

THE LAST THREE
MESSAGES TO
THE CHURCHES

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Reference Abbreviations

AA — Acts of the Apostles	MM — Medical Ministry
#BC — (Volume) Bible Commentary	OHC — Our High Calling
BE — The Bible Echo	PK — Prophets and Kings
CD — Counsels on Diet and Food	PP — Patriarchs and Prophets
CH — Counsels on Health	RH — Review and Herald
COL — Christ's Object Lessons	SC — Steps to Christ
CT — Counsels to Parents, Teachers, and Students	SD — Sons and Daughters
DA — Desire of Ages	#SG — (Volume) Spiritual Gifts
ED — Education	#SM — (Volume) Selected Messages
EW — Early Writings	SR — The Story of Redemption
GC — Great Controversy	ST — The Signs of the Times
GW — Gospel Workers	#T — (Volume) Testimonies
HL — Healthful Living	TM — Testimonies to Ministers
HP — Heavenly Places	WM — Welfare Ministry
MB — Mount of Blessings	YI — Youth Instructor
MH — The Ministry of Healing	NASB — New American Standard Bible

INTRODUCTION

TRUE SEVENTH-DAY ADVENTISM, WHICH IS THE true christianity, was called into existence by God in the period 1831 to 1849 by the messages of the first, second and third angels of Revelation 14:6–12.

“By the mighty cleaver of truth, the messages of the first, second and third angels, He has separated them from the churches and from the world to bring them into sacred nearness to Himself.” — 5T 455

However by 1859 the Advent people had sunk into lukewarmness. The message of righteousness by faith was sent to revive them in 1888–1895 (Jones and Waggoner) and repeated in 1950–1962 but was twice rejected by the organization. However, God has again raised up TRUE Seventh-Day Adventist Christianity and is preparing a people world-wide for the Final Crisis. The angel of (Rev. 18:1) is described as lightening the earth with his glory. **These words describe the glorious presentations of the true gospel and the message on God’s character and his ways.**

This book on Revelation 3 presents the progressive development of God’s end-time work by tracing down the history of the church from the period 1755 to our day and beyond. You are advised to study the book *Great Controversy* (by E.G. White) along with this book for a better understanding, and to pay very careful attention to Appendices A, B and C at the end of this book.

May God bless you with a knowledge of truth as you read, and may the truth herein set you free for if the Son sets you free you shall be free indeed.

CHAPTER 1

SARDIS

REVELATION CHAPTER 3 IS A CHAPTER of present and urgent truth for God's people today. The messages from Jesus to *Sardis*, *Philadelphia* and *Laodicea* are messages to three end-time religious groups, all of which profess to be God's church and all of which co-exist for a crucial period of the time of the end. A comparative study of the three messages bring to light definite and clear cut principles of God's dealing with His people, principles which are unchanging in nature and application. These quotations from the Spirit of Prophecy should remain ever before us in our studies of truth:

"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 great experience of the church in former ages has lessons of great value for our own time.

"No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements

for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name...Even the prophets who were favoured with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained." — GC 343–344

With these statements in mind, let us proceed to study Revelation 3 carefully.

Revelation 3:1 introduces the Sardis message and right away Jesus announces the spiritual diagnosis of the condition of Sardis:

“And unto the angel of the church in Sardis write; these things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.”

What a terrible state of affairs, what a tragic condition for the church of God to be in. What we need to find out now is the meaning of: “...thou hast a name that thou livest, and art dead.” **To understand the full meaning of this spiritual diagnosis we need but consult a few passages of scripture:** Ephesians 2:1–3; 2 Corinthians 4: 3,4; Romans 8:6–9; 2 Timothy 3:5; Rom. 1:16, 17. These scriptures make it plain that **spiritual death means a lack of the knowledge and the experience of the true gospel of Jesus Christ.** Sardis was pronounced dead because Sardis as an organization **did not (at the time brought to view) possess the gospel as a living experience.**

The next important thing we must ascertain is the point in time in history referred to in Revelation 3:1. We shall let Inspiration answer this question for us. The source of the information is Chapter 17 of the book *The Great Controversy*. In this very important chapter the Spirit of Prophecy first

presents in pages 299–308 the scriptural doctrine of the Second Coming of Christ and the signs of the nearness of His Coming. Follow carefully the following sequence presented in the chapter:

