purpose and meaning. They are not to be considered unessential, since they also relate directly to the Gospel of Jesus Christ. They are especially relevant to our present day, as we have long past the last prophetic time period when these messages began. God sent them in 1844 soon after the preaching of the coming advent, in order to prepare a people fully to meet their Lord. They will continue as long as God extends His mercy in probation, with each day becoming more important until the door of mercy is shut.

Many Adventists, both ministers and laymen, are taking heed and awakening to this message. As we see the revival of true godliness among them, coupled with the near completion of this worldwide message, (aided with modern technology, it has reached more than 90% of the inhabited world) one can conclude that this generation will partake in the Earth's last hours.

However, this has been the view of every faithful Adventist since 1844. It can be noted that conditions are present now, where heretofore were not. It will be this generation that will partake in the last days of Earth's history. Many however, still need to be alerted to the calling and begin a work of reform, and to acquaint themselves with their Creator. The Three Angels' Message was not fully brought to light until 1888, when a special message of "Righteousness by Faith" was given to

begin an awakening among Adventists, and this also needed to be proclaimed to all the world. "It is evident that the application of this message was not limited to the time of the Minneapolis Conference (of 1888), but that its application extends to the close of time; and consequently it is of greater significance to the Church at the present time than it could have been in 1888." – "Therefore it must be expected that the message of 'Righteousness by Faith,' which came so definitely to the Church in 1888, will be accorded a dominant place in the closing period of the great movement with which we are connected." COR p.26

This message is not confined to be proclaimed by ministers alone, but by every faithful worker. "But as the message from heaven could find a place in the hearts of but few of the professed ministers of Christ, the work was laid upon many who were not preachers. Some left their fields to sound the message, while others were called from their shops and merchandise. And even some professional men were compelled to leave their professions to engage in the unpopular work of giving the first angel's message." "Ministers laid aside their sectarian views and feelings, and united in proclaiming the coming of Jesus. Wherever the message was given, it moved the people. Sinners repented, wept, and prayed for forgiveness, and those whose lives had been marked with dishonesty were anxious to make restitution. Parents felt the deepest solicitude for their children. Those who received the message, labored with their unconverted friends and relatives, and with their souls bowed with the weight of the solemn message, warned and entreated them to prepare for the coming of the Son of Man." – EW pp.232, 233.

One may question; If this message is so important for this generation, why is it not well known by the majority? "Whenever these messages are to be proclaimed, they must from the very nature of the case constitute the great theme of interest for that generation. We do not mean that the great mass of mankind then living will give them attention, for in every age of the world the present truth for that time has been too often overlooked. But they constitute the theme to which the people will pay most earnest regard if they are awake to what concerns their highest interests." – D&R p. 629

A2 What is found in the Three Angels' Messages that indicate its importance? First, we find that these messages are symbolized by angels flying in heaven. "These angels are evidently symbolic, for the work assigned to them is that of preaching the everlasting gospel to the people. But the preaching has not been entrusted to literal angels; it has been committed to men, who are responsible for this sacred trust placed in their hands. Each of these three angels, therefore, symbolizes those who are commissioned to make known to their fellow men the special truths which constitute the burden of these messages." – D&R p. 629

However, we may note that literal angels do assist men in this work. These are Heaven's agencies that direct the men who desire to know God's will. "The third angel is represented as flying in the midst of the heavens, showing that the message is to go forth throughout the length and breadth of the earth." – Ev p. 476 "It is the most solemn message ever given to mortals and all who connect with the work should first feel their need of an education, and a most thorough training process for the work,..." D&R p. 629. "Wherever earthly governments are to be represented even the best of them, the most appropriate symbol that can be found is a wild beast. But when the work of God is

to be sent forth, an angel clad in beauty and girt with power is used to symbolize it.” – D&R p. 629

To see the importance of this message fulfilled, we look to the opening scenes when William Miller preached (1840-1844). “...they met with general favor and were followed by great religious awakenings in different parts of the land.” – D&R p. 636. “The period marked by the years 1840 - 1844 was one of intense activity and great progress in this work. A message was proclaimed to the world which bore every characteristic of a fulfillment of the proclamation Revelation 14:6, 7.” D&R p. 629.

A2a This message has opened up in the era of the early rain (the same gospel dispensation as was in the days of the apostles.) But it will close with the ‘loud cry.’ “It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” TM pp.91, 92. (see also COR, p. 24.) This is given in the power of the latter rain until probation ceases.

A2b The Three Angel's Message is actually one threefold message. They arose in consecutive order, and are designed to continue to the end as one great message, to work a reform among God's people and to prepare them for the second advent of Christ. The work must first start in the individual soul and then, as we receive life from above, then we are prepared to impart to others that which we have learned. Then we can say that we have shared a part in the gospel commission given to us by Christ. “The nearer we approach the great day of God, the more imperative will be the need of the soul-cleansing work which that message was sent to do. Surely we have every reason for a new, more wholehearted study and proclamation of that message.” – COR p. 26.

