

Leaves of Life

Tree of Life Ministries

Edition 11

**The Everlasting Gospel
in the Parable of
the Ten Virgins**

1st July, 2018



Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. ... Jesus said to all, Search for yourselves. Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?

It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently search for the hidden treasure, and seek wisdom from



Tree of Life Ministries

Tree of Life Ministries is a self-supporting, non-profit, Seventh-day Adventist ministry, which was officially registered in Germany in 2016. At present, the majority of its members are based in Austria.

Our mission is to prepare Seventh-day Adventists for the soon-coming crisis and to teach the everlasting gospel of the three angels' messages of Revelation 14 through seminars, video productions and written publications. We believe that we are living in the last generation, for whom the entire Bible has been written. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. The different stories in the Bible typify events that will take place at the end of the world. History will repeat itself. We must study the scriptures "line upon line" in light of their prophetic application to the final generation. This constitutes the "present truth" for this time, which is needed to prepare the church to receive the "latter rain." By understanding the spiritual application of these histories, we are to learn "righteousness by faith."

Leaves of Life is a present truth periodical, which is mainly compiled and edited by Patrick Schneller.

Contact Information

Mark Bruce	+43 664 7956845
Patrick Schneller	+43 664 5711078
Lorenz von Werder	+43 664 4847980
Contact email	tolm.europe@gmail.com
Ministry website	http://treeoflife-ministries.org/
YouTube channel	https://www.youtube.com/channel/UCXlbOapHWiEn8vs0IYaYGHA

To Support Us

Bank	Vereinigte Volksbank eG
Name	Tree Of Life-Ministries e.V.
IBAN	DE72 4726 4367 7644 7351 00
BIC	GENODEM1STM

Affiliated Ministries

Living Waters Ministry (Huntsville, Alabama, United States of America)

Contact email	songofsolomon4.15@gmail.com
Ministry website	https://www.fountainsoflivingwaters.org/
YouTube channel	https://www.youtube.com/channel/UCcPrZXqA_63ZOTEGFgSXjMQ

Trees of Righteousness Ministry (Johannesburg, Gauteng, South Africa)

Contact email	heraldsofthemorning1335@gmail.com
Ministry website	Coming soon...
YouTube channel	https://www.youtube.com/channel/UCEVdCepjI8ECwuVI34Hf5dw

[Our YouTube Channel](#)

heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, "If any man willeth to do his will, he shall know of the teaching." John 7:17, Revised Version.

The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the Scriptures to your own destruction. You must empty yourselves of every prejudice, and come in the spirit of prayer to the investigation of the word of God.

The great error of the Romish Church is found in the fact that the Bible is interpreted in the light of the opinions of the "fathers." Their opinions are regarded as infallible, and the dignitaries of the church assume that it is their prerogative to make others believe as they do, and to use force to compel the conscience. Those who do not agree with them are pronounced heretics. But the word of God is not thus to be interpreted. It is to stand on its own eternal merits, to be read as the word of God, to be obeyed as the voice of God, which declares his will to the people. The will and voice of finite man are not to be interpreted as the voice of God.

The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the book?--Jesus Christ. He is the True Witness, and he says to his own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The Bible is to show us the way to Christ, and in Christ eternal life is revealed."” {*Review & Herald, September 11, 1894*}

<http://treeoflife-ministries.org/>

Download *Leaves of Life* from Google Drive

Table of Contents

The Order of the Messages on the Line of Prophecy.....	6
Repeating Patterns in all Reformatory Movements.....	8
The Gospel & Prophecy.....	9
Old & New Light	10
The Whole Bible Speaks About the End of the World.....	11
The Three Waymarks of the Gospel on the Line of Prophecy	13
The Reformline of the Millerite Movement.....	14
Justification by Faith in the Prophetic Word.....	17
Time No Longer	20
The Reformline for Our Time.....	20
Still an Imperfect Type.....	25
One Three-Fold Message.....	25
Where to Combine the Messages	28
No Moving of the Waymarks.....	29
Proclaiming the Gospel from Experience	32
The Repetition of the Parable of the Ten Virgins.....	36
The Three Steps of Revelation 14:6-12 in the Parable of the Ten Virgins....	38
The First Message – The Going Forth of the Ten Virgins	39
The Second Message – The Tarrying Time	42
The Second Message Receives Power – The Midnight Cry.....	43
The Third Message – The Shut Door	45
The Correct View of the Shut-Door Doctrine	45

Health Section48

 The Natural Law49

 The Far-Reaching Law of God50

 The Good Purpose of the Law51

 The Broken Law52

 The Penalty of the Law54

 A Practical Illustration – the Law of Gravity57

 Conclusions58

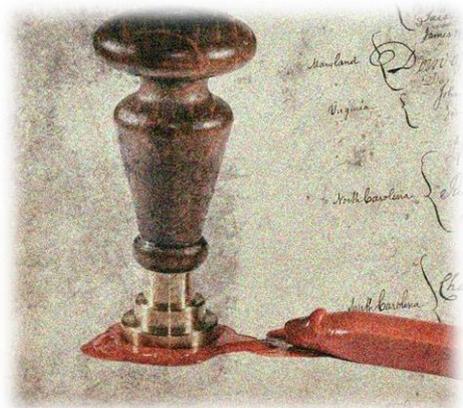
The Order of the Messages on the Line of Prophecy

In order for us to understand the “Binding-Off Structure” at the third step of the everlasting gospel, beginning with the Sunday Law, or the waymark we call “Midnight”, we have to take a step back and look again at some key-points of how we establish this waymark. Only with a foundational understanding of the steps that lead up in their order to “Midnight” will we be able to comprehend the principles at work within the “Binding-Off Structure”, where the three steps repeat as they are combined into one message.

“**All three of the messages** are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, **showing their order**, and the application of the prophecies that **bring us to the third** angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be.**” {*Selected Messages, Book 2, p. 104.3*}

The essential statement we want to focus on in this quote is that part which speaks about the order of the three angel's messages that brings us to the third step of the everlasting gospel. Based upon this we understand that the everlasting gospel of *Revelation 14:6-12* is not just a mere doctrine of intellectual truths, but it also describes an experience of a religious reform-movement that can be illustrated as a three-step testing process on the line of prophecy. A further confirmation for this we can find in the only available quote from the Spirit of Prophecy regarding the light expressed in the seven thunders of *Revelation 10:3-4*.

“After these **seven thunders** uttered their voices, the injunction comes to John as to Daniel in regard to the little book: “**Seal up those things which the seven thunders uttered.**” These relate to **future events** which will be **disclosed in their order**. ... The **special light** given to John which was **expressed in the seven thunders** was a **delineation of events** which would **transpire under the first and second angels' messages**. It was not best for the people to know these things, for



[Our YouTube Channel](#)

their faith must necessarily be **tested**. In the **order** of God most wonderful and advanced truths would be proclaimed. The **first and second angels' messages** were to be proclaimed, but no further light was to be revealed before these messages had done **their specific work**. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer." {*SDA Bible Commentary, Volume 7, p. 971.4-6*}

Here we can see, that the truth about the specific work of testing God's people with the heavenly messages by a process of three steps, began to be progressively unsealed in the early great Second Advent Movement, also know as the Millerite History from 1798 to 1844, where those respective events were fulfilled while the first and second angel's messages arrived in history. But since the then formed Seventh-Day Adventist Church fell deeper and deeper into the Laodicean condition, the full beauty of the truths hidden in the seven thunders has never been unfolded until our time, where we find a sudden increase of knowledge on the subject of the seven thunders. Another witness that sustains the understanding that the seven thunders are still sealed up until our time, until right before the final close of probation, is found in *Revelation 22*, where it states just before the declaration of fixed human characters (marking the close of probation) that nothing in the book of Revelation should be sealed, showing that the only portion that was sealed in the book of Revelation (which were the seven thunders in chapter 10 verse 4) would be unsealed just before the close of probation.

“And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up those things which the seven thunders uttered, and write them not.**” *Revelation 10:4*

“And he saith unto me, **Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.**” *Revelation 22:10-12*



Repeating Patterns in all Reformatory Movements

According to the biblical principle of repeating history, combined with the correct interpretation of the two events described in *Daniel 11:40*, we understand that just as the time of the end in 1798 was followed by a delineation of events transpiring under the first and second angel's messages, so the time of the end in 1989 should be followed by a delineation of events transpiring under the first and second angel's messages. But not only these two histories do show how God is dealing according to His ever same principles with His people as He leads them through the experience of a reformatory movement – in fact, every other historic religious movement of past sacred history can be paralleled with each other, showing their striking similarities.

“The work of God in the earth presents, from age to age, a **striking similarity** in every great **reformation** or **religious movement**. **The principles of God's dealing with men are ever the same**. The important movements of the present have their **parallel** in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” {*The Great Controversy*, p. 343.1}

“There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. ... **We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements**, and to understand the progress of events in the marshalling of the nations for the final conflict of the great controversy.” {*Testimonies, Volume 8*, p. 307.2}

This simply shows that every reform movement of sacred history was principally raised up the same way. The principles of how this is done are contained in the three steps of the everlasting gospel message. If the Millerite reform movement was raised up by the principle of the three step testing process contained in the everlasting gospel, combined with the fact that the principles of God's dealing with men are ever so much same, that all these lines of reform parallel each other, then it follows that every single reform movement of the past was raised up by the principle of the three step testing process contained in the everlasting gospel of *Revelation 14:6-12*. Hence it is called the *everlasting* gospel, because it is always the same. We call those different segments of the line prophecy, in which such a reform took place, the *Reformlines*.

It is of utmost importance that we understand how the last reformatory movement in our time is raised up according to the same three steps, which have always been manifested, whenever such a reform took place among God's people. In fact, our eternal destiny depends on the correct understanding of this truth.

"I was shown **three steps**-- the **first, second, and third angels' messages**. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. **The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.**" I was again brought down through these messages, and saw how dearly **the people of God** had purchased their **experience.**"
{Early Writings, p. 258.3}

The Gospel & Prophecy

Such a study of prophecy is not simply an optional field of study that may be pursued by some who are interested in it, but it lies rather at the very heart of the gospel message for our time. Prophecy must be an essential part in the proclamation of the gospel. From the beginning of bible history, prophecy has been inseparably linked with the gospel, and so it is for us at the end the world.

For example, in the book of Genesis we read that the first time the gospel was introduced, after sin entered the world, it was also a prophecy.

"The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in that **first prophecy**: "I will put enmity between thee and the woman, and between thy seed and her seed." (**Genesis 3:15**)" *{The Great Controversy, p. 507.2}*

"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" (**Genesis 3:15**)."
{Selected Messages, Book 2, p. 106.2}



In the book of Revelation we find the last mention of the gospel in the Bible, and since God shows “the end from the beginning” (Isaiah 46:10), we again find a prophetic message being part of that everlasting gospel. This has to be so, because the everlasting gospel, which the angel flying in the midst of heaven is proclaiming, contains the solemn message that “the hour of his judgment is come” (Revelation 14:7). Since Jesus entrusted not angels, but His followers on earth, with the proclamation of the gospel, this angel represents the people of God who can only give that message in its fullness, when they can also explain through prophecy *when* the hour of his judgment is come. Without the understanding of prophecy the time for the hour of judgment can never be explained, but since this aspect is part of the gospel it follows that without the understanding of prophecy the gospel message for the end of the world cannot be given.