- pg. 304: Mention is made of Luke 21:25, Mark 13:24–26, Rev. 6:12 and the first of the signs; the 1755 Lisbon earthquake is described and this description reaches to the end of page 305.
- pg. 306–308: a description is given of the May 19th, 1780 “Dark Day”. After describing this sign **the Spirit of Prophecy then proceeds to give a description of the church at that time (1755–1780).**
- pg. 309: The condition of the church at this time is pointed out in the Saviour’s words in the Revelation: ‘Thou hast a name that thou livest, and are dead.’ And to those who refuse to arouse from their careless security, the solemn warning is addressed: ‘If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.’ Revelation 3:1, 3.

Thus we have proven that Sardis refers to the protestant denominational churches in the time period 1755 to 1780 (and thereafter). These churches had been ensnared by Satan and had reached the point of glorifying in the material gifts (given by God) and rejection of God, the Giver. This is proven by this quotation from *The Great Controversy*, pg. 309:

“But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. Absorbed in worldliness and pleasure seeking, the professed people of God were blinded to the Saviour’s instructions concerning the signs of His appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. The freedom and comfort enjoyed by all classes of society, the ambitious desire for wealth and luxury, begetting an absorbing devotion to money-making, the eager rush for popularity

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and power, which seemed to be within the reach of all, led men to center their interests and hopes on the things of this life, and to put far in the future that solemn day when the present order of things should pass away." — GC 343

But although Sardis was in such a condition of spiritual death, Jesus still loved her and wanted to revive her to spiritual life, analyze the warning of Jesus in Revelation 3:2–5:

verse 2: Jesus advised Sardis to be watchful and strengthen whatever truth was still left otherwise such truth would leave her too. (Remember it is only by living up to the light already given that more light will be given.)

verse 3: Jesus reminded Sardis of how she received and heard the truth initially. The Protestant Reformation was launched with courage and faith as the reformers discovered and held fast to the Gospel and many other Bible truths. If Sardis would remember how the Reformation started she would understand how far she had drifted from the reformation principles. And Jesus asked her to repent (read Rev. 3:3 again).

verse 4: Jesus now turns His attention from the Sardis organization to Sardis individuals. Even though the organization was spiritually dead, some members were sincerely holding fast to whatever truth they had.

verse 5: Jesus announces the reward-promise to Sardis overcomers.

It is important here to explain an important principle which occurs in the promises to overcomers in the messages to the churches. **In the promise of reward to the overcomer Jesus gives as the reward that which was either the characteristic virtue or characteristic lack.**

Here in Rev. 3:5 the Sardis overcomer is promised two rewards: white raiment, and his name would not be blotted out of the book of life. Sardis as an organization lacked the righteousness of Christ (white raiment) and Sardis as an organization lacked spiritual life. Those Sardis individuals who received spiritual life and the righteousness of Christ would be the ones to overcome.

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In other words Jesus wanted Sardis to overcome and to be prepared for the Second Coming of Christ. Since Sardis was dead because she had lost the gospel (and nearly all the Bible truths she once had), **then Jesus had to send her the gospel in the form that would prepare her for the day of the Lord.** Let us pick up the story in *The Great Controversy* in chapter 17, pages 311 and 312, as the Spirit of Prophecy continues the description of Sardis and Jesus' attempt to save her:

"To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was able to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.

"This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap 'the harvest of the earth.' The first of these warnings announces the approaching judgment. The prophet beheld an angel flying 'in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made Heaven, and earth, and the sea, and the fountains of water.' Revelation 14:6,7.

"This message is declared to be a part of the everlasting gospel. The work of preaching the gospel has not been committed to angels but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.

"Faithful men, who were obedient to the promptings of God's spirit and the teachings of His word, were to proclaim this warning to the world. They were those who had taken heed to the 'sure word of prophecy', the 'light that shineth in a dark place, until the day dawn and the daystar arise'. 2 Peter 1:19. They had been seeking the knowledge of God more than all hid treasures, counting it 'better than the merchandise of silver

and the gain thereof than fine gold.' Proverbs 3:14. And the Lord revealed to them the great things of the kingdom. 'The secret of the Lord is with them that fear Him and He will show them his covenant.' Psalm 25:14.