“ ‘Woe to him who shall move a block or stir a pin of these messages. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and conflict. God led them along step by step, until He had placed them upon a solid, ‘immovable platform.’” – EW p. 259, single quote; accompanying angel.

A3 “All who accept the third angel's message should enter into the experience of justification by faith. They should have Christ revealed to and in them. They should know by personal experience the work of regeneration. They should have the fullest assurance that they have been born anew, from above, and that they have passed from death unto life. They should know that their guilt has been cancelled, that they have been delivered from the condemnation of the law, and are thus ready to appear before the judgment seat of Christ. They should know by victorious experience that they have laid hold of, and are being kept by, ‘the faith of Jesus,’ and that by this faith they are empowered to keep the commandments of God.

To fail to enter into this experience, will be to miss the real, vital, redeeming virtue of the third angel's message. Unless this experience is gained, the believer will have only theory, the doctrines, the forms and activities, of the message. That will prove a fatal and awful mistake. The theory, the doctrines, even the most earnest activities of the message, cannot save from sin, nor prepare the

heart to meet God in judgment.

It is regarding the danger of making this fatal mistake that we are warned. Formalism – having ‘the form of knowledge and of the truth in the law,’ without having a living experience in Christ – is the hidden rock that has wrecked untold thousands of professed followers of Christ. It is against this danger that we are seriously warned.

But there is more than warning in this statement. There is appeal also – an earnest, winsome appeal to enter into fellowship with Christ Jesus our Lord. There is a call to the highest tablelands of Christian experience. There is assurance that when justified by faith, we shall have peace with God, and shall be able to rejoice in hope of the glory of God.” - COR, pp. 68, 69.

“The great center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place.” – 1SM p 383, & COR p 93

“Every believer in the third angel's message at this time should have a clear conception of the doctrine of justification by faith and a well-grounded experience in the great transaction. To lose sight of this precious truth of justification by faith is to miss the supreme purpose of the gospel,...” COR p 88

“What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.” – COR p. 104.

There is only one door, only one way to enter this experience; the door of faith. “Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin.” COR p. 104.

The three angels' messages is the most important truth to attend Earth's last hours, for it presents the heart of the gospel to the world in a most thorough work.

“Many are losing the right way, in a consequence of thinking that they must climb to heaven, that they must do something to merit the favor of God. They seek to make themselves better by their own unaided efforts. This they can never accomplish. Christ has made the way by dying our sacrifice, by living our example, by becoming our great high priest. He declares, ‘I am the way, the truth, and the life.’ If by any efforts of our own we could advance one step toward the ladder, the words of Christ would not be true.” – COR p. 105.

“Man must be brought to a realization of his hopeless condition and this is accomplished ‘through the impartation of the grace of Christ,.’ It is through this impartation “that sin is discerned in its hateful nature, and finally driven from the soul temple.” – COR p. 106.

“In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.” – DA, p. 466.

“Entering through the door of faith into the fullness of imputed and imparted righteousness, involves more than a mere mental assent to the provisions laid down. It is the archway of ‘living faith, that works by love and purifies the soul.’ In order to pass this portal, there must be compliance with certain requirements:

1. There must cease to be practice of all known sin, and no longer neglect of known duty. ‘But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ's righteousness while practicing known sins or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.’ R&H Nov. 4 1890

2. Willingness to pay the price – give up all. ‘The righteousness of Christ, as a pure white pearl, has no defect, no stain, no guilt. This righteousness may be ours.’ ‘...those who appreciate the truth so highly that they give up all they have to come into possession of it.’ R&H Aug 8, 1899.

3. Entire surrender of wrong habits. ‘There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl.’ R&H Aug 8, 1899.

4. The will power placed in co-operation with God. ‘The Lord does not design that human power should be paralyzed; but by co-operating with God, the power of man may be efficient for good. ...it is through this attribute (our will) that we are to accomplish the work He would have us to do...’ COR pp. 109, 110.

“Every day that comes and goes we should humbly plead before the throne of grace the merits, the perfect obedience, of Christ in place of our transgressions and sins.” “Let us not rest until we have fully entered through the door of faith into that blessed experience of pardon, justification, righteousness, and peace in Christ.” COR p. 111.

Let me add just a few more notes on this exhaustless subject; righteousness by faith. There has been altogether too much controversy on the subject, and too little practice in personal experience. If practical experience were gained, then there would be no doubt as to what constitutes the truth. For God would have none of whom He calls His children, left in darkness concerning this vital matter. I rather like the way Fernando Chaij demonstrates this point in his book; “Key to Victory:”

“The reason why we have seen so much discussion regarding the relative importance of the two terms (imputed and imparted righteousness) is because some separate the two. They seem to imply that we find two kinds of righteousness of Christ, and then they begin to argue about which one is the more vital or important, or which one saves us.