It is widely and correctly understood in Seventh-Day Adventism, that “the hour of his judgment” refers to the beginning of the investigative judgment on October 22nd 1844. However, this was the present truth message especially for the Millerite Movement from 1798 to 1844, which was based upon the end of the 2300-year prophecy of *Daniel 8:14* in the year 1844. The Millerite’s bitterly disappointed expectation of Christ’s second coming at the end of that period led a small and faithful remnant of the Millerites to study their bibles further, which opened up to them the understanding of the investigative judgment of the dead beginning on October 22nd 1844, which became their present truth message. This is not to say that this understanding is not still present truth for us, for we are still in the time of the investigative judgment of the dead.

Old & New Light

What we have to understand is that truth is constantly unfolding and developing. Even though our present truth message will incorporate all the old truths, there has to be also new light for our generation.

“**In every age there is a new development of truth**, a message of God to the people of **that generation**. The old truths are all essential; **new truth is not independent of the old**, but an **unfolding** of it. It is only as the old truths are understood that we can comprehend the new.” {*Christ’s Object Lessons*, p. 127.4}

At this point it is crucial for us to make the right distinction between those things that are new and those things that are ever the same since the times of old. There are principles for

example, that will stay ever the same, just as they are. *Nothing* can be taken away or added to them that would *change* those principles. One of those principles we discussed already, when we saw that the gospel is always connected with prophecy. The form or manner, however, of *how* those principles fulfill and express themselves, can and does *differ* from generation to generation. That means that whenever the gospel was preached in sacred history, it was through a prophetic message, which is an unchangeable principle. But the prophetic message *itself changed* throughout history from generation to generation.

One has only to read of the accounts of the various men of faith in Hebrews 11, showing for example that Noah and Moses had very different prophetic messages as well as tasks to fulfill in accordance with them, while both were principally tested on righteousness by



faith, that is, *having faith especially in a prophetic message*. While Noah had to believe the prophecy about the coming flood, Moses had to believe the prophecy of the end of the fourhundred years of captivity in Egypt. While the content was different, both had to act by faith, fulfilling thereby the same principle of how to become an heir of righteousness by faith.

The Whole Bible Speaks About the End of the World

Throughout all those different examples of the same principles in sacred history, more and more light about these principles was progressively unfolded and accumulated for our last generation, to which all those histories pointed forward to as types and shadows.

“The Bible has **accumulated** and bound up together its treasures **for this last generation**. **All the great events** and solemn transactions of Old Testament history have been, and are, **repeating themselves in the church in these last days.**” {*Selected Messages, Book 3, p. 339.1*}

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. **Now all these things** happened unto them for **ensamples**:

and they are written **for our admonition**, upon whom **the ends of the world** are come" (1 Corinthians 10:11)." *{Selected Messages, Book 3, p 338.1}*

"While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, **God's work in all time is the same**. The Teacher is the same. **God's character and His plan are the same**. With Him "is no variableness, neither shadow of turning." James 1:17. The experiences of Israel were recorded **for our instruction**. "**All these things** happened unto them for **ensamples**: and they are written **for our admonition**, upon whom **the ends of the world** are come." 1 Corinthians 10:11. With us, as with Israel of old, success in education depends on **fidelity in carrying out the Creator's plan**. **Adherence to the principles** of God's word will bring as great blessings to us as it would have brought to the Hebrew people." *{Education, p. 50.3-4}*

It is obvious that the only chance for us to carry out the Creator's plan is first to know that plan, for we certainly cannot carry out a plan that we do not even know of. Then what is the *Creator's* plan? It is to *re-create* us. What and how is He re-creating? He wants to recreate our spiritual nature by the usage of the gospel plan in order to fit us for heaven. What is the gospel plan? It is what it has always been, it is the three steps of the everlasting gospel, of which we find the clearest revelation in the three messages of *Revelation 14:6-12*. But this very same gospel was also already delivered to ancient Israel in types and figures through the sanctuary, which had three compartments, the courtyard, the Holy Place and the Most Holy Place, symbolizing the three steps of the everlasting gospel.

"Jesus was the originator of **the religion of the Jews**, and how clearly could he open to the mind the significance of every **shadow** and **symbol**, and reveal the relation of the whole system to himself. That which had been misinterpreted, he set before them in its clear connection with truth, and made plain the glory of **the Levitical service**. He sought to open to men the fact that **the Jewish system of religion presented in types and shadows the whole mystery of the gospel**." *{Signs of the Times, November 7, 1892 par. 5}*

"Thy way, O God, is in the sanctuary." *Psalm 77:13*

The Three Waymarks of the Gospel on the Line of Prophecy

These three steps are found all through the Holy Scriptures. The Holy Spirit for example convicts of three things: *sin, righteousness* and *judgment*. John 16:8. Gabriel explains to Daniel that many shall be *purified, made white* and *tried*, referring especially to the time of the end in 1798, where the three steps began with the arrival of the first angel's message. Daniel 12:10. This theme is picked up in *Revelation 14:7*, where the first angel introduces the gospel with the message, *Fear God, give glory* to Him, for the hour of His *judgment* is come. In theological terms these three steps are expressed as *justification, sanctification* and *glorification*.

While at all times individual men and women have gone through these steps personally in their steps to and walk with Christ, the seven thunders reveal to us at the end of the world the prophetic truth that the body Christ, which is His church, goes through the same three steps as well, whenever it experiences a time period of revival and reformation. This is the new revelation of how to study prophecy for our time. It is portraying the three steps of the everlasting gospel "in their order" on the "line of prophetic history", "showing the things that have been and the things that will be."

"The **great waymarks** of truth, showing us **our bearings in prophetic history**, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light. ... There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where **special prophecies** were in process of **fulfillment in their order**. They bore the **message of time** to the people. The truth shone out clearly as the sun at noonday. **Historical events, showing the direct fulfillment of prophecy**, were set before the people, and the **prophecy was seen to be a figurative delineation of events** leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features revealed in this earth's history. The people now have a special message to give to the world, **the third angel's message**. Those who, in their **experience**, have passed over the ground and acted a part in the proclamation of the **first, second, and third angel's messages**, are not so liable to be led into false paths as are those who have not had an **experimental knowledge** of the people of God." {*Manuscript Releases, Volume 17, p. 1.2-3*}

Here we have a clear definition of what prophecy is. It is a *figurative delineation of events*. A figure is a symbol, and a *delineation* of events is an order of events that can be marked through waymarks on a *line*, in our case the line of prophetic history. The seven thunders are therefore a prophetic revelation about the fact that *the order of events* under the first and second angel's messages, which lead to the third, *is a prophetic symbol all by itself*. The truths of the three angel's messages are connected to waymarks, because these certain truths arrived at specific events in time into prophetic history.

An example for this is the year 1798, which is marked by an important event, but it is also the arrival of an important truth into sacred history. That truth was the first angel's message, which could only be proclaimed from 1798 onward. The reason for this was that the content of the first angel's message, which was the judgment hour based upon the 2300 year prophecy, was sealed up in the book of Daniel until the time of the end in 1798. But after the prophetic event of the papacy receiving the deadly wound, the book of Daniel began to be opened and the knowledge about the judgment message in *Daniel 8:14* increased, which fulfilled the arrival of the first angel's message in prophetic history.

"It [the everlasting gospel] 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 the 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."

"... 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." {*The Great Controversy*, p. 355.3–356.2}

The Reformline of the Millerite Movement

A diligent study of the Millerite reformline reveals seven successive prophetic events, leading from 1798 to 1844, that are all fulfillments of prophecy, some of which are time prophecies. We won't take the time at this point to explain and prove all these

waymarks, but would like to refer our readers to video-presentations, where we have dealt with this subject in a very detailed way. There we also show, how the same order of those seven events can be found in principle in previous reformlines, specifically in the times of Christ, Ezra or Moses. For this study, we will now at least mention the seven waymarks of the Millerite reformline. Our reformline with the respective paralleled events will be mentioned later:

- 1) **1798:** The deadly wound as a fulfillment of *Revelation 13:3.10* and *Daniel 11:40a*, the end of the 1290 year prophecy of *Daniel 12:11* as well as the end of *2520 year prophecy of Leviticus 26* that began in 723 BC. Arrival of the first angel's message, which was not yet understood at this point in time.
- 2) **1833:** Miller raised up fully like John the Baptist to give the Elijah-Message (see *Early Writings, p. 229.1-2, 233.1*) and the fall of the stars according to *Matthew 24:29*. First angel's message has been formalized and is preached by proclaiming that "the hour of his judgment is come" by interpreting the end of the 2300 evening and mornings as the time of judgment. Beside the *day-for-a-year principle*, an essential key, which allowed William Miller to thus interpret *Daniel 8:14* was his revolutionary understanding that *the daily* in *Daniel 8:11–13, 11:31* and *12:11* is referring to paganism.
- 3) **August 11th 1840:** The fall of the Ottoman Empire as a fulfillment of *Revelation 9:15*. The First angel's message becomes a test because it is empowered through the confirmation of its underlying principles of prophetic interpretation such as the *day-for-a-year principle* (see *The Great Controversy, p. 334–335*). Also the arrival of the second angel's message (but not yet understood), symbolized by Christ coming down as the angel of Revelation 10 with a writing in his hand to join the first message, like Christ joined John the Baptist to be baptized in Christ's reform line. (see *Early Writings, p. 259–260; SDA Bible Commentary, p. 971.3*)
- 4) **May 1842:** Release of the prophetic 1843 chart as a fulfillment of *Habakkuk 2:2* (see *The Great Controversy, p. 392.2*). In June 1842 most protestant churches begin to close their doors against the first angel's message (see *Life Sketches, p. 26.2*), thus the work of the second angel is seen in principle. Now the second angel's message begins to be formalized and preached, for example by Charles Fitch (see *1843 Charles Fitch, "Come Out of Her, My People", p. 16.1*)

- 5) **April 19th 1844**: First Disappointment and beginning of the tarrying time of *Matthew 25:5*. The second angel's message becomes a test and receives more power because it's work is confirmed through the event of a separation between fallen Protestantism (that rejected the first angel's message) and the Millerites; the second angel also has now a writing in his hand (see *Early Writings*, p. 247.1,) just as there was a little book in the hand of Christ at the empowerment of the first message. It is also the arrival of the third angel's message (it is available, but not yet understood) since through the removal of their previous error of Christ's coming on April 19th 1844, this is the earliest point where the true time for the end of the 2300 year prophecy can be understood. This was also exactly 2300 years after the first day of the first month of the Jewish year 457 BC, when Ezra, according to *Ezra 7:9*, left Babylon with the third decree in his hand, illustrating the first day of the first month of the Jewish year 1844 AD (which was April 19th 1844 according to *Karaite* Jewish reckoning), when the Millerites left Babylon having the third message now available to them.
- 6) **August 15th 1844**: The Midnight Cry of *Matthew 25:6*, joining the second angel's message to give it even more power. This was also the formalization and preaching of the third angel's message illustrated in principle by the heralding of the message of *Revelation 18:4* to come out of fallen Babylon (see *Early Writings*, p. 241.1–241.2, 277.2) and by the preaching of pointing forward to October 22nd 1844, which would be the third step and test in the Millerite reform line; This was also exactly 2300 years after the first day of the fifth month of the Jewish year 457 BC, when Ezra, according to *Ezra 7:9*, arrived at Jerusalem with the third decree in his hand, just as Samuel S. Snow arrived on the Exeter camp meeting to give the third message about October 22nd 1844 on the first day of the fifth month of the Jewish year 1844.
- 7) **October 22nd 1844**: Christ's coming to the Most Holy Place of the heavenly sanctuary for the investigative judgment according to *Daniel 8:14*, *Daniel 7:13* and *Malachi 3:1-3*, and the shut door according to *Matthew 25:10*, which is also the appointed end of the tarrying time in *Habakkuk 2:3* (see *The Great Controversy*, p. 426.1; *Early Writings*, p. 236.1). The third angel's message becomes a test as it is also illustrated as a writing in the third angel's hand (see *Early Writings*, p. 254.1) just like when it came to the test of the first and second angel's when they had their respective writings in their hands. This writing always illustrates the arrival of heavenly manna that has to be eaten, by which God is proving and testing His people, as illustrated in *Exodus 16:4* and *Psalms 78:24-25*. The testing truth of the

third angel that arrived on October 22nd 1844 was a whole system of truth regarding the role of the sanctuary and the Sabbath in the judgment that just commenced. This was also the end of the *2520 year prophecy of Leviticus 26* that began on 677 BC as well as the end of the 1335 year prophecy of *Daniel 12:12*.