"It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation. Had these been faithful watchmen diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position and the message was given by humbler men. Said Jesus, 'Walk while ye have the light, lest darkness come upon you.' John 12:35. Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares: 'He that followeth Me shall not walk in darkness, but shall have the light of life.' John 8:12. Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light; to that soul some star of heavenly radiance will be sent to guide him into all truth." — GC 311–312

The above quotation is very important indeed. Let us just highlight some key principles:

1. **"To prepare a people to stand in the day of God a great work of reform was to be accomplished."**
2. **"He was about to send them a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord."** Here is the principle of *revival* and *reformation*.
3. "This warning is brought to view in Revelation 14." The principle brought out here is that **God always sends the gospel as the message** to revive a sleeping or dead church.
4. "The message is carried by men who are chosen by God to be his messengers."
5. "The scholarly theologians in Sardis were bypassed by God because they were not students of 'present truth'".

6. “God used men who were not scholarly theologians but who were teachable, humble and willing to know the truth at whatever cost.”

Now let us summarize what we have learned so far:

1. Sardis refers to the protestant denominational churches.
2. Sardis is first brought to view in Revelation 3:1 at the time period 1755 to 1780.
3. Jesus’ *diagnosis* of Sardis at the *time* mentioned above is that she was *spiritually dead*.
4. Jesus loved Sardis, it was still his church, so he decided to send a warning to revive and to reform her for his coming.
5. He sent the gospel to Sardis in the form of the first angel’s message. His chosen messenger was not a scholarly theologian but a farmer, William Miller.

The Spirit of Prophecy devotes one whole chapter (and a long one, too) to describing William Miller and his work: chapter 18 of *The Great Controversy*. In that great book, chapters 18, 19 and 20 are devoted to a description of God’s attempt to revive Sardis through the **first angel’s message of Revelation 14:6,7 as was preached primarily by God’s messenger William Miller**. *Miller entered upon his work in 1831 and carried the first angel’s message (primarily speaking) up until spring 1844. During that period of time Sardis was given God’s first call to revival.* But, sadly, Sardis rejected that call. Chapter 21 describes that rejection of the warning of the first angel’s message by Sardis. In that chapter, the Spirit of Prophecy describes the rapid spiritual declension in the Protestant denominational churches (Sardis), which took place **as the direct consequence of rejecting the light of the first angel**.

“But the churches generally did not accept the warning. Their ministers, who, as watchmen ‘unto the house of Israel’, should have been the first to discern the tokens of Jesus’ coming, had failed to learn the truth either from the testimony of the prophets or from the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in His word had grown cold; and when the advent doctrine was presented, it

only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an argument against it. As of old, the plain testimony of God's word was met with the inquiry: 'Have any of the rulers or of the Pharisees believed?' And finding how difficult a task it was to refute the arguments drawn from the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be 'put out of the synagogue'. The message which God had sent for the testing and purification of the church revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom and turned away from the heart-searching message of truth.

"In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844." — GC 380

Despite the fact that Sardis rejected the first angel (which was God's *first call* to her, 1831–1844 spring), God still persisted with her and sent the **second call** under the **second angel's message**. This Second call to Sardis is described in *The Great Controversy* in chapter 22. The second angel's message was given after the spring of 1844 and was based at that time on the prophecies of Habakkuk 2:1–4; Ezekiel 12:21–25, 27, 28, and Matthew 25.

Devout men like Fitch and Litch joined Miller and proclaimed the second coming of Christ with power, and the gospel of preparation with the outpouring of the Holy Spirit. The favorite test was: "And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet Him" (Matt. 25:6); hence the Second Angel's Message (as was given when it reached its peak in summer 1844) was referred to as the **midnight cry!**

The Protestant churches rejected the second call too and the second angel announced that the churches of Sardis had become Babylon. Rev. 14:8. **Sardis had rejected both calls (the first and second angel's messages) and separation became inevitable:**

"In the summer of 1844 about fifty thousand withdrew from the churches."
—CG 376

Sardis as an organization rejected God and he had no choice but to leave her in darkness and establish a new movement called, in Rev. 3, the *Philadelphian Movement*.