But in reality we cannot divide them. There is just one righteousness, the righteousness of Christ, received by faith. The imputed and imparted righteousness represent two different stages, or aspects, of the same great experience centered in Christ. Imputed righteousness in a sense, comes first, because it implies repentance and confession of sin, and the immediate result is forgiveness, or justification. But we continue to need it all our life because of our sinful nature. In spite of all our spiritual development and progress, until the end of the time of grace we will continually have to avail ourselves of the merits of the perfect life and the vicarious death of Christ both for justification and sanctification.” KV p. 46. Then he quotes from Selected Messages, vol. 1 p. 366; ‘...and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.’ KV p. 48.

“To talk of religion in a casual way, to pray without soul hunger, and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Savior of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise, faith cannot receive blessings from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ join, themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.” DA p. 347.

“We are a people in danger of giving the third angel's message in such an indefinite manner that it does not impress the people... Our message is a life-and-death message, and we must let this message appear as it is, – the great power of God. Then the Lord will make it effectual. We are to present it in all its telling force.” – Ev p. 230.

“A work is to be accomplished in the earth similar to that which took, place at the outpouring of the Holy Spirit in the, days of the early disciples, when they preached Jesus, and Him crucified. Many will be converted in a day; for the message will go with power.” – R&H Nov. 22, 1892

“The theme that attracts the heart of the sinner is Christ, and Him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present Him thus to the hungering multitudes, and the light of His love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing can do.” – R&H Nov. 22, 1892

“Christ has not been presented in connection with the law as a faithful and merciful high priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner

as the divine sacrifice, His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in His Fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the Holy Spirit, will bring conviction and conversion to the hardened heart.” – R&H Nov. 22, 1892

“The great threefold message of Revelation 14, which we designate by the term ‘the third angel’s message,’ is declared to be ‘the everlasting gospel.’ Rev. 14:6. The message makes the solemn announcement that the ‘hour of His judgment is come.’ It admonishes all who are to meet God at His great tribunal, to be judged by His righteous law, to ‘fear God, and give glory to Him,’ and to ‘worship Him that made heaven, and earth.’ The result, or fruitage, of this message of warning and admonition is the development of a people of whom it is declared: ‘Here are the patients of the saints: here are they that keep the commandments of God and the faith of Jesus.’ Verse 12. In all this we have the facts of justification by faith, The message is the gospel of salvation from sin, condemnation, and death. The judgment brings men and women face to face with the law of righteousness, by which they are to be tried. Because of their guilt and condemnation, they are warned to fear and worship God. This involves conviction of guilt, repentance, confession, and renunciation. This is the ground of forgiveness, cleansing, and justification. Those who enter into this experience have wrought into their characters the sweet, beautiful grace of patience, in an age of all-pervading irritability and fiery temper, which is destroying the peace, happiness, and safety of the human race. What is that but justification by faith? The word declares that, ‘being justified by faith, we have peace with God through our Lord Jesus Christ.’ Rom. 5:1” – COR pp. 65, 66

B The First Angel’s Message  
Rev. 14:6, 7

B1 “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people.

Saying with a loud voice, Fear God and give glory to Him for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.”

“And I saw another angel,” This is the first of three, that John the Revelator saw. He saw as it were, behind the physical world to a spiritual realm. And being in vision, seeing time, events and beings, from a spiritual view. In this case, an angel in a particular time, giving a special message. In view of the rest of this chapter, especially verse 14, one concludes that this applies to the time of the end.

“fly in the midst of heaven,” This gives evidence of the rapidity and world-wide extent of the movement. Also endorsing it as a heaven sent message. Anyone looking heavenward seeking to follow Christ, will find that this message is the all-important truth of this time.

“Having the everlasting gospel;” This is the only gospel, well within the confines of Paul’s anathema given in Galatians 1:8. This gospel centers Christ, and, salvation for us through His righteousness. That is why I emphasized righteousness by faith in this thesis. Because it is the central theme of focus

of the three angels' messages. Without it, then they would not be essential truths of salvation.

“To preach unto them that dwell on the earth and to every nation, kindred, tongue, and people.” This is a world wide commission to give this message of salvation, especially so in these last, days. (See Rom 13:11)

“saying with a loud voice;” This indicates that this is a message of great importance.

“Fear God and give glory to Him;” This calls for repentance and confession of sins, in order to obtain forgiveness and be able to stand before God in the judgment. Then having obtained forgiveness, continue to walk with godliness so that you may retain His righteousness that He gave you. (Colossians 1:23.)