Justification by Faith in the Prophetic Word

Having come to the third step in their Reformline, the Millerite's faith in the prophetic message was again tested as they had to face another bitter disappointment of their hopes in the coming of their Redeemer. The bridegroom came, but not in the way they expected, which is why this event is marked as a crisis.

“At the appointed time **the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom.**” *{The Great Controversy, p. 427.1}*

“It is **in a crisis that character is revealed.** When the earnest voice proclaimed **at midnight,** “Behold, the bridegroom cometh; go ye out to meet him,” and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show **whether there is any real faith in the promises of God.** It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.” *{Christ's Object Lessons, p. 412.1}*



Faith in the promises is nothing else than faith in the prophecies, because a prophecy is God's promise of what He will do. The Apostle Peter makes this very clear in his second letter, where he shows that the heeding of both the promises and the prophecies are the means to accomplish the same thing, which is the combination of humanity and divinity.

„Whereby are given unto us exceeding great and precious **promises**: that **by these** ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust.” *2 Peter 1:4*

„We have also a more sure word of **prophecy**; **whereunto** ye do well that ye **take heed**, as unto a light that shineth in a dark place, until the day dawn, and **the day star arise in your hearts**.” *2 Peter 1:19*

The Millerites truly found themselves *in a dark place* on October 22nd 1844, when they could not at first understand how Christ had come.

“The **coming of the bridegroom** was at **midnight--the darkest hour**.” *{Christ’s Object Lessons, p. 414.3}*

The *day star* represents Christ (*Revelation 22:16*), who could only enlighten His people through the understanding of the prophetic word. The reception of Christ as “arising in your hearts” is nothing else than becoming “partakers of the divine nature.” Thus a very small remnant of the Millerites trusted by faith in the prophetic message they had already received, and turned again to their bibles. Then they soon discovered the truth that the bridegroom had come indeed and that they had to go with Him into the marriage by faith through an understanding of His work in the heavenly sanctuary, which they could receive only from the prophetic word.

““They that were ready went in with Him to the marriage: and the door was shut.” They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to “wait for their Lord, when He will return from the wedding.” Luke 12:36. But **they are to understand His work**, and to **follow Him by faith** as He goes in before God. **It is in this sense that they are said to go in to the marriage.**” *{The Great Controversy, p. 427.1}*

Here we see a beautiful illustration of how an understanding of prophecy is centered in the heart of the gospel message. In the gospel of Christ “is revealed the righteousness of God from faith to faith, as it is written, The just shall live by faith.” Romans 1:17. In the case of the Millerites we see that “faith cometh by... hearing” the prophetic “word”. Romans 10:17. The Bible makes it absolutely clear that the Millerites were experiencing *righteousness by faith based upon a prophetic message*, because Paul is simply quoting his

phrase “the just shall live by faith” from *Habakkuk 2:4*, which deals with the conclusion of the *tarrying* time of *Matthew 25:5*, when the Bridegroom came on October 22nd 1844 for his *waiting* people.

“While the bridegroom **tarryied**, they all slumbered and slept.” *Matthew 25:5*

“And the LORD answered me, and said, **Write the vision**, and make it plain **upon tables**, that he may run that readeth it. For the vision is yet for an **appointed time**, but at the end it shall speak, and not lie: though it **tarry**, **wait** for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but **the just shall live by his faith.**” *Habakkuk 2:2-4*



Only very few of the Millerites demonstrated real faith in the prophecies of God when it came to the disappointment on October 22nd 1844, but those who did were thereby entering into the *marriage with Christ*, which is the same as becoming *partaker of the divine nature* so that they are *one flesh*. The Bible illustrates this combination of humanity with divinity through the marriage of wife and husband, which is the church and Christ.

“For this cause shall a **man** leave his father and mother, and shall be joined unto his **wife**, and **they two shall be one flesh**. This is a great **mystery**: but I speak concerning **Christ and the church.**” *Ephesians 5:31-32*

This *mystery* is the same as “Christ in you, the hope of glory”. Colossians 1:27. This is not to say that a mere theoretical understanding of prophecy fulfills the purpose of the gospel in us, it is rather the receiving of the principles of the gospel into the heart through the medium of prophecy, and thereafter revealing and living those principles in a time of crisis, that the workings of Christ in the believer are both fulfilled and demonstrated. This lesson from sacred history should impress us once and for all with the utter importance of a correct understanding of present prophetic truth, for without it, our faith will make shipwreck and we will surely be taken into the snares of Satan.

“By his deceptions he [Satan] is seeking to allure souls from Christ, and **those who are not established upon the truth will surely be taken in his snare.**” *{Testimonies, Volume 5, p. 295.1}*

Time No Longer

Now, since the past reform movements such as the ones in Moses, Ezra's, Christ's or the Millerite's time, were all more or less based upon time prophecies which were fulfilled in their respective reformlines, the question might be asked, how we can identify the time for our last reformline, if all time prophecies ceased since 1844?

“The first and second angel's messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that **time should be no longer.**

“**This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.**” {*SDA Bible Commentary, Volume 7, p. 971.6-7*}

The answer is that our last reform line does not need time. The Lord wants His people to have such a grasp of the underlying principles of the revival and reformation of His church through the three steps of the everlasting gospel, that the occurring of certain prophetic events would be enough for us to determine not only the beginning of our reform line, but also how far we have already progressed through it. If we as a people would by principle understand the waymarks that lead us through the experience of the everlasting gospel, then we would know our bearings in prophetic history, and the understanding of what to experience next would render our individual preparation more efficient. Therefore our reform line is not based upon any time prophecies, but on principles and events. This is the only way to have a prophetic present truth message without the time element.

The Reformline for Our Time

This brings us to the outline of our reformline. Again it has to be mentioned, that we cannot take the time here to thoroughly prove every single waymark in the seven events of our reformline, but would like to refer our readers again to our video-presentations. Nevertheless we at least take the time at this point to make mention of every

respective waymark for our reformline and also explain the underlying logic of why these seven events are outlined for us that way. Remember that the following waymarks are established based upon several past histories, in which the same principal order could be seen, which is important, for every truth has to be established based upon two or three witnesses.

- 1) **1989:** The Collapse of the Soviet Union as a fulfillment of *Daniel 11:40b*, which is called the *time of the end* just as much as 1798 was called the *time of the end*. This was by principle the arrival of the first angel's message for our reform movement. An *increase of knowledge* about the prophetic present truth began, which for us manifested itself in the discovery of the *line upon line method* to study prophecy (see *Isaiah 28:10-12*), out of which developed the understanding of the reform lines. "Repetition of history" became the key to unlock the truth, that the whole bible speaks about the last generation that began in 1989. Connected to that was the important truth of the imminent National Sunday Law in the United States, illustrated in *Daniel 11:41*, where the glorious land is a symbol for the USA that is being conquered by the king of the north, the papacy. This was the prophetic truth to arouse God's people to seek that preparation necessary which would fit them to stand in the final test at the Sunday Law Crisis.

- 2) **1996:** The publication of the *Time of the End Magazine* written by the leading minister from the Future For America Ministry, fulfilling the principle of the *formalization* and the preaching of the present truth, the first angel's message, by a first labourer whose task it is always to prepare the way for Christ, just as William Miller and John the Baptist did. Besides the understanding of *Daniel 11:40-45* and the methodology of *line upon line*, there were various doctrinal errors that had crept into Adventism, which had changed foundational truths that were established at the beginning of Adventism, and which needed to be addressed and corrected, because with a wrong understanding of old light, it is not possible receive new light which is always based on the old. One such big error that arose around the 1900's and which had to be removed was the "new" understanding that "the daily" in *Daniel chapters 8, 11 and 12* would refer to Christ's ministry in the heavenly sanctuary, while Sister White confirms that before 1844 nearly all in the movement were united on the correct view of *the daily*, which was that it referred to paganism (see *Early Writings, p. 74.2*, and the date 508 AD on the *1850 chart*).

- 3) **September 11th 2001:** The dustification of the World Trade Center was a confirmation and empowerment of the first angel's message (about the coming

Sunday Law, which was already preached beforehand, especially since 1996), for it was an object lesson of the nearing judgments in the *day of the lord*, which will manifest themselves already in the Sunday Law crisis as result of making void the law of God, and thereby provides a second witness for the correctness of the first angel's message, just like the fall of the Ottoman Empire on August 11th 1840 confirmed the correctness of Miller's message (at both incidents radical Islam had to be held in check). It can be easily proven through Inspiration that the *day of the lord*, which in ancient times was fulfilled through the destruction of Jerusalem, first by Babylon and secondly by Rome, is perfectly fulfilled at Christ's second coming in the seven last plagues, where the cities will be destroyed (see *The Great Controversy*, p. 636.3, 638.1) as the final result of rejecting God's true Sabbath. At the same time Sister White explains that today's great "buildings will share the fate of the temple in Jerusalem" (see *Manuscript Releases, Volume 21, p. 66.6*). But she is also linking the grinding down of great buildings to dust and ashes to the time of the beginning Sunday Law crisis, because she connects the destruction of buildings and cities to *Revelation 18:1-4* (see *Signs of the Times, October 9, 1901 par. 3-4* and *Life Sketches, p. 411.5*), which is marking the beginning judgments on the cities already at the beginning of the Sunday Law crisis. Thus the *day of the lord* manifests itself in type already before the seven last plagues, as the judgments begin to fall on the cities. Therefore we have, with the historic turning points of 1989 and 2001, two powerful events that God uses to impart light to His people which is necessary for the present time, for they are signs and warnings, pointing us forward to the imminent Sunday Law to be fulfilled in our generation. "There are periods which are **turning points in the history of nations** and of the church. In the providence of God, when these different **crises** arrive, the **light for that time is given**. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow." {*Bible Echo, August 26, 1895 par. 11*}