"And to the angel of the church in Philadelphia write; 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;" Rev. 3:7

Sister White summarizes the disastrous course of Sardis:

"Such is the sure result of neglect to appreciation and improve the light and privileges which God bestows. *Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear.* The truth has been repeatedly illustrated in the history of the church. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, like the Jews of old, knew not the time of their visitation. Luke 19:44. *Because of their pride and unbelief the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received.*" — GC 316

The above quotation establishes a clear principle and should be carefully studied.

Another principle brought out in this study is the **principle of two calls** (Matthew 22) and we shall study this principle in detail in a later presentation.

So we have seen that Sardis, by rejecting God's two calls, became Babylon by the summer of 1844. But Sardis is still existing today. As a matter of fact,

the various protestant evangelical denominations are, to all appearances, doing very well and are very busy with their rounds of religious activity. **But as organizations, they are Babylon and God is not working through them. Satan will use them to set up the mark of the beast by passing Sunday laws. It is then that their spiritual fall will be complete,** but even then they will continue to exist as organizations until they are brought to destruction under the fifth and sixth plagues.

At the present moment the great body of God's individual believers are still in Babylon (Sardis) but these will separate at the time of the latter rain when the fourth angel completes his work (Rev. 18:1–4). Consider this quotation from *The Great Controversy*, pg. 390:

“Notwithstanding the spiritual darkness and alienation from God that exists in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are ‘lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’

“Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that ‘believed not the truth, but had pleasure in unrighteousness’ (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: ‘Come out of her, My people’ (Revelation 18:4).” — GC 390

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The table on the following page summarizes the sad history of Sardis and is the history of all organizations which reject God's **two calls** to revival and reformation. *May God help us to learn the lesson well.*

Summary Table							
Sardis	Time	Scripture reference in Revelation	God's purpose	GC chapters	Revelation 14 angel	Response of Sardis	
First mentioned in prophecy	1755-1780 time of signs of second coming	Rev. 3:1-6	A warning of love	17		Sleeping church devoid of gospel, ignorant of signs, spiritually dead.	
First call to her	1831-1844 spring	Rev. 14:6,7	First call to revival and reformation	18, 19, 20	First angel's message	Rejection - GC 21	
Second call to her	spring-summer 1844 (midnight cry)	Rev. 14:8 Matt.25	Second call to revival and reformation	22	Second angel's message (midnight cry)	Rejection - GC 22	
Became Babylon	summer 1844	Rev. 14:8	God could no longer work for or through her as an organization	17-last paragraph 22.	Second angel's message (as written in Rev. 14:8)	Opposition to truth of third angel, enemy of true church.	
Final fall as Babylon	At time of passing sunday laws	Rev. 14:9-12 Rev. 3:11-18	God allows those who reject him to follow their own devisings until...	38	Fourth angel Rev. 18:1-4 (loud cry power)	Sets up image to and mark of the beast. Persecutes remnant church.	
Final destruction	At time of fifth and sixth places	Rev. 16:10-16 Rev. 18:6-24	...they reap what they sow,	39, 40	Fifth, sixth and seventh angels Rev. 14:14-20.	Structurally dead.	

CHAPTER 2

PHILADELPHIA

TODAY WE CONTINUE TO STUDY THIS most vital chapter of the Revelation, chapter 3. In our last study we analyzed the **Sardis message** and we learned much indeed especially with regard to the consistency of God’s dealings with churches and with mankind in terms of the advancement of His truth and His work. In this study we shall learn ever more as the Holy Spirit continues to teach us and to uncover the precious gems of truth in this chapter 3 of the Revelation.

We proceed now to read Rev. 3:7, 8:

“And to the angel of the church in Philadelphia write; 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, I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.”

Here is brought to view a people who must have gone through much hardship just at about the time that they are mentioned in this prophecy, we conclude this from the words “for thou hast a little strength, and hast kept my word and hast not denied my name.”

Here also is brought to view a people too, who are walking in the light, we conclude this from the words, “I know thy works: behold I have set before thee an open door, and no man can shut it.”