“For the hour of His judgment is come;” This is literal; Christ in the atypical heavenly sanctuary has entered the most holy place to perform His last work in His mediatorial service for man; the final act, the atonement. This has found its fulfillment beginning in 1844. See Daniel 8:14, Ezra 7:7, (margin date) and Daniel 9:24, 23.

“And worship Him that made heaven, and earth, and the sea;” This is the God of nature; the Creator. These same words and thoughts are employed in the fourth commandment. This clearly brings to light the authenticity that the Creator is also the lawgiver.

“And the fountains of waters” In these words Christ is giving us the Source of truth and knowledge and life, the way in which we can appropriate this truth we are learning about.

The scripture says in Rev 22:17; “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” “In the last day, that great day of the feast, Jesus stood and cried, saying, ‘If any man thirst, let him come unto me, and drink.’” John 7:37 Jesus says ‘I am, the way.’ He is that fountain of water, and thereby the ‘way to the Father.’ Christ is the One who provides rest and atonement through the Fountain of living Water, to work in us a true experience of Christian living. (see also Jeremiah 2:13; John 4:14; and Revelation 7:17)

B2 “The messages of this chapter constitute a threefold warning, which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, ‘The hour of His judgment is come,’ points to the closing work of Christ's ministration for the salvation of men.” GC p. 433. This message was first preached in 1831 by William Miller, and was fulfilled in 1844 when the judgment was set and the books were opened in Heaven. Note also that just prior to 1844 was the falling of the stars on Nov. 13, 1833 and the ‘dark day’ on May 19, 1780. These were prophesied as signs by Christ Himself, that indicated His second coming was near. (see Matthew 24:29 and Revelation 6:13.) Therefore, the time had come for the need of these messages, in order that prophecy might be fulfilled.

B2a “We are living in the close of this earth's history... Prophecy is fulfilling. Soon Christ will come with power and great glory. We have no time to lose. let the message sound forth in earnest words of warning. – The note of warning must be given. The truth must not languish upon our lips. We must rouse people to immediate preparation, for we little know what is before us.” – Ev p 217.

“Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God and striving to conform their lives to its precepts.” – PK p. 626. “The Lord is coming. We hear the footsteps of an approaching God, as He comes to punish the world for its iniquity. We are to prepare the way for Him by acting our part in getting a people ready for that great day.” –Ev p. 219.. “These messages received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the scriptures to confirm the truth, God has given His servants for the world, we shall be found proclaiming the first, second, and third angel's messages.” – SM vol. 1, p. 111.

“I cannot express to you the intense desire of my soul that you should all seek the Lord most earnestly while He may be found. We are in the day of God's preparation. Let nothing be regarded as of sufficient worth to draw your minds from the work of preparing for the great day of judgment. Get ready.” – 5T p. 590

B2b “Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man to perform the work of the investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.” – GC p 480

“In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement – a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: 'My reward is with Me, to give every man according as his work shall be.' Rev. 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Rev. 14:7 “fear God, and give glory to Him; for the hour of His judgment is come.” – GC p 352.

“The people must be warned to prepare for the coming judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed as unto a light that shineth in a dark place. He will present the sure word of truth to the understanding of all who will take heed; all may contrast truth with the fables presented to them by men who claim to understand the word of God and to be qualified to instruct those in darkness.” – 2T p. 632. (See also 5T p 590.)

B2c The disappointment that the small advent company experienced, had led them to search out the true meaning of the prophecy which pointed to the year 1844. Searching the scriptures, they looked again at the typical services and found clues that led them to a true understanding of events that had transpired. Christ was not to come as they thought but that He had actually begun the final work of atonement. And contained in this service and the articles of the heavenly temple, they saw the ark of the covenant and the ten commandments, which is the standard of the judgment.

Being thrilled at the glory of these truths as they unfolded before them, they rejoiced knowing that God was leading them. Their attention was drawn still further as they saw the fourth commandment stand out brighter than the other nine. They saw its close connection with the seal of God, His creatorship, and the three angels' messages.

“In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: 'The seventh day is the Sabbath of the Lord thy God:... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' Exodus 20:10, 11.” –GC p. 437.

“The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God—because He is the Creator, and we are His creatures.' The Sabbath therefore lies at the very foundation of divine worship, for it teaches this great truth in the most impressive manner, and no other institution does this.” “The keeping of the Sabbath is a sign of loyalty to the true God, 'Him that made heaven, and earth, and the sea, and the fountains of waters.' It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.” - The GC pp. 437, 438, single quotes from J. N. Andrews, History of the Sabbath, ch. 27, and Revelation 14:7. Looking at the first angel's message, we see that it clearly reads the same phrases pointing to the Creator, as was written in the fourth commandment and in Exodus 31:17, and Genesis 1.