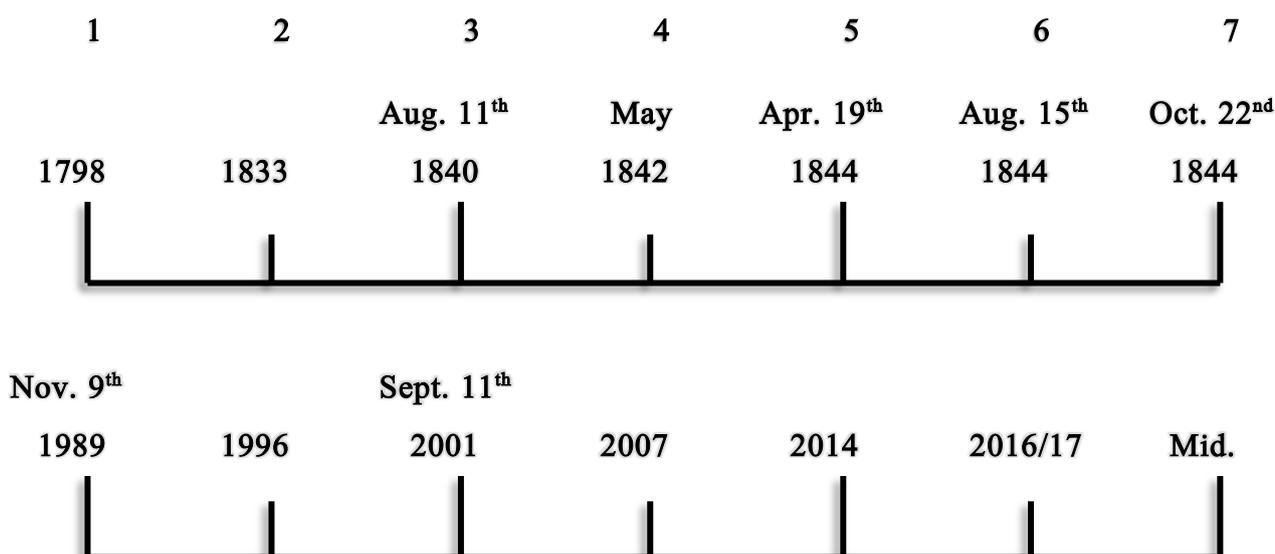
- 4) **2007**: Both the 1843 chart and the 1850 chart were fully re-established and incorporated into the present truth message, parallel to the introduction of the 1843 chart in the year 1842. With it came the preaching of the *2520 year prophecy* in our time, teaching that there are conditions for remaining God's blessed covenant people and that there are curses looming as a consequence of breaking God's covenant. Thus these two prophetic tables fulfilled the same function as the two tables of the law, revealing the sins of the Seventh-Day Adventist people and presenting them the blessings and the curses. Like the Protestant churches in 1842, many Adventist churches in our generation began to close their door against the first angel's message that came for our time. Thus the second angel's message was

already seen to do its work. But even though there was a general rejection of the message, many Adventists have not yet received the message in such a way as being accountable and being able to be tested on it, - this, another light in the future still has to accomplish (see *The Great Controversy*, p. 372.4).

- 5) **2014:** For the first time in the history of our present truth movement a great separation took place amongst those, who professed the truths of the first angel's message of our reform movement. This is parallel to those on April 19th, 1844, who were part of the early Advent Movement, but left in consequence of the first disappointment. Likewise many left our present truth movement, rejecting the very truths of *Daniel 11:40-45*, the line upon line method, and the reformlines they once believed and even taught themselves. Thus the second angel's message was empowered. Through the removal of those who hindered the advancement of the light of the present truth, the Lord was now able to begin with the revelation of the third angel's message for our time, thus marking the arrival of it. This was the beginning of the light on the *Midnight Cry* as well as the waymark of *Midnight*.
- 6) **2016:** The *Midnight Cry Message* was given within this movement to the leading ministers, followed by a public camp meeting the next year in 2017, where the basic layout of the *Binding-Off structure* was presented as a foundational understanding for the work of the third angel (see *Early Writings*, p. 118.1). It has to be understood that this was not yet the perfect repetition of the Midnight Cry, which will be the Loud Cry that will be given later by those who go through the whole experience of the three messages first. The Midnight Cry since 2016 is light that God's people are receiving as a preparation for the test of the soon coming test of the third angel. It is the formalization and preaching of the third angel's message for our time. But like in the Millerite Time, when the third test will come it will involve the arrival of new truths in order to correct more errors, that we now don't even know of. Unfortunately, the *Midnight Cry Message* regarding the *Binding-Off structure* was rejected by the leading ministers of this movement at the beginning of 2017, after it had been presented to them by the *Tree Of Life-Ministry* at the end of 2016, and by suddenly denouncing them and casting them out without further investigation, they were causing a man-made separation prematurely to the separation at the third step at midnight.

Then, after the test of the third angel will have been passed, which involves the experience of *Revelation 18:1-4*, the Midnight Cry can be given in its true sense (the Loud Cry) as the last message of mercy to those who have been formerly kept from receiving it.

7) **Midnight:** This event is still in the future and has its symbolic name from the parallel waymarks in previous reform lines. In the time of the Millerites the bridegroom came at *midnight*, which was October 22nd 1844. This disappointment was paralleled to the experience of the disciples in Christ’s time (see *Early Writings*, p. 244.2) when at the cross midday was turned into *midnight* darkness while the last and antitypical Passover took place (see *The Desire of Ages*, p. 753.3), whereas at the first Passover in Moses time, which is the parallel waymark to the cross, there was a cry that went out at *midnight* (see *Exodus 12:29-30*). At this point the third angel’s message will become a test, as new revelations of truth arrive that God’s people will have to receive in the beginning of the Sunday Law crisis. We will explain the details of the dynamics that unfold from this point forward at a later time. For now it is important to see, that all the previous reform lines teach that the people of God will not be ready at this point to triumphantly take the gospel message forward with power. In Moses time, when they were delivered from Egypt, they didn’t step right into the promised land, but were lead into the wilderness to be prepared for that. In Christ’s time, after the cross, Jesus had to come back for forty days to re-teach His disciples regarding all the things He previously taught them by breathing the Holy Spirit on them, before they could receive the full outpouring of the Spirit at Pentecost. In the time of the Millerites, after 1844, they were not yet free from errors (see *Early Writings*, p. 249.2), Christ also breathed on them (see *Early Writings*, p. 55.1), and they still had to be prepared by receiving again more light regarding the first, second and third angels message (see *The Great Controversy*, p. 431.3) before they could take the third message to the world from the year 1850 onward.



Still an Imperfect Type

Now the question may be asked, How can this reformline for us, from 1989 to Midnight, be a repetition of those past reformlines, when it can be clearly seen that many parallel aspects that are found in the former reform lines are found to have been fulfilled in our line in such a small measure, that they can hardly be called a fulfillment at all? Why was it, for example, that in the Millerite reformline the events of August 11th, 1840 and the Midnight Cry on August 15th, 1844, were accompanied by such a manifestation of divine power, that thousands of people worldwide came under the conviction of the respective messages, while in our time the parallel events of 9/11 and 2016/17 failed by far to produce such a result?

To answer this valid question, it has to be understood that the perfect reformline at the end of the world is still future, beginning at *midnight*, as will be shown later. We have come to understand that our present reformline is also a type just like all the other reformlines of past sacred history were types, while following the same pattern of those reformlines. This truth will be clearly recognized when we will see that in fact all past reformlines teach that *the complete and final reformation takes place under the period following the third step*. But *before* that last reformation can take place under the third message, there always have to be the first and second steps *in their order*, leading to the third. And then even under the third step there is another preparatory work, before the message is given with power.

“By pen and voice we are to sound the proclamation, **showing their order**, and the application of the prophecies that **bring us to the third** angel's message. **There cannot be a third without the first and second.**” {*Selected Messages, Book 2, p. 104.3*}

One Three-Fold Message

We must not miss the fact though that eventually the gospel is just one message, and not three messages. Sister White calls it one “threefold warning”. So why is it still explained as three messages then? Because it also describes a period of time in which God’s people go through the work of the everlasting gospel, teaching them not just in theory, but by practical experience the effects of different aspects of the gospel, such as certain unfolding dynamics that come with the acceptance or rejection of the

gospel. As a religious movement goes through such an experience, the three messages first rise in their order, before they are given combined as a threefold message.

“The messages of this chapter constitute a **threefold warning** (see Appendix) which is to prepare the inhabitants of the earth for the Lord's second coming.” *{The Great Controversy, p. 435.2}*

“"And the third angel followed them." The **first** and the **second** angels' messages are of great importance, and are followed by the **third** angel's message. **All three should be understood and combined.** The warning contained in these messages means much more to the whole world than the majority of God's people comprehend. We are in the Lord's great day of preparation.” *{Manuscript Releases, Volume 17, p. 236.2}*

In the Appendix of the *Great Controversy* we find this helpful explanation of what it means that the angel's *follow* one another.

“Revelation 14:6,7 foretells the proclamation of the first angel's message. Then the prophet continues: "There followed another angel, saying, Babylon is fallen, is fallen. . . . and the third angel followed them." The word here rendered "followed" means "**to go along with,**" "to follow one," "**go with him.**" see Henry George Liddell and Robert CSott, Greek English Lexicon (Oxford: Clarendon Press, 1940), vol. 1, p. 52. It also means "**to accompany.**" See George Abbott-Smith, a manual Greek Lexicon of the New Testament (Edinburgh: T. and T. Clark, 1950), page 17. It is the same word that is used in mark 5:24, "Jesus went with him; and much people followed him, and thronged him." It is also used of the redeemed one hundred and forty-four thousand, Revelation 14:4, where it is said, "these are they which follow the lamb whithersoever he goeth." In both these places it is evident that the idea intended to be conveyed is that of "**going together,**" "**in company with.**" so in 1 Corinthians 10:4, where we read of the children of Israel that "they drank of that spiritual rock that followed them," the word "followed" is translated from the same greek word, and the margin has it, "**went with them.**" From this we learn that the idea in Revelation 14:8, 9 is not simply that the second and third angels followed the first in point of time, but that **they went with him. The three messages are but one threefold message. They are three only in the order of their rise. But having risen, they go on together and are inseparable.**" *{The Great Controversy 1888, p. 685.3}; {The Great Controversy, p. 693.1}*

It therefore follows that at the at the end of the third step, there is a small group of people that have mastered all three tests and can preach now the gospel in a powerful way, not simply because they have a theoretical understanding of the truth, but because they can speak form a living experience of it. After having gone through the three messages in their order, they can now give one threefold message in which all messages are combined into one message. Sister White informs us further, that this combination of the messages is expressed in that other angel of Revelation 18.

“God has given **the messages** of Revelation 14 **their place in the line** of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to **run parallel with this which follows**. The third angel proclaims his warning with a loud voice. "After these things," said John, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." In this illumination, **the light of all the three messages is combined.**” {*The 1888 Materials, p. 804.3*}

Here the truth is confirmed that when it says that the messages *follow* one another, it really means that they *go on together*, by stating that the first two messages *run parallel* with the third. When they run parallel with it, this proves that one has not ceased to give room for the next, but that they are still there, otherwise they couldn't run parallel with this which follows.

This principle also has to be true in regards to the first and second angel. When the first angel begins, it goes forward alone, until the second angel joins it, from which point onward they will go on together, running parallel with each other. Then, when the third angel follows them, it joins the first two angels, so that now all three run parallel with each other. As soon as the third joins the first two, that other angel of Revelation 18 is available, meaning that is has arrived (it can start to be understood), and it is only a matter of time and of consecration on the part of God's people until the third message has accomplished such a work that allows the power of that other angel in Revelation 18 to come and join the third angel.



Where to Combine the Messages

From this, it follows that the work of combining the three messages can only be accomplished under the third step, never under the second or even the first step, as it has been taught and still is taught by many. It lies in the very nature of how the three messages rise, that they can only be combined as early as they have all risen. And only then also can Revelation 18 be fulfilled, for it tells us that in this illumination all three messages are combined.