Let us now find out from Inspiration the point in time in history referred to in Revelation 3:7, 8. The source of the information is *The Great Controversy*. Chapters 23 and 24 give a description of the Great Disappointment which occurred on Oct. 22, 1844. Then on pages 429–430 we find:

“But clearer light came with the investigation of the sanctuary question. 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.

“Now was seen the application of those words of Christ in the Revelation, *addressed to the church at this very time*: ‘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; I know thy works: behold, I have set before thee an open door, and no man can shut it.’ Revelation 3:7,8.” — GC 429–430

Thus we see clearly that Revelation 3:7–8 mentions Philadelphia at the time period just after Oct. 22, 1844, when the light on the sanctuary was *first dawning*.

But although first mentioned at that time period (in Rev. 3:7,8), Philadelphia was in existence for a short period of time before the Oct. 22, 1844 disappointment, when the Second Angel’s Message reached its peak under the “midnight cry” and 50,000 believers separated from Sardis and accepted the true gospel and made ready for the coming of Christ. It was then, in fact, that Philadelphia started. **This must be so, for the second angel pronounced that Sardis had become Babylon and announced her fall; therefore those believers who left Sardis (Babylon) constituted God’s true church, the church which was to succeed Sardis, which according to Revelation 3 was to be Philadelphia.**

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The first phase of the Philadelphia movement as it existed in the autumn of 1844 (between summer 1844 and 22nd Oct. 1844) was second only to the Apostolic movement (Ephesus) in terms of righteousness and gospel order. In *The Great Controversy* chapter 22, pages 401–403, the Spirit of Prophecy gives a beautiful description of the Philadelphia movement as it was before the Oct. 22, 1844 disappointment. Consider these two quotations:

“Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.” — GC 401

“At that time there was faith that brought answers to prayers—faith that had respect to the recompense of reward. Like showers of rain upon the thirsty heart, the Spirit of grace descended upon the earnest seekers. Those who expected to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart as His blessing was bestowed in rich measure upon the faithful, believing ones.

“Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God and the voice of intercession ascended to heaven from the fields and groves. The assurance of the Saviour’s approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away.

“As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved.” — GC 403

But the movement was headed for a severe test and a great disappointment, as we see in the very next paragraph on page 403:

“But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With unwavering confidence they had looked forward to His coming, and now they felt as did Mary when, coming to the Saviour’s tomb and finding it empty, she exclaimed with weeping: ‘They have taken away my Lord, and I know not where they have laid Him.’ John 20:13.” — GC 403

But before we examine the disappointment and the period thereafter let us note some vital facts pertaining to the Philadelphian movement as it was before the Oct. 22, 1844 disappointment. Again pages 401–403 are important information sources:

1. The Philadelphian movement before Oct. 22, 1844 was second only to Ephesus in being free from human imperfection. **There was no election (by committees) of a human head. God worked through his appointed messengers and chosen servants. Christ was truly head.**

2. The movement was filled with the Holy Spirit:

“The softening, subduing power of the Holy Spirit melted the heart as His blessing was bestowed in rich measure upon the faithful, believing ones.” — GC 403.

“The work did not stand in the wisdom and learning of men, but in the power of God.” — GC 402.

3. They practiced the true science of prayer.

“At that time there was faith that brought answers to prayer—faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers.” — GC 402.

4. They possessed divine unity and brotherly love.

“Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to heaven from fields and groves.” — GC 403.

This quality of brotherly love and prayer was the hallmark of the apostolic church (Ephesus) for we read in Acts 4:31, 32, 34:

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“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common... neither was there any among them that lacked.”

5. They possessed the true gospel and experienced divine joy and humility and true repentance with acceptable confession. Consider these two quotations from pages 400–401:

“The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and the Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God.

“Another who participated in the movement testified: “It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed.” — GC 400–401

The following passages of scripture were to them a living experience:

“...love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”
1 John 2:15–17.

Read also 1 John 3:17, 18; 1 John 4:8; and James 1:27:

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”

“My little children, let us not love in word, neither in tongue; but in deed and in truth.” 1 John 3:17, 18

“He that loveth not knoweth not God; for God is love.” 1 John 4:8

“Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” James 1:27

6. The message which the movement carried was carried not so much by argument but by the impelling power of truth and love under the Holy Spirit.