The Bible speaks of those who proclaim the three angels' message and the sanctity of the Sabbath, as being “repairers of the breach, the restorers of paths to dwell in.” Isaiah 58:18. This was necessary since during the papal rule in early Christianity, the most essential path; the Sabbath, was changed. This was predicted in Daniel 7:25, when the pope abrogated it by his own claim of authority to change the Sabbath from the seventh day to the first. But the Sabbath cannot be changed because God does not change. If Sunday were a holy day then there must be a clear and specific divine mandate found in the Holy Scriptures. But there is none, and rightly so since there is a divine mandate found throughout the Bible that points specifically to the seventh day, and is also termed a perpetual covenant. – Exodus 31:13-16, Genesis 2:1-3, Exodus 20:8-11, Deuteronomy 5:12-15, Isaiah 58:13, Ezekiel 20:12, 20, Mark 2:27, 28, Hebrews 4, and others.

Therefore it is still binding. It is a necessity to restore this vital truth before the second advent. This message is a union of the gospel and law. The law of God is an essential element in salvation. “The

Lord has a special message for His ambassadors to bear. They are to give the people the warning, calling upon them to repair the breach that has been made by the Papacy in the law of God. The Sabbath has been made a nonentity, an unessential requirement, which human authority can set aside. The holy day of the Lord has been changed to a common working day. Men have torn down God's memorial, placing a false rest day in its stead." – Ev p. 225

"The last message of warning to the world is to lead men to see the importance God attaches to His law. So plainly is the truth to be presented that no transgressor, hearing it, shall be excusable in failing to discern the importance of obedience to God's commands." – Ev pp. 225, 226

B3 There was a particular time for giving the three angel's messages that would fulfill prophecy. Arising just prior to the judgment hour, the first believers of the advent thought that 1844 was the date when Christ would return. They had miscalculated the event that was to transpire. Thinking that the earth was the sanctuary, and the cleansing was hellfire, coupled with the popular misconception that these events were to occur at the same time, led them to a false expectation of Christ's soon return. "There will never again be a message for the people of God that will be based on time." – SM v1 p 88.

B3a Ellen White, writing about the experience says: "I was shown the interest which all heaven had taken in the work going on upon the earth." "I saw the disappointment of the trusting ones, as they did not see their Lord at the expected time. It had been God's purpose to conceal the future, and to bring His people to a point of decision. Without the preaching of definite time for the coming of Christ, the work designed of God would not have been accomplished. Satan was leading very many to look far in the future for the great events connected with the Judgment and the end of probation. It was necessary that the people be brought to seek earnestly for a present preparation." – EW pp. 245, 246

The true and faithful were led to study again to find out where they were wrong and to learn what is the correct view, "Light from the word of God shone upon their position, and they discovered a tarrying time – 'If the vision tarry, wait for it.' (Habbakuk 2:3) In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones." –EW p 236.

The following will further the view that this message has its application in 1844 and down to the present time: The cleansing of the sanctuary, spoken of in Daniel 8:14, and the hour of judgment in Revelation 14:7, are embracing the same truth. The judgment hour is the antitype of the atonement services performed yearly by the priests. All the ceremonies were symbolic, a type, and prefigured the actual service in the heavenly sanctuary. (see Exodus 23:9, and Hebrews 8:1, 2; 9:23, 24.) The number of days are also symbolic, and actually represent years. (Ezekiel 4:6; Numbers 14:34.) This remains undebatable since the fact that parts of this prophecy have been fulfilled on the day-year principle, and it remains that the rest will also meet its fulfillment, Daniel states that at the end of this 2300 day period, the sanctuary would be cleansed. And in chapter 9, verses 24, 25, it gives the event that marks the beginning of this time period; the rebuilding of the city of Jerusalem. Then in

Ezra 7:7 we find the decree to rebuild the city was made, and then carried out by Ezra in that same year. That year as calculated by scholars is 437 B.C. unanimously. Calculating from this date, it is found that the 2300 years terminates in 1844. The last part of Daniel 8:17, clearly places this vision 'at the time of the end.' This must then coincide with the time of the three angels' message in Revelation 14.

B3b God had predicted through prophecy that the last warning was to begin at a particular time. He chose the churches of the reformation, as the instruments to initiate the work, However, there were some professed followers who did not accept this message that came from heaven. God needed to prove the faith of His people, so He brought them to a test which separated those who believed from those who did not.

“I saw that if professed Christians had loved their Saviour's appearing, if they had placed their affections on Him, and had felt that there was none upon the earth to be compared with Him, they would have hailed with joy the first intimation, of His coming. But the dislike which they manifested, as they heard of their Lord's coming, was a decided proof that they did not love Him.” – EW p 233.

“I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment, The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the time was well calculated to reveal such hearts.” – EW p 233.