“The **three angels’ messages** are to be **combined**, giving their **threefold light** to the world. In the Revelation, John says, “I saw **another angel** come down from heaven, having great power; and the earth was lightened with his glory.” [Revelation 18:2-5 quoted.] **This represents the giving of the last and threefold message of warning to the world** (Manuscript 52, 1900).” {*SDA Bible Commentary, Volume 7, p. 985.6*}

“Thus the substance of the second angel's message is again given to the world by **that other angel** who lightens the earth with his glory. **These messages all blend in one**, to come before the people in the closing days of this earth's history. **All the world will be tested**, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand **the last message of mercy** that is to be given to men.” {*Selected Messages, Book 2, p. 116.2*}

Some might object to the idea that this outline of the three steps, again first in their order, could be fulfilled in our time, because, they argue, the three angel’s messages did already come in their order in Millerite History, and since they run already parallel since that time, we would only have to learn the information of these three messages, then apply them to our lives, and wait for that power of that other angel in Revelation 18 to come and join these messages. Now as far as the truths given in the Millerite History are concerned, it is true that we have to go back and learn the truths that have already been revealed in that time and bring them into our practical life. But people, who want to leave it at that, overlook God’s ever same principles of how He raises up a religious reform movement. They forget that these three messages are not just doctrinal information for individuals, but that they are illustrating the principles of a three step experience that a whole movement goes through, as it learns the prophetic present truth message for its own time. Having always done it thus, God will not change His principles for the last generation.

No Moving of the Waymarks

Let it be clearly understood, that our message is not re-locating the application of the three angel's messages by taking them away from the Millerite time and then re-applying them really to our time. Inspiration warns us clearly from approaching the study of prophecy in such a way.

“Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. **They misplace the messages of Revelation 14, and set aside the work which these messages have accomplished. Thus they reject the great waymarks which God Himself has established.** Since their new light leads them to **tear down the structure which the Lord has built up**, we may know that He is not guiding them.

“The experience of those newly come to the faith, if the Lord is working upon their minds, will be **in harmony** with the word of God, and **with His past dealings with His people**, and the instruction He has given them. He will not contradict Himself.” {*The 1888 Materials*, p. 804.1–2}

While we are taking *the principles* of how God always raised up a reformatory movement and apply them also to our last reform movement, we are in no way setting aside the truths and waymarks established by *Revelation 14* in Millerite History.

In a letter to a Brother by the name of John Bell, Sister White warned him about falsely re-applying the messages of *Revelation 14* in such a way, that they lost the force they had in their original application.

“Some will take the truth applicable to their time, and place it in the future. **Events in the train of prophecy that had their fulfillment away in the past are made future**, and thus by these theories the faith of some is undermined.

“From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. **You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place**, in the chain of events that have made us as a people what we are today, and **as such they are to be presented to those who are in the darkness of error.**

“... The leadings of the Lord were **marked**, and most wonderful were His revelations of what is **truth**. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard--"This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. **If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light.** But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness.” {*Manuscript Releases, Volume 17, p. 2.4–4.3*}

Failing to understand the original application of the three messages is compared by Inspiration to the misunderstanding of the Jews regarding the first coming of Christ. Only by giving the messages of *Revelation 14:6-12* their proper place in prophetic history without saying that they would really be still in the future, we can be safe not to repeat the same error as the Jews did and eventually crucify Christ afresh.

“In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.

“And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel's messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education." They know not the signs of Christ's coming, or of the end of the world.” {*Evangelism, p. 612.4–613.1*}

Therefore, our reformline from 1989 to Midnight is by no means a better, or more perfect, application of the messages of *Revelation 14:6-12*, because these three messages had their fulfilment in Millerite History, even though the content of these messages only began to be fulfilled in their time. Nevertheless, our reform movement is following the same principles that every reformatory movement is going through (remember *The Great Controversy*, p. 343.1). But the perfect fulfilment of the truths contained in the three messages does not take place now, during our present reform movement, but *will* take place under that other angel described in *Revelation 18*. Only then will be the time for the gospel to go to the whole world, “lightening the earth with his glory“, and Babylon will have completely fallen when the Sunday Law is made and the test of the mark of the beast and his image has come.

“But the message of **the second angel did not reach its complete fulfillment in 1844**. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this. ... The work of apostasy has not yet reached its culmination.

“... The change is a progressive one, and **the perfect fulfillment of Revelation 14:8 is yet future**. {*The Great Controversy*, p. 389.2–3}

“**Revelation 18 points to the time when**, as the result of rejecting the threefold warning of Revelation 14:6-12, **the church will have fully reached the condition foretold by the second angel**, and the people of God still in Babylon will be called upon to separate from her communion. {*The Great Controversy*, p. 390.2}

“Then I saw **another mighty angel** commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and **as he descended, the earth was lightened with his glory**. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." **The message of the fall of Babylon, as given by the second angel, is repeated**, with the additional mention of the corruptions which have been entering the churches since 1844. The work of

<http://treeoflife-ministries.org/>

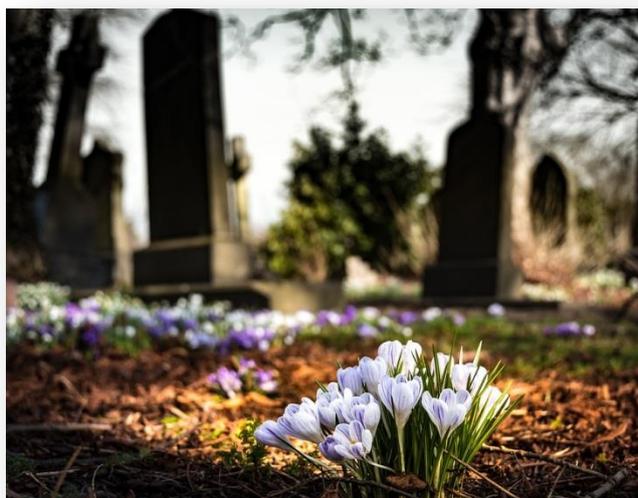
Download *Leaves of Life* from Google Drive

this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry." {*Early Writings*, p. 277.1}

Proclaiming the Gospel from Experience

The main reason, why God has to repeat this three step experience for His people before we come to the experience illustrated in *Revelation 18*, is because all the pioneers, who were part of it in the early advent experience, are dead. All their spiritual aptitude, which would be indispensable during the final conflict in which the gospel message has to be carried to world, went with them into the grave. Had the church been faithful during their generation, the work could have been finished and Christ could have come. And today, all their experience gained through trial and hardship generated by the three messages, is gone. Now, several generations later, we are in an even more unfit spiritual condition to finish the gospel work than they were. So how is it that most people today think God could adequately prepare a people by simply giving them some theoretical truth to learn, without bringing them through a living experience in the work of the everlasting gospel (as He has always done), in order to be ready for the glorious light and power of the angel who will lighten the whole earth with his glory?

“The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. **But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.”** {*Selected Messages, Book 1*, p. 122.1}



It is obvious that especially for this last, most deplorable generation, God has to follow His ever same plan to revive and reform a remnant people within His church in order to prepare them for the great task of taking the

gospel to His backslidden church and a troubled world. This plan is illustrated in the everlasting gospel of Revelation 14.

The point is that God *must* have a people, which can relate the three angel's message based upon an experience that they had.

“Those who have had no experience in the first and second angels' messages **must receive them from others who had an experience** and followed down through the messages.”
{Early Writings, p. 188.2}

“We **cannot give** to others that **which we do not ourselves possess.**” *{Thoughts From the Mount of Blessing, p. 37.1}*

Since the Lord desires to present *a living testimony* to the world, represented in the movement of that other angel in *Revelation 18*, it follows that He has to have a people then that have already gained a living experience, and history teaches us that a movement gains such an experience by going through the three steps of the everlasting gospel, of which we find the clearest example in the Millerite History.

“After the passing of the time [Oct. 22nd 1844], God entrusted to His faithful followers the precious **principles of present truth**. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had **had a part in the cause** from the beginning.

“Those who **passed through these experiences** are to be as firm as a rock to **the principles that have made us Seventh-day Adventists**. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, **those who know the waymarks that have pointed out the right path**, are to be regarded as **workers of the highest value**. *They can speak from personal experience, regarding the truths entrusted to them.* These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. **They are to hold the beginning of their confidence firm unto the end.**” *{Selected Messages, Book 2, p. 389.3–4}*

It has to be emphasized again, that all the old truths are still essential and very much needed, including the fact that the three angel's messages found their fulfillment in their order in the Millerite History from 1798 to 1844, where the pioneers became the standard-

<http://treeoflife-ministries.org/>

Download *Leaves of Life* from Google Drive

bearers as the banner of the third angel was placed into their hands. It is the *experience* that God has to repeat, wherein He can lead a people to the same point where they have been, but now in this time lead them also further to end and finish the work. But as they go through this experience, nothing can contradict, change or take away the old light that was already given.

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. **No aftersuppositions, contrary to the light God has given are to be entertained.** Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit.

“A few are still alive **who passed through the experience** gained in the establishment of this truth. God has graciously spared their lives to **repeat and repeat till the close of their lives, the experience** through which they passed even as did John the apostle till the very close of his life. And **the standard-bearers who have fallen in death**, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

“**We are not to receive the words of those who come with a message that contradicts the special points of our faith.** They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of



them, **if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.” *{Counsels to Writers and Editors, p. 31.2–32.2}*

Again and again it is emphasized how important it is for a present truth movement to get established on the platform of truth by a practical experience in the three steps of the gospel.

“I was again brought down through **these messages**, and saw how dearly the people of God had purchased their **experience**. It had been obtained through much suffering and severe conflict. God had led them along **step by step**, until He had placed them upon a solid, immovable platform.” *{Early Writings, p. 258.3}*

Afterward it were these men of experience, that led out in the cause by explaining to the people the messages in their order, so that they could safely receive them from people who presented the truth as a living testimony. This was God’s means to overcome the wiles of the devil, who planned to hinder the message from going forward by attempting to deceive those, who did not themselves go through the experience of the former steps.

“**Many who embraced the third message had not had an experience in the two former messages**. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and **those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary**. Many saw the perfect chain of truth in the angels’ messages, and gladly **received them in their order**, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan.” *{Early Writings, p. 256.2}*

To prevent a flood of error from coming into the fresh established present truth movement it is an established principle that all who join afterward should willingly submit to the brethren of experience, who will be those who went step by step through the experience of the first, second and third angel’s message.

“There are a thousand temptations in disguise prepared for those who have the light of truth; and the **only safety** for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first **submitting it to brethren of experience**. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for “in the multitude of counselors there is safety.”” *{Testimonies, Volume 5, p. 293.1}*

The Repetition of the Parable of the Ten Virgins

So far it should be very obvious, that God has to reform a people in order to prepare them for the work illustrated in *Revelation 18:1-4*, by following again *the principles* of the three steps of the everlasting gospel outlined in *Revelation 14*. But to really establish us on this thought, we will look at a further illustration in order to show, how the experience gained by the Millerites under the first and second angel's message is to be repeated in the exact same way as it has already taken place.

“I am often referred to **the parable of the ten virgins**, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time.” *{Review and Herald, August 19, 1890 par. 3}*

Writing this in the year 1890, Sister White is very clear about the fact, that this parable *has been* fulfilled previous to that time. But at the same time she is as clear as she can be, that this parable also *will be* fulfilled, and that to the very letter, meaning in exactly the same in regard to the order and the principles of the different steps within that parable.

How does this prove that the three messages of Revelation 14:6-12, which were fulfilled in the Millerite History from 1798 to 1844, will be repeated? By showing not only that the parable of the ten virgins has been fulfilled under these messages, but even that each and every single one of the different steps within that parable are matching the exact same steps in the outline of the three angel's messages. Therefore, when the parable of the ten virgins will be repeated to the very letter, so will the principal order the three angel's messages be repeated to the very letter as well. Both the parable of the ten virgins and the three angel's messages are simply a different way of describing the same experience.

While Sister White explains that ...

“All the Christian world is represented in this parable.” *{Manuscript Releases, Volume 16, p. 268.3}*

... she says that ...