“The message, ‘Behold, the Bridegroom cometh!’ was not so much a matter of argument though the scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. — GC 402

But as wonderfully righteous as the Philadelphian movement was in the summer and autumn of 1844, God allowed a severe test to come upon it. **That test was the great disappointment of Oct. 22, 1844 when the second advent did not take place as had been expected.** That great test was allowed by God to cleanse them of all human and Babylonian tradition and error and to teach them to **trust God to solve all problems in the face of any imaginable difficulty.** Had the majority passed that crucial test **the Philadelphian movement ‘with the first and second angel’s messages’, would have surged forward into the third’s angel’s message, into the loud cry and latter rain, through the final crisis and into heaven by translation!** Thus we see that it was never God’s intention for laodiceanism to occur, nor was it his will that the coming of Christ should have been so long delayed. If God had had his way with his people, then the twentieth century would never have occurred!

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Consider this quotation from *The Great Controversy* pg. 458:

"If all who had laboured unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out." — GC 458

Sadly, however, the vast majority in the movement did not endure the Oct. 22, 1844 test. (And as we shall see later, even some of those who endured the test were to some extent injured by Satan in terms of their total commitment to the urgency of the work. This injury to their minds, though not obvious at first, would produce serious problems later). Yes, the majority gave up the faith as we see from this quotation, *The Great Controversy* pp. 403–404:

"A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the word of God, were now as ready again to change their views. The scoffers won the weak and cowardly to their ranks, and all these united in declaring that there could be no more fears or expectations

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now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years.

“The earnest, sincere believers had given up all for Christ and had shared His presence as never before. They had, as they believed, given their last warning to the world; and, expecting soon to be received into the society of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the society of those who did not receive the message. With intense desire they had prayed: ‘Come, Lord Jesus, and come quickly.’ But He had not come. And now to take up again the heavy burden of life’s cares and perplexities, and to endure the taunts and sneers of a scoffing world, was a terrible trial of faith and patience.” — GC 403–404

But while many, under strong temptation, yielded their faith, there were some who stood firm and by careful, agonizing prayer and study received the light of the third angel. Consider these quotations from *The Great Controversy*:

“The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the second advent, and they could detect no error in the reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God and hearts burning with its living power; positions which had withstood the most searching criticism and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honourable and the base.” — GC 405–406

“God did not forsake His people; His Spirit still abode with those who did not rashly deny the light which they had received, and denounce

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the advent movement. In the Epistle to the Hebrews are words of encouragement and warning for the tried, waiting ones at this crisis: 'Cast not away therefore your, confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.' Hebrews 10:35–39." — GC 407

"But God had led His people in the great advent movement; His power and glory had attended the work, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement. He would not leave His word involved in doubt and uncertainty. Though many abandoned their former reckoning of the prophetic periods and denied the correctness of the movement based thereon, others were unwilling to renounce points of faith and experience that were sustained by the Scriptures and by the witness of the Spirit of God. They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of Biblical research. With earnest prayer they reviewed their position and studied the Scriptures to discover their mistake. As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.

"In their investigation they learned that there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the second writers being so clear and ample as to place the matter beyond all question." — GC 410–411

The Philadelphian movement which had started with the messages of the first and second angels had been badly shaken by the great test but nevertheless it survived and entered the ministry of the third angel. This brings us to the second phase of the Philadelphian church and the phase brought to view in Revelation 3:7, 8, the passage with which we commenced this study.

After the Great Disappointment of Oct. 22, 1844, a small minority searched prayerfully and agonizingly for clearer light on Daniel 8:14 ('Cleansing the Sanctuary').

"And as they waited and watched and prayed to know the will of God they saw that their High Priest had entered upon another work of ministration, and, following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14." — GC 432

Thus we see that Revelation 3 verses 7, 8 describe the important fact that the **sanctuary truth is the foundation doctrinal pillar of the third angel's message and it formed the basis of the advancing light that came to the Philadelphian church after the fiery test of the great disappointment.** The two primary messengers through whom God sent the light on the sanctuary were Bro. Hiram Edson and Bro. O.R.L. Crosier. Bro. Crosier himself wrote out the sanctuary truth in a booklet and God, through the Spirit of Prophecy, advised the believers to study the booklet carefully. It is important also to realize that the true gospel of Righteousness by Faith in all its glorious fullness is the third angel's message in verity.