Habakkuk 2:3 and Revelation 10:10 both mention the disappointment; “For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it (appears to) tarry, wait for it; because it will surely come, it will not tarry.” “And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” “ Both texts are followed in context of the actual experience of the early Adventist believers. First, in Habakkuk 2:4, a distinction is made between the unrighteous and the just. This division has been previously discussed. And second, in Revelation 10:11, a larger commission is yet to be accomplished by prophesying to many “peoples and nations, and tongues and kings,” a seemingly direct correlation to the work given by the first angel in Revelation 14:6.

It would only be fair to the rest of the world to hear this marvelous news about a soon coming Saviour, for at that time only a small handful knew about it. There were yet many years to pass in order to complete the judgment, and to spread the message throughout the world. This is still being accomplished and is nearly finished. And a great movement; the loud cry, will finally come to culminate the work and usher in the advent. The work of preaching the three angel's message came after the disappointment, and was first committed to those who benefitted from the time of testing

when the first angel's message was given.

## C The Second Angel's Message

### Revelation 14:8

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

C1 “And there followed another angel,” This is the second angel. “Saying, Babylon is fallen, is fallen, that great city,” The fall is emphasized being repeated twice. This is a spiritual fall, caused by the rejection of the first angel's message. “Babylon signifies the universal worldly church.” – D&R p. 646. This is why it is termed a great city, for it is composed of many denominations that have rejected the truth for this time. And have substituted false doctrines for true, and preach smooth things in order to suppress the consciences of their members. The last statement in this verse; “Because she made all nations drink of the wine of the wrath of her fornication,” is the cause of her fall. Having rejected present truth; the Holy Spirit withdrawn, she then imposes her false doctrines on her members.

C2 Who is Babylon? What does the scripture say that will identify the nature of Babylon? The following are several quotes from Revelation 17; ‘I will shew unto thee the judgment of the great whore that sitteth upon many waters:’ v1. ‘I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.’ v3. ‘And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:’ vs 5, 6. ‘The seven heads are seven mountains, on which the woman sitteth.’ v9.

‘And the ten horns which thou sawest are ten kings,’ v12. ‘The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.’ v15. ‘And the woman which thou sawest is that great city, which reigneth over the kings of the earth.’ v18. “Babylon is called ‘a woman.’ A woman, used as a symbol, signifies a church... a chaste woman standing for a pure church, ‘a vile woman for an impure, or apostate church. The woman Babylon is herself a harlot, and the mother of daughters like herself. This circumstance, as well as the name itself, shows that Babylon is not limited to any single ecclesiastical body, but must be composed of many. It must take in all of a like nature, and represent the entire corrupt, or apostate, church of the earth.” – D&R p. 646.

One of the recent developments of the past twenty years, is the World Council of Churches, which has been formed, in order to bring all churches into unity, and this has the support of the Roman Catholic faith. All but a few, believe that this will be the answer to the world's problems. But a new problem arises as to what constitutes unity in faith, and the leaders of this movement settle for less than Bible supported doctrine, and end up with a false form of unity. Disregarding also the most essential and vital truths of salvation. In the same prayer of Christ for the unity of His disciples, found in John 17, is also found the words: “Sanctify them through thy truth: thy word is truth” None can come to unity in Christ while disregarding the laws of God, or holding to any false doctrine.

Some of which will be discussed in section C3 of this booklet. Therefore, Babylon consists of anyone or any body of believers who cherish false doctrines in place of the truth.

C2a “The message of Revelation 14, announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt.”– GC p. 383. “Paganism was only apostasy and corruption in the beginning, and is so still. No spiritual fall is possible there. Roman Catholicism had been in a fallen condition for many centuries; But the Protestant churches had begun the great work of reformation from the papal corruption and had done noble work. They were, in a word, in such a position that with them a spiritual fall was possible. The conclusion is therefore inevitable that the message announcing the fall had reference almost wholly to the Protestant churches.” – D&R pp. 651, 653.

“The question may then be asked why this announcement was not made sooner, if so large a part of Babylon had been so long fallen. The answer is at hand; Babylon as a whole could not be said to be fallen so long as one division of it remained unfallen. It could not be announced, therefore, until a change for the worse came over the Protestant world, and the truth through which alone the path of progress lay, had been compromised.” – D&R p. 653.

C2b In Revelation we again find a voice ‘saying, Babylon the great is fallen, is fallen,’ And in addition to this, another statement is heard saying; ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ God does not want His people in Babylon; He therefore calls them out. As the messages of the three angels attend the loud cry, His people will hear and obey. In the time prior to the end of probation, many will turn away from the pleasing fables of Babylon's doctrines and accept the true faith. And then they will receive the seal of God rather than the mark of the beast.