“The **parable of the ten virgins** of Matthew 25 also illustrates the experience of the **Adventist people**. ... Here is brought to view **the church living in the last days**, the same that is pointed out in the close of chapter 24.” {*The Great Controversy*, p. 393.2}

While speaking about the church at the end of the world in the *future*, she also applies the fulfillment of that parable to the *past*, to the time when the three angel’s messages were already fulfilled in the time of the Millerites. Watch how she connects *Matthew 25* with *Revelation 14*.

“[**Matthew 25:1-13**, quoted.] A special message has come to our world in the messages of the first and second angels. [**Revelation 14:6-8**, quoted.] }

“**Under the proclamation of these messages**, the **midnight cry** was made, and the believers in the messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear that message, "**Behold, the Bridegroom cometh; go ye out to meet Him.**" Here is the **parable of the ten virgins.**” {*Manuscript Releases, Volume 16, p. 267.1-2*}

Then Sister White again explains to us, that while the parable of the ten virgins was fulfilled under the first, second and third angel’s messages, it will again find its fulfillment, when the message of that other angel of Revelation 18 will be given.

“Many who **heard the first and second angels' messages** thought they would live to see Christ coming in the clouds of heaven. ... **Many who went forth to meet the Bridegroom under the messages of the first and second angels**, refused the **third angel's message**, the last testing message to be given to the world. {16MR 269.3}

“**A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels' messages will need to be repeated. The call will be given to the church, "Come out of her, My people, that ye be not partakers of her sins." "Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities"** [**Revelation 18:2-5**].” {*Manuscript Releases, Volume 16, p. 169.3-270.1*}

<http://treeoflife-ministries.org/>

Download *Leaves of Life* from Google Drive

Here we see that the perfect repetition of the parable of the ten virgins will take place when all the messages are repeated and combined in that other angel of Revelation 18, which is still in the future, pointing to the time when the Sunday Law comes. This then also marks the perfect giving of the third angel's message.

“The first and second angels' messages are all united and complete in the third.”
{Manuscript Releases, Volume 16, p. 269.1}

But remember that when the Sunday Law comes, God must already have a remnant people within His church that have already an experience of the three messages, so that they can give that message, whose principles they have already experienced. Therefore the message of *Revelation 18* at the Sunday Law must be preceded by the three steps in their order, whereby God raises up a people who are ready to give the *Revelation 18* message when the Sunday Law comes. Having done this through the same principles of the everlasting gospel that God always uses, the parable of the ten virgins will find its perfect fulfillment at the Sunday Law, when that other angel of *Revelation 18* goes forward with his message. Someone has to start to give the message, and these first labourers are typified in history by people like John the Baptist or William Miller, who both gave the Elijah message. But at the end of the world, it will be a group of people who will give that message when the Sunday Law comes, while they themselves will have been raised up preliminary to that according to the principles of the everlasting gospel.

The Three Steps of Revelation 14:6-12 in the Parable of the Ten Virgins

So let us see now from Millerite History, how exactly the experience of the ten virgins in the parable lines up with the successive steps of the first and second angel's messages, leading to third message, under which the Sabbath test took place. Likewise will the Sabbath test at the Sunday Law in our time be preceded by the two steps of the first and second angel's messages.

The First Message – The Going Forth of the Ten Virgins

First Sister White lets us know, that the experience of the widespread reformation under the giving of the first angel's message was represented by the first part of the parable, when the ten virgins went forth to meet the bridegroom, as described in *Matthew 25:1*.

“Then shall the kingdom of heaven be likened unto **ten virgins**, which took their lamps, and **went forth** to meet the bridegroom.” Matthew 25:1.

“The coming of Christ, as announced by **the first angel's message**, was understood to be **represented by the coming** of the bridegroom. The **widespread reformation** under the **proclamation of His soon coming**, answered to **the going forth of the virgins**. ... These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for **delay and disappointment**. When trials came, their faith failed, and their lights burned dim.” {*The Great Controversy, p. 393.4*}

At the end of the last quote Sister White introduced the next event in the parable of the ten virgins, which was their experience of a disappointment because of the tarrying, or the delay, of the coming of the bridegroom, that is the coming of Christ.

When exactly did this *widespread* reformation under the first angel's message take place? We know that in 1831 William Miller began to preach the message, and in 1833 he received an official license to preach and continue to herald the second coming. But when came the time for the real *widespread* reformation? Describing the time when the advent message went forward with great power, Sister White gives us a time frame of four years, which for us is a first step in pinpointing the exact time of when the first message started to be given with such a power, that it caused a *widespread* reformation.

“The advent movement of **1840-44** was a glorious manifestation of the power of God; the first angel's message was carried **to every missionary station in the world**, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; ...” {GC 611.1}

This tells us that the *widespread* reformation, that is a reformation through a message that reaches *every missionary station in the world*, really began somewhere in the year 1840. Is there a prophetic event connected with the first angel's message, that generated a *world-*

wide interest for that message, that it made the virgins to go forth, thus answering to a *widespread* reformation? Yes there was.

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting **the fall of the Ottoman Empire**. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, **it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken**. And this, I believe, will be found to be the case."--Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840.

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction**. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.**” {*The Great Controversy, p. 334.4–335.1*}

It was the predicted fall of the Ottoman empire, which convinced *multitudes* of the correctness of the very principles of prophetic interpretation that were already used to preach the first angel’s message, thus generating a *widespread* interest in the message of the soon coming of the bridegroom. This is why August 11th 1840 can be marked as the going forth of the ten virgins. But there is further proof, that this event is connected to the first angel’s message. After the message of the first angel of *Revelation 14:6-7* arrived at the time of the end in 1798 and was later preached by William Miller and his associates around the year 1833 and onward, the angel of *Revelation 10* is representing the giving of the same message on a world-wide scale.



[Our YouTube Channel](#)

“The message of **Revelation 14**, proclaiming that the hour of God's judgment is come, is given in the time of the end; and **the angel of Revelation 10** is represented as having one foot on the sea and one foot on the land, **showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.**” {*Selected Messages, Book 2, p. 107.3*}

By this we can see that the widespread reformation from 1840 to 1844 begins with the descent of the angel of *Revelation 10*, marking it specifically on August 11th 1840, where such a great power was imputed to the first angel's message that it was now carried to every missionary station in the world.

That this angel has to be applied to preaching in 1840, and not the preaching after 1844, is also proven by the fact, that the angel tells John, who represents in this case the Millerites, that he had to eat the message he was bringing to him, and that his bitter experience would be *followed* by a sweet one. But when John ate the message, it was *first* sweet for him, and *afterward* it became bitter. This is in harmony with the experience of the Millerites, who first understood and preached the sweet message of Christ's second coming, but then had a bitter disappointment. But after that, the Millerites had a sweet experience again, when they received the message, which explained their disappointment, which is confirmed by the fact, that in *Revelation 10:11* the angel says to John that he would have to “prophesy again before many peoples, and nations, and tongues, and kings.” Therefore this angel covers the whole time period from 1840-44, in which a glorious manifestation of the power of God took place, but his beginning is specifically marked on August 11th 1840.

This angel is but a foreshadowing of that other angel in *Revelation 18*, which is time when the virgins will again go forth to meet the bridegroom, and when the parable will be repeated and the first angel's message will be given again to the whole world with great power. Speaking about the angel of *Revelation 10*, Sister White uses the description of *Revelation 18:1* to describe his mission:

“Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that **his mission was to lighten the earth with his glory** and warn man of the coming wrath of God. **Multitudes received the light.**” {*Early Writings, p. 245.2*}

These are the “multitudes”, who “were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates” when the Ottoman Empire fell on August 11th 1840.

The Second Message – The Tarrying Time

But the next event was not the coming of Christ, but the tarrying of the bridegroom, described in *Matthew 25:5*.

“While **the bridegroom tarried**, they all slumbered and slept.” By the **tarrying of the bridegroom** is represented the passing of the time when the Lord was expected, the **disappointment**, and the seeming delay.” {*The Great Controversy, p. 394.1*}

This next event in the parable is also described as the second step in the messages of *Revelation 14*, specifically *verse 8*, where it announces the fall of Babylon, marking the general rejection of the first angel’s message by the protestant churches.

“Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, “**Babylon is fallen, is fallen.**” Then I saw **the disappointed ones** again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if **asleep**; yet I could see the trace of deep sorrow upon their countenances. **The disappointed ones** saw from the Scriptures that they were **in the tarrying time**, and that they must patiently wait the fulfillment of the vision.” {*Early Writings, p. 247.1*}

“As the churches **refused to receive the first angel's message**, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by **opposing the first message** placed themselves where **they could not see the light of the second angel's message**. But the beloved of God, who were oppressed, accepted the message, “Babylon is fallen,” and left the churches.” {*Early Writings, p. 237.2*}

Again we see the close connection between the parable of the ten virgins of *Matthew 25* and the everlasting gospel of *Revelation 14*. The waymark of the disappointment and the beginning of the tarrying of the bridegroom is also the waymark of the descent of the second angel. And will this second angel’s message also be given again, like the first? It

surely does, as we read in *Revelation 18:2*, confirming for us again that the history of that experience will be repeated.

“"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." **The message of the fall of Babylon, as given by the second angel, is repeated**, with the additional mention of the corruptions which have been entering the churches since 1844.” *{Early Writings, p. 277.1}*

“The prophet says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils" (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication" (Revelation 14:8).” *{Selected Messages, Book 2, p. 118.1}*



The Second Message Receives Power – The Midnight Cry

The next event in Millerite history was again the coming of Christ at the end of the tarrying time, but before that the midnight cry was to be given with great power.

“In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and **the "midnight cry" was heralded by thousands of believers.**” *{The Great Controversy, p. 400.1}*

Now came the time for the second angel's message also to be given with power, which is marked by the descending of angels.

“Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the Bridegroom cometh; go ye out to meet Him!"

“This was the midnight cry, which was to **give power to the second angel's message. Angels were sent from heaven** to arouse the discouraged saints and prepare them for the great work before them.

“In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and **a large company** who had the living testimony **left these fallen churches. A mighty work was accomplished by the midnight cry.**” *{Early Writings, p. 238.1-3}*

Thus the event of the giving of the midnight cry, which was powerful light added to the second message, is directly linked to the giving of the second angel's message, which will again find its perfect counterpart in the giving of the loud cry by the angel of Revelation 18:4-5, which will come as an addition to *Revelation 18:1-3*.

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, **“Come out of her, My people,** that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” **This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844.** The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom.

“The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. ... **I saw that this message will close with power and strength far exceeding the midnight cry.**” *{Early Writings, p. 277.2-278.1}*

The Third Message – The Shut Door

The last event described in the parable of the ten virgins in *Matthew 25* is the shut door. That was fulfilled on October 22nd 1844, when the bridegroom finally came, but it was not the coming of Christ to earth as expected, but to the Most Holy Place in the heavenly sanctuary. And because this was first not understood, the Millerites suffered another disappointment. But when the explanation came in the form of the third angel's message, most of the Millerites didn't receive it.

“At the appointed time **the Bridegroom came**, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. "They that were ready went in with Him to the marriage: and **the door was shut.**”” *{The Great Controversy, p. 427.1}*



“As the ministration of Jesus closed in the holy place, and **He passed into the holiest**, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. **A parchment was placed in the angel's hand**, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. ... The third angel closes his message thus: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, **he pointed to the heavenly sanctuary.**” *{Early Writings, p. 254.1}*

The Correct View of the Shut-Door Doctrine

The closed door was also related to the fact, that one phase of ministration in the heavenly sanctuary had ceased, while another phase began. The first phase was associated with the Holy Place, which was now closed, and all who rejected this transition when the light about it came to them, were left in darkness and their door of mercy was shut. All who received the light understood, that Christ was continuing his work of intercession in the Most Holy Place, therefore their door was still open.