The establishing of the sanctuary truth in the Philadelphian church **erected certain doctrinal pillars of truth which were never to be changed or disturbed to the slightest degree.** These are as follows:

1. That the *sacrificial atonement* was *completed* at the cross when Jesus died as the lamb of God which taketh away the sin of the world.
2. That the work of *intercessory Atonement* (mediatorial atonement) being the work of the High Priest did *not* commence until Christ ascended to heaven. "After his ascension our Saviour began His work as our High Priest." GC 420.
3. On Oct. 22, 1844, Christ entered the Most Holy Place of the Heavenly Sanctuary to *complete* the work of atonement by cleansing the Sanctuary. This is called the *final* atonement or *Atonement by Judgment*.

"As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly

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sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred; in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation" — a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12.

"Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming." — GC 421

Before the Oct. 22, 1844 disappointment, the believers were waiting for Christ to come, but as a matter of fact,

"...the people were not ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

"Says the prophet, 'Who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.' Malachi 3:2,3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their

own diligent effort they must be conquerors in the battle with evil. While the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

"When this work shall have been accomplished, the followers of Christ will be ready for His appearing. 'Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years.' Malachi 3:4. Then the church which our Lord at His coming is to receive to Himself will be a 'glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. 'Then she will look forth as the morning fair as the moon, clear as the sun and terrible as an army with banners.' Song of Solomon 6:10." — GC 424–425

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people." — GC 423

Thus we understand clearly that **the sanctuary truth opened up the way for the advancing light of the third angel; it was indeed 'an open door' to the Philadelphian church.** Under the third angel advancement was quite rapid, and between Oct 22nd, 1844 and 1850, the development of truth was nothing short of miraculous. The open door of the sanctuary revealed the perfect unchanging nature of God's moral law, and the Sabbath truth began to shine forth. It was soon understood that the Sabbath contained the seal of God's law and constituted the eternal memorial of creation and redemption.

The number of believers was small, but love, fellowship, sweetness and joy united their hearts. They prayed much and met in houses or sheds for study and prayer. They studied the book of Hebrews with a strong appetite for spiritual food and learned more and more about the sanctuary and about their High Priest. **They understood that God was seeking to purify a people who would perfectly obey his law and exhibit his way of government of which the sabbath is the sign of loyalty.**

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It is thus that they came to understand the warning of the third angel against the mark of the beast. It is thus also that the Holy Spirit revealed the basic rudiments of the health message as they came to understand that character perfection involved the subduing of the *sinful* flesh by the *sinless Holy Spirit* dwelling *in* them.

Those early days in the Third Angel's message were wonderful indeed as the believers rejoiced in the gospel experience and walked in the advancing light. They saw Jesus not only as *substitute* but as *example*. The gift of the Spirit of Prophecy was established through Sister Ellen White and despite much opposition, the Third Angel Philadelphian movement grew in truth, righteousness, and numbers under Christ as Head. By 1855, the number of believers had grown from a handful (in 1844) to approaching 2,000. The publishing work had developed remarkably as well.

However, after 1850 and, more specifically, after 1855, **something, terribly malignant, began to go wrong**. In 1855, Ellen White wrote, "We want something besides Sabbath religion. *We need the living principle...* where is the spirituality of the church? Where are men and women full of faith and the Holy Spirit?"

The Philadelphian church, the Third Angel movement, was beginning **to lose the gospel as a living experience**. As early as May 5, 1855, Ellen White wrote,

"When at Battle Creek Michigan, May 5, 1855, I saw that there was a great lack of faith with the servants of God, as well as with the church." — 1T 120

And in 1857 she wrote,

"The Lord has shown me in vision some things concerning the church in its present **lukewarm** state which I will relate to you. The Church was presented before me in vision. Said the angel to the church: 'Jesus speaks to thee, 'be zealous and repent.' This work, I saw, should be taken hold of in earnest. There is something to repent of. Worldly-mindedness, selfishness and covetousness have been eating out the spirituality and life of God's people." — 1T 141

Thus we see clearly that the second phase of the Philadelphian church lasted from Oct. 22, 1844 to 1850. Thereafter lukewarmness, *the loss of the gospel*

experience, took over like a cancer and, despite warning after warning and counsel after counsel, killed out the Philadelphian brotherly love.