“Suddenly another Voice rings out from heaven, ‘Come out of her, My people!’ The humble, sincere, devoted children of God, of whom there are some still left, and who sigh and cry over the abominations done in the land, heed the voice, wash their hands of her sins, separate from her communion, escape, and are saved, while Babylon becomes the victim of the just judgments of God. These are stirring times for the church. Let us be ready for the crisis.” – “The fact that God's people are called out so as not to be partakers of her sins, shows that it is not until a certain time that people become guilty by being connected with Babylon.” D&R p 725.

“But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and ‘receive not of her plagues.’ Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with this message the call is heard: ‘Come out of her, My people.’ These announcements, united with the third angel's message, constitute the final warning to be given to the inhabitants of the earth.” GC p. 604.

C3 “Babylon meets with this spiritual fall ‘because she made all nations drink of the wine of the wrath (not anger, but intense passion) of her fornication.’ There is but one thing to which this can

refer, and that is false doctrines. She has corrupted the pure truths of God's word, and made the nations drunken with pleasing fables." D&R p. 649.

"In the form of the papacy she has supplanted the gospel by substituting for it a false system of salvation:1. Through the doctrine of Immaculate Conception she denies that God in Christ dwelt in human flesh.

2. She has sought to set aside the mediation of Christ and has put another system of mediation in its place.

3. She has made salvation dependant upon confession to mortal man and thus has separated the sinner from Jesus, the only one through whom sins can be forgiven.

4. She condemns the way of salvation through faith as 'damnable heresy,' and substitutes the doctrine of salvation by works.

5. The change of the Sabbath of the fourth commandment, the seventh day, into the festival of Sunday as the rest day of the Lord and a memorial of His resurrection, a memorial which has never been commanded, and can by no possible means appropriately commemorate that event.

6. Sprinkling instead of immersion, the latter being the only Scriptural mode of baptism, and a fitting memorial of the burial and resurrection of our Lord, for which purpose it was designed.

7. The doctrine of the natural immortality of the soul. ...This error nullifies the two great Scripture doctrines of the resurrection and the general judgment, and furnishes an open door to modern spiritism. From it have sprung such other evil doctrines as the conscious state of the dead, saint worship, mariology, purgatory, reward at death, prayers and baptisms for the dead, eternal torment, and universal salvation.

8. The substitution of tradition and the voice of the church as an infallible guide in place of the Bible." D&R p. 649.

The following is a list of texts found in Scripture that give clear proof against such doctrines:

John 1:14

2Cor. 5:19

Hab 2:4

Romans 9:30

Eccl. 9:5

Heb. 6:20

1John 2:1-3

Heb. 4:4, 5

Gen. 2:1-4

Isa. 8:20

John 1:9  
Acts 4:12  
Rom. 6:4  
Matt. 3:16  
John 8:31, 32

“These errors and many others have originated from papal corruption, and have infiltrated into the Protestant churches so that only a thin line can be drawn between them. The fault with Babylon lies in her confusion of the truth and her consequent false doctrines. Because she industriously propagates these, clinging to them when light and truth which would correct them is offered, she is in a fallen state.” D&R p. 653.

D The Third Angel's Message Revelation 14:9, 10

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb:”

D1 “And the third angel followed them,” This is the last of the three angels, whose work comes after the fulfilling of the first two. Because the third angel embraces all three messages, it can be understood as an equivalent to the term, ‘three.’

“Saying with a loud voice,” indicates (as in the first angel's message), a message of great importance. ‘If any man worship the beast and his image,’ Worship is paying homage or honor to. The beast is the papal power. His image is the institution(s) that are contrary or opposing to God's. “And receive his mark in his forehead or in his hand,” Anyone who, by thought or deed, expresses his beliefs in the doctrines of the beast. “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;” This is the pouring out of the vials of God's wrath, or the seven last plagues spoken of in Revelation 18:4 and 15:1. Without mixture means that it is not mixed with God's mercy, for He has withdrawn His Spirit from the earth. “And he shall be tormented with fire and brimstone in the presence of the holy angels and the presence of the Lamb.” This is the final result, the second death in hellfire for all who have followed after the beast.

D2 What is represented by the beast, the image, and the mark? “The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Rev. 12:9)... But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” GC p 438.

“In chapter 13 (verses 1-10) is described another beast, ‘like unto a leopard,’ to which the dragon

gave 'his power, and his seat, and great authority.' This symbol, as most Protestants have believed, represents the papacy, which succeeded to the Roman Empire. Of the leopardlike beast it is declared: 'There was given unto him a mouth speaking great things and blasphemies... And he opened his mouth in blasphemy against God to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.'

This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy. " 'Power was given unto him to continue forty and two months.' And, says the prophet, 'I saw one of his heads as it were wounded to death.' And again: 'he that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.' The forty and two months are the same as the 'time and times and the dividing of time,' three years and a half, of 1260 days, of Daniel 7 the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the supremacy of the papacy, A.D. 538, and terminated in 1798. At that time the pope was made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled; 'He that leadeth into captivity shall go into captivity.' " GC pp. 438-439.