“They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. **But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy.** One part of His ministration had closed, only to give place to another. **There was still an "open door"** to the heavenly sanctuary, where Christ was ministering in the sinner's behalf.” {*The Great Controversy*, p. 429.2}

This shut door was only referring to the fact that people had rejected light when it came to them or who received and believed it and afterward rejected it. But that it didn't refer to people who didn't understand the light or never heard of that light, is made clear in the following statement from Sister White. She had to clarify what the shut-door doctrine really is, because there were erroneous views about it in circulation. By giving many examples from history, she explains that the door was shut many times in the past for those people, who had gone too far in persistently rejecting plainly the revealed truth from God.

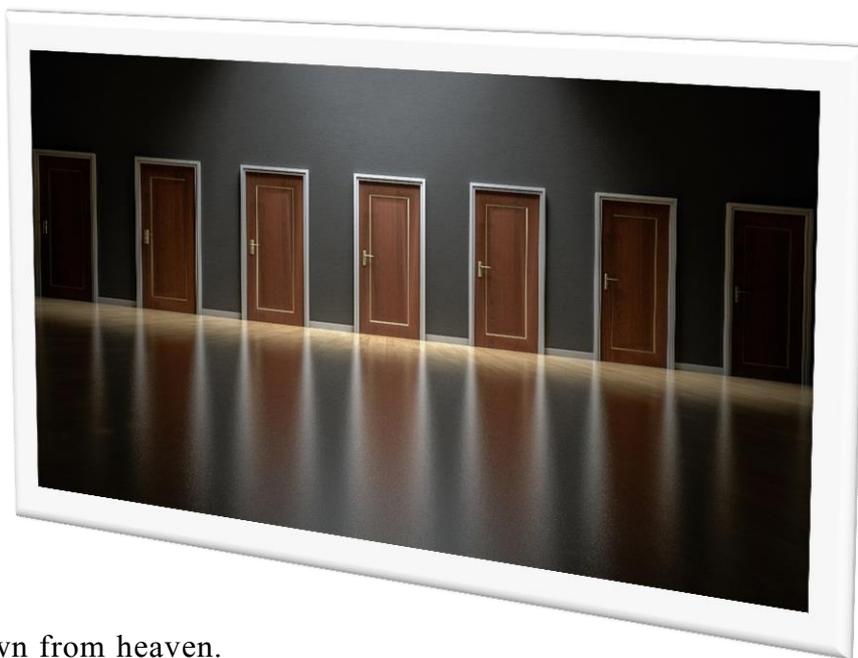
“**I am still a believer in the shut-door theory, but not in the sense** in which we at first employed the term or in which it is employed by my opponents.

“**There was a shut door in Noah's day.** There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave the shut-door message to Noah:

““My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years” (Genesis 6:3).

“**There was a shut door in the days of Abraham.** Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

“**There was a shut door in Christ's day.** The Son of God declared to the unbelieving Jews



[Our YouTube Channel](#)

of that generation, "Your house is left unto you desolate" (Matthew 23:38).

"Looking down the stream of time to the last days, the same infinite power proclaimed through John:

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (Revelation 3:7).

"I was shown in vision, and I still believe, that **there was a shut door in 1844**. All who **saw the light** of the first and second angels' messages and **rejected that light**, were **left in darkness**. And those who **accepted it and received the Holy Spirit** which attended the proclamation of the message from heaven, and who **afterward renounced their faith and pronounced their experience a delusion**, thereby **rejected the Spirit of God**, and it no longer pleaded with them.

"**Those who did not see the light, had not the guilt of its rejection**. It was **only** the class who had **despised the light** from heaven that the Spirit of God **could not** reach. And this class included, as I have stated, **both those who refused to accept the message when it was presented to them, and also those who, having received it, afterward renounced their faith**. These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision--those who declared the light which they had followed a delusion, and the wicked of the world who, having rejected the light, had been rejected of God. **No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.**" {*Selected Messages, Book 1, p. 63.2-63.10*}

Thus, we can see, that people can close their door of mercy forever, when they go too far in the rejection of the light that God sends. This is nothing less than the sin against the Holy Spirit. All this should be solemn warning for our time, in which we have to expect to be also tested step by step. How this will unfold, we will continue to study in the upcoming newsletters. But for now, let us keep in mind the fact, that we have to continue in our advancement along the line of prophecy faithfully, sacrificing everything that hinders us in pressing forward, so that we will not be found at some point among those to whom the door will be shut and who are left out in the darkness with the words: "They are joined to their idols, let them alone." Hosea 4:17.

"God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a

<http://treeoflife-ministries.org/>

Download *Leaves of Life* from Google Drive

work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: "God will bring His work closer and closer to test and prove every one of His people." Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. **Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels.** Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation." *{Testimonies, Volume 1, p. 187.1}*



Health Section

The Natural Law



“O how love I thy law! it is my meditation all the day.” *Psalm 119:97*

“I was again shown that **the health reform** is one branch of the great work which is **to fit a people for the coming of the Lord**. It is as closely connected with **the third angel's message** as the hand is with the body. **The law of Ten Commandments** has been lightly regarded by man, but the Lord would not come to punish the transgressors of that law without first **sending them a message of warning**. The third angel proclaims that message. Had men ever been obedient to **the law of Ten Commandments**, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be.

“Men and women cannot violate **natural law** by indulging depraved appetite and lustful passions, and not violate **the law of God**. Therefore He has permitted the light of **health reform** to shine upon us, **that we may see our sin in violating the laws which He has established in our being**. **All our enjoyment or suffering may be traced to obedience or transgression of natural law**. Our gracious heavenly Father sees the deplorable condition of men who, some knowingly but many ignorantly, are living in violation of **the laws** that He has established. And in love and pity to the race, He causes the light to shine upon health reform. **He publishes His law and the penalty that will follow the transgression of it, that all may learn and be careful to live in harmony with natural law**. He proclaims **His law** so distinctly and makes it so prominent that it is like a city set on a hill. All accountable beings can understand it if they will. Idiots will not be responsible. **To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord.**” {*Testimonies, Volume 3, p. 161.1–2*}

In this Health Section we want to spend a little time to think about the law of God. The preaching of the third angel's message encompasses many things, but all it has really one purpose – to reveal God's character to all the people, because they have a wrong concept of it. The law of God, being a transcript of His character, reaches to the spiritual world as much as it does to the natural. And the natural laws in turn include the laws of health, which are to be understood by us, so that we can come into harmony with them in order to

<http://treeoflife-ministries.org/>

Download *Leaves of Life* from Google Drive

enjoy good health. But as much as these principles are true in the physical world, so they are in the spiritual world. Thus it is through the health message, that we can learn a lot about God's Character, and understand why the health message is called "the right arm" of the everlasting gospel. We will see how important it is, that when by God's grace we will take gospel to the whole world, we can explain to sick people the cause and purpose of their illness in relation to the law of a just, holy and good God. Thus we will lead them from the understanding of their literal disease to the discernment of their spiritual disease, which is sin.

"The **same law** obtains in the **spiritual** as in the **natural world.**" *{Thoughts From the Mound of Blessing, p. 92.3}*

The Far-Reaching Law of God

"Thy commandment is **exceeding broad.**" *Psalm 119:96*

"**The transgression of physical law is transgression of God's law.** Our Creator is Jesus Christ. He is the author of our being. **He is the author of the physical law as he is the author of the moral law.** And the human being who is careless and reckless of the habits and practises that concern his physical life and health, **sins against God.** God is not revered, respected, or recognized. **This is shown by the injury done to the body in violation of physical law.**" *{Healthful Living, p. 17.4}*

"Every organ has its function, and our Creator has pledged himself to keep our organs in a healthy condition if we will obey his laws implanted in **our nature.** The **laws** governing the **physical nature** are as truly **divine in their origin and character** as the **law of the ten commandments.** Man is fearfully and wonderfully made; for **Jehovah has inscribed his law** by his own almighty hand **on every part of the human body.**" *{The Medical Missionary, October 1, 1893 par. 7}*

With this understanding we begin to see that the ten commandments are but a summary of a law that is so exceeding broad, that in this life we can only begin to fathom its vastness, and that in the life to come the further comprehension of it will continually grow throughout eternity. By that we will get an ever deeper understanding of God's Character. Having this consideration in mind, it should not be difficult for us to understand, that the commandment which says "Thou shalt not kill" is just a mere expression of a principle,

which includes a whole universe of applications. Sister White lets us know that any violation of the laws of health falls under this commandment.

"Thou shalt not kill." ... all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health--all these are, to a greater or less degree, **violations of the sixth commandment.**" {*Patriarchs and Prophets*, p. 308.4-5}

"Knowledge must be gained in regard to how to eat and drink and dress so as to **preserve health**. Sickness is caused by violating the **laws of health**; it is the result of violating **nature's law**. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to **obey the laws of God, which include the laws of health.**" {*Testimonies, Volume 3*, p. 164.3}

The Good Purpose of the Law

"Wherefore **the law is holy, and the commandment holy, and just, and good.**" *Romans 7:12*

"Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered **the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society.**

"So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. ... It ensures man's well-being, both for this world and for the world to come. To the obedient it is the pledge of eternal life, for it expresses the principles that endure forever." {*Education*, p. 76.3-4}

"Jesus says, "Follow me," "he that followeth me shall not walk in darkness, but shall have the light of life." Consider it not a hard duty. **The commandments of God are His expressed character flowing out of a heart of love of thoughtful plans that man may be preserved from every evil. They are not an arbitrary authority over man, but the Lord would have men as His obedient children, and members of His own family.**" {*Manuscript Releases, Volume 6*, p. 340.3}

God established the law as a life-preserver. It ensures order, harmony and reliability. God did not impose the law in an arbitrary way, which means that he had no selfish reasons for it in the sense that He only created that law so that He could demand all created beings to worship him by keeping it and then punish them if they would not. In reality the law simply makes life possible in the first place, and God in His love makes sure to sustain life by keeping the law that underlies all nature in place. Therefore, our keeping of the law has to spring from our own intelligent understanding for its necessity of existence. God created us as beings with a free will to acknowledge that His law is just and good, and then use these laws accordingly to the benefit of ourselves and our fellow men.

“**God placed man under law, as an indispensable condition of his very existence.** He was a subject of the divine government, and **there can be no government without law.** God might have created man without **the power to transgress His law;** He might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a **free moral agent,** but a mere **automaton.** Without **freedom of choice,** his obedience would **not** have been **voluntary,** but **forced.** There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and **would have sustained Satan's charge of God's arbitrary rule.**” *{Patriarchs and Prophets, p. 49.1}*

The Broken Law

“But we know that the law is good, **if a man use it lawfully.**” *1 Timothy 1:8*

Unfortunately the law serves only as a life-preserver as long as we are in harmony with that law. If the law is not used lawfully, its function of a life-preserver ceases, and the becomes a life-taker.

“The **broken law** of God **demand**ed the **life of the sinner.**” *{Patriarchs and Prophets, p. 63.2}*

The law cannot be changed in order to relief the sinner from the sure consequence of his transgression, because this would only result in disharmony, confusion and chaos. Just imagine in what kind of world we would live if the laws of nature would change from

moment to moment. From this follows that every transgression of the law must result in suffering the inevitable consequences of that transgression. The Bible explains this law through the principle of sowing and reaping. “For whatsoever a man soweth, that shall he also reap.” Galatians 6:7.