D2a " 'The beast mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Rev. 13 the papacy. The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas." GC p 445.

"For the people to make an image of the beast would be equivalent to shaping a religious structure that controls the power of the state, using it to impose religious observances, as was the case with the medieval church. It is an unholy fusion that puts the church under the state and obligates it to force religious practices on the people, with grave penalties for those that resist." ID p 40.

"It should be a religiopolitical structure similar to Rome, the original beast: a church or conglomerate of churches united for persecuting purposes, using the civil powers to make a certain form of religion mandatory." "...when the state shall use its 'power to enforce the decrees and sustain the institutions of the church – then will Protestant America have formed an image to the papacy, and there will be a national apostasy which will end only in national ruin." ID p. (??)

D2b "Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast." GC p 446.

"While the worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of His creative power and the witness to His claim upon man's reverence and homage, the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome." GC p. 446.

“The mark of the beast has not yet been imposed, though, nor will it be until every person has had the opportunity of knowing the significance of Sabbath observance. Each individual must come to realize that the Sabbath leads him;

(1) to recognize God as the Creator and commemorates His work of Creation (Gen. 2:2, 3; Ex. 20:8-11).

(2) to accept the Sabbath as a sign of the sanctification God performs in the human heart (Exodus 31:13; 1 Thess. 4:3; 2 Thess. 3:13).

(3) to acknowledge Jesus as the Lord of the Sabbath and as the Author of the new creation (Mark 2:28; 2 Cor. 4:17).

(4) to remember the holy day as a sign of man's rest from his works of sin and of entering into the rest of the heart that Jesus promises to those who follow Him.” Heb. 4:1-10). ID p 41.

“Those who show by their actions that they make no effort to distinguish between the sacred and the common may know that, unless they repent, God's judgments will fall upon them. These judgments may be delayed, but they will come.” 8T p 95.

“No one has yet received the mark of the beast. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.” Ev pp. 234, 235. D3.

“The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls do down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them.” GC p 450.

E “There are only two classes in the world today, and only two classes will be recognized in the judgment those who violate God's law and those who obey it. Christ gives the test by which to prove our loyalty or disloyalty... If ye love Me, keep My commandments... he that hath My commandments and keepeth them, he it is that loveth Me... He that loveth Me not keepeth not My sayings;... (John 14:15, 21, 24) COL p 283.

In Rev 14:12, Christ presents a class that is victorious and have overcome by His blood. The remnant will stand in the last day fully clad in Christ's righteousness and prepared to go with their Lord to the place he has prepared for them. They will not be defiled or harmed, while the remaining

world perishes for the lack of God's sheltering hand. There is no longer then, a warning message to the world, its work is done and has accomplished its purpose.

“For as the rain cometh not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah 55:10, 11.

“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” Ezekiel 35:25.

“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” Ezekiel 35:26.

“And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.” Ezekiel 36:27.

“Woe to them that are at ease in Zion, and trust in the mountain of Samaria, ... Ye that put far away the evil day, and cause the seat of violence to come near;” Amos 6:1, 3.

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of host. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: “And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Malachi 4.

“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.” Rev 22:7, 10.

An appendix of additional verses;

Galatians 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Colossians 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached unto every creature which is under heaven;

Daniel 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the

sanctuary be cleansed.

Daniel 9:24, 25 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Ezra 7:7, 13 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

Jeremiah 2:13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Revelation 7:17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Revelation 5:12, 13 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Exodus 31:13-17 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

Genesis 2:1-3 Thus the heavens and the earth were finished, and all the host of them. And on the

seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Exodus 20:8-11 Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Deuteronomy 5:12 Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Isaiah 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord;

Ezekiel 20:12, 40 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Mark 2:27, 28 And he said unto them, the sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath.

Hebrews 4:1, 4, 5, 8, 9, 10, 11 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For he spake in a certain place of the seventh day on this wise, And in this place again, If they shall enter into my rest. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Exodus 25:9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

Hebrews 8:1, 2; 9:23, 24 Now of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Ezekiel 4:5, 6 For I have upon thee the years of their iniquity, according to the number of the days,

three hundred and ninety days:so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days:I have appointed them each day for a year.

Numbers 14:34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

Abbreviated Reference List;

COL – Christ Object Lessons.

COR – Christ Our Righteousness.

D&R – Daniel and Revelation.

EW – Early Writings.

Ev – Evangelism.

TM – Testimonies to Ministers.

SM – Selected Messages (vol 1-2).

DA – The Desire of Ages.

KV – Key to Victory.

PK – Prophets and Kings.

(X)T – Testimonies (x = vol 1-9).

ID – The Impending Drama.

R&H – Review & Herald.