Regarding our health, it is important to understand that the breaking of the physical law has also always an effect on the spiritual side of things. As much as there is a connection between the physical and the spiritual realm so is there a connection between sin and disease.



“Everything that **conflicts** with **natural law** creates a diseased condition **of the soul.**”
{Review and Herald, January 25, 1881 par. 26}

“There is a **divinely appointed connection between sin and disease.** No physician can practice for a month without seeing this illustrated. He may ignore the fact; his mind may be so occupied with other matters that his attention will not be called to it; but if he will be observing and honest he cannot help acknowledging that **sin and disease** bear to each other the relationship of **cause and effect.** **The physician should be quick to see this and to act accordingly.** When he has gained the confidence of the afflicted by relieving their sufferings and bringing them back from the verge of the grave, he may **teach them that disease is the result of sin** and that it is the fallen foe who seeks to allure them to **health-and-soul-destroying practices.** He may **impress their minds with the necessity of denying self and obeying the laws of life and health.** In the minds of the young especially he may **instill right principles.** God loves His creatures with a love that is both tender and strong. He has established the laws of nature, but His laws are not arbitrary exactions. Every “Thou shalt not,” whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness. The laws of God are designed to bring His people closer to Himself. He will save them from the evil and lead them to the good if they will be led, but force them He never will. We cannot discern God's plans, but we must trust Him and show our faith by our works.” *{Testimonies, Volume 5, p. 444.2}*

“It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the **penalty of some wrongdoing,** either of the sufferer himself or of his

<http://treeoflife-ministries.org/>

Download *Leaves of Life* from Google Drive

parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,--as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen had the additional burden of being regarded as a great sinner.

“Thus the way was prepared for the Jews to reject Jesus. He who "hath borne our griefs, and carried our sorrows" was looked upon by the Jews as "stricken, smitten of God, and afflicted;" and they hid their faces from Him. Isaiah 53:4, 3.

“God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. But Israel did not understand the lesson. The same error for which God had reproved the friends of Job was repeated by the Jews in their rejection of Christ.” {*Desire of Ages*, p. 471.1–3}

The Penalty of the Law

The existence of pain, suffering and woe is often used by infidels to argue against the existence of a benevolent God, for, in their mind, a good and loving God could never create or allow such things to exist in the first place. But the only alternative for God would have been to create us as mere law-abiding machines without a free will, which in turn would go against His principle of love, which can only exist when there is also a free will. Therefore, while God had to allow the possibility of transgressing His law, he had to withhold the direct inevitable consequence of transgression, which is death, so that the transgressor has time to realise his wrong and come into harmony with God's law again, if he chooses to do so. God was able to do that by taking the consequence of death upon himself when he became a man. But how would the transgressor feel the need to come back to God's law, if he didn't feel any consequences of his transgression? This is where the penalty of the law comes into the picture. Penalties such as disease, suffering, pain and sicknesses are expressions of God's mercy in diminishing the consequence of death down to a slow process of pain and suffering, so that we can have time to realize the result of our transgression and take hold of the life that God offers us again through His son. This needful existence of in-built penalties into God's law is further explained by Sister White.

“In enjoining the importance of cleanliness upon the Hebrews, God did not design to exhibit his arbitrary power, by giving those definite commandments; but, knowing that the physical and spiritual prosperity of his people depended upon their conforming to natural

laws, he compelled obedience to them, and showed, **by *the penalty he attached to those laws***, the great importance with which he regarded them. **If men do not obey the requirements of God they must expect to suffer in consequence.**” {*Pamphlet 104, p. 19.1*}

“After Satan brought sin into the world, he tempted man to set himself in rebellion against the authority of God. He inspired him with hatred against God because of **the results that followed sin**. He suggested that God was arbitrary, destitute of mercy and benevolence, because ***the penalty of the law fell upon the transgressor***. When fallen man views God in this light, he casts aside his authority as a moral governor. ***God has a right to enforce the penalty of the law upon transgressors, for law without a penalty would be without force***. God's law is the foundation of all law and government. The fact that Christ suffered the **penalty of the law for all transgressors**, is an unanswerable argument as to its **immutable character**, and it will justly condemn those who have sought to make it void. When the curse fell upon the beloved Son of God, who became sin for us, the Father made it manifest that **the unrepenting transgressor of his law would have to suffer its full penalty**. The word of God declares, "The soul that sinneth, it shall die." The law of God was upheld and vindicated by the Son of God. **The death of Christ, as an expiatory sacrifice, opens a way whereby the sinner may be pardoned, and turn from the path of transgression into the path of truth and righteousness, while at the same time it vindicates the honor and unchangeableness of the law. In the plan of salvation, justice and mercy clasp hands together.**” {*Signs of the Times, July 14, 1890 par. 2*}

“In God's moral government, which is a government based upon a distinction between right and wrong, **law is essential to secure right action**. God's law is **the expression of His character**, and in His Word it is pronounced **holy, just, and good**. David says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

“Lucifer took the position that as a result of the law of God, wrong existed in heaven and on this earth. This brought against God's government the charge of being arbitrary. But this is a falsehood, framed by the author of all falsehoods. God's government is a **government of free-will**, and there is no act of rebellion or obedience which is not an act of free-will.

“As Creator of all, God is governor over all, and ***He is bound to enforce His law throughout the universe***. To require less from His creatures than obedience to His law would be to **abandon them to ruin**. ***To fail to punish transgression of His law would be to place the universe in confusion***. The moral law is God's barrier between the human agent

<http://treeoflife-ministries.org/>

and sin. Thus infinite wisdom has placed before men the distinction between right and wrong, between sin and holiness.” {*Signs of the Times, June 5, 1901 par. 3–5*}

“In infinite wisdom, the world which God had newly formed was **placed under fixed laws. Laws were ordained**, not only for the **government of living beings**, but for the **operations of nature. Man was created subject to law**. He was to glorify God by a life of **obedience to the divine laws**, including those that relate to **his physical organization. But God's laws are not merely an expression of His selfish or arbitrary authority**. He is love, and in all that He did, **He had the well-being of humanity in view**. He would have been glorified in the work of His hands had man retained his first perfection, and had all his varied capabilities of mind and soul and body been developed so as to reach the highest possible degree of excellence.

“**Disease and premature death** have so long prevailed, with an ever-increasing weight of suffering, that they **have come to be regarded as the appointed lot of humanity. But this is not the case. God is not the author of the many woes to which mortals are subject; it is not because He desires to see His creatures suffer that there is so much misery in this world.**

“There is a **close relation** between the **moral law** and the **laws** that God has established in the **physical world**.

“**Against every transgression of the laws of life nature utters her protest. She bears abuse as long as she can; but finally retribution comes, and the mental as well as the physical powers suffer**. Nor does the **punishment** fall on the transgressor alone; the effects of his indulgence are seen in his offspring, and thus the evil is passed on from generation to generation.

“Many complain of providence when their friends suffer, or are removed by death; but **it is not in the order of God that men and women should lead lives of suffering, and die prematurely**, leaving their work unfinished. God would have us live out the full measure of our days, with every organ in health, doing its appointed work. **It is unjust to charge Him with a result** which, in many cases, is due to **the individual's own transgression of natural law**.

“There is an intimate **relation** between the **mind** and the **body; they react upon each other**.

“In the providence of God, the **laws that govern our physical being, with the penalties for their violation**, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to **live in harmony with natural law**.” {*Pacific Health Journal, February 1, 1902*}

Thus we can see how a true understanding of the law, and why it has to exist in the way it does, helps us to discern God's character in a much clearer way. Remember that by beholding we become changed, and it is only by seeing God in the true light, that we can be changed into His image. What we can learn from our study so far is that God has only our well-being in mind, while the upholding of His law, including the painful consequences that result from its transgression, is also only for a good and holy purpose.

“Christ pledged himself to keep the law which Adam transgressed, and to magnify that law and make it honorable by demonstrating that **it was not arbitrary**, and could be kept inviolate by man. Christ showed by his life that **the law of God is faultless**, and that man, **by disobeying it, brings upon himself the evils which its restrictions seek to avert from him.**” {*6Red – Redemption: or the Resurrection of Christ; and his Ascension, 1877, p. 74.2*}

When we see that it is really our own disobedience to the laws of physical and spiritual nature, that brings all the evil consequences upon us, while God is trying everything to save us by teaching us His unchangeable law, then we see God with different eyes. Now we understand how the heart of God must be grieved, when He has to let the law, that He put in place, do its work of punishing the transgressor. While He loves the sinner, He must let him feel the consequences of his wrongful actions.

“When Moses besought God to show him his glory, the Lord passed by before him, and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." **It grieves the heart of God**, as our Father, **to let justice smite**. He "suffereth long and is kind."” {*Review and Herald, June 30, 1891 par. 11*}

A Practical Illustration - the Law of Gravity

To illustrate the difference between the law as a life-preserver and as a life-taker, A. T. Jones uses the example of the law of gravity. It is the same law which never changes, but it fulfills two different functions, depending on being in harmony or in disharmony with it. Thus, the same law is either a benefit or a penalty, a blessing or a curse.

“Transgression of the law does not change the law, whether it be moral or physical. The law works when it is transgressed, through the evil that is incurred, just as it would have worked in righteousness always if no evil had ever been incurred. ...

“It is a good law which says that **everything shall have a tendency to go toward the center of the earth**. We could not get along in the world without that law. It is that which holds us upon the earth and enables us to walk and move about upon it. And yet if there be a break between us and the earth, if our feet slip out from under us or if we be on a high station, a pinnacle, and it breaks and the straight connection with the earth is broken between us and it, why, the law works and it brings us down with a terrible



jolt, you know. **Well, the same law that enables us to live and move and walk around upon the earth as comfortably as we do, which works so beneficially while we act in harmony with it, that law continues to work when we get out of harmony with it and it works as directly as before--but it hurts.**

“Now that is simply an illustration of this law of human nature. If man had remained where God put him and as He put him, the law would have worked directly and easily; since man has got out of harmony with it, it still works directly, but it hurts. {February 21, 1895 ATJ, *The Third Angel's Message No. 14, General Conference Bulletin, Vol 1., p. 266.5–266.7*}

Conclusions

As we begin to understand these principles, we see God's law, His character and their relation to the health message from a new perspective. The results of sin manifested in disease and sickness can now be viewed as helpful indicators for wrongs in our lives which might not have been seen before, and which God allows in his mercy to warn us of something in our lives that is not in harmony with His law of life.

“Moreover by them [God's commandment] is thy servant **warned**: and **in keeping of them there is great reward.**” *Psalms 19:11*

We understand better the purpose of the law in rewarding and blessing us, when we live in harmony with it. But at the same time we realize that while the broken law is a life-taker, the unbroken law is by no means a life-giver, but only a life-preserver. The law can never give life.

“Is the law then against the promises of God? God forbid: for **if there had been a law given which could have given life**, verily righteousness should have been by the law.” *Galatians 3:21*

When we break and transgress the law, as we all have done, then there is only one source, from which we can receive life again, and that is Jesus Christ. To realize this is the purpose of the broken law, which by chastising and punishing us, fulfills the role of a schoolmaster, showing us our need for Christ and bringing us to Him.

“Wherefore **the law was our schoolmaster to bring us unto Christ**, that we might be justified by faith.” *Galatians 3:24*

When we therefore think about the health message in terms of being the right arm of the gospel, let us remember both the cause and the purpose for the existence of any sickness or disease, so that we might share these principles in our treatments, to bring people to Christ. Let us ever be reminded that God is the true healer and that the real healing, that has to take place, is the healing from sin.