Thus by 1859 the movement was formally labeled *Laodicean*. However, even at that time it was God's intention to finish the work and cut it short in righteousness, *but* on condition that His people accepted the warnings and reproofs and returned to their *first* love.

In *Testimonies* Vol. 1, pg. 131, Sister White has recorded a remarkable statement made to her by an angel. Consider the entire quotation, written in 1856 at the time of a Bible Conference:

"Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead. But many are longing for the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible and yet go to heaven. Such climb up some other way. They do not enter through the strait gate and narrow way.

"I was shown the company present at the (Bible) Conference (1856). Said the angel: 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.'" — 1T 131

It is obvious from the above statement that Christ had intended to return in the latter half of the nineteenth century. **But his people did not fulfil the conditions and we are still here today. It was never God's intention for the Philadelphian church to become Laodicean.** Why then is Laodicea mentioned in Rev. 3? The answer is that God foresaw that His people would choose to depart from Him and thus delay His work by indifference and lukewarmness.

Let us return now to our Bibles to Revelation 3. We have already dealt with verses 7–8 and we have seen that these verses apply to the Advent believers after Oct. 22, 1844 and until 1855, when Laodiceanism developed. What then about verses 9 and 10?

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

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“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Revelation 3:9–10

These verses were certainly not fulfilled between 1844 and 1859. Therefore we understand that there must be a third phase of the Philadelphian church—in other words, Philadelphia would have to come out Laodicea (into which she went in 1855–1859).

Let us analyze verse 10: “Because thou hast kept the word of my patience, I also will keep thee from *the hour of temptation*, which shall come upon all the world to try them that dwell upon the earth.” This verse obviously refers to the *final crisis*. (So does verse 9, see E.W., 15). **Therefore we conclude that it will be the Philadelphian church which will go through the final crisis victoriously.** Confirmation of this is found in *The Great Controversy* chapter 39, “The Time of Trouble” on page 619. Ellen White is describing the time of Jacob’s trouble:

“Though God’s people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth’s sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour’s promise: I ‘will keep thee from the hour of temptation, which shall come upon the world.’ Rev. 3:10. If they could have the assurance of pardon they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God’s holy name would be reproached.” —GC 619

We are not for one moment to imagine that Philadelphia will only then (in the time of Jacob’s trouble) re-emerge. **In order to be fit to go through the time of trouble God’s people must be fully prepared before probation closes, before the final crisis starts!** Thus the vital significance of Rev. 3:10 is that it foretells the revival of true Philadelphian Adventism from out of the midst of Laodiceanism before the crisis begins and it is this *third* phase of the Philadelphian church that *God prepares for the fulfilment of the promises of Rev. 3:9–12, which promises will in fact be fulfilled during the time of Jacob’s trouble.*

We believe beyond a shadow of a doubt that we are living today in the period of progressive revival of TRUE SEVENTH DAY ADVENTISM. God is now preparing a world-wide people for the final outpouring of the latter rain of the Holy Spirit, and for the final crisis. It is for this reason, brothers and sisters, that the Philadelphian message is present truth. We must possess the love of God in our hearts. We must know the gospel as a living experience. We must walk in the advancing light. We must pray and study with earnestness and intensity. We must have a sense of urgency. We must be united in the present truth in the bond of the Spirit. We must reflect the character of God from one level of glory to another. **We must be Philadelphians or else we will be lost!**

Summary Table						
Philadelphia	Time	Scripture Reference In Rev.	God's Purpose	GC Chapters	Rev. 14 Angel	Response Of Philadelphia
First mentioned in prophecy	Just after Oct. 22, 1844	Rev. 3:7, 8	A commendation	24		True gospel experience possessing brotherly love devoid of worldliness, united in the Holy Spirit
Existed before oct. 1844 first phase	Summer 1844 – Oct. 22, 1844	Rev. 14:8 Matt. 25 Midnight cry	Called out of Sardis by God by second angel's message	22	First and second angels	
Suffered great disappointment	Oct. 22, 1844	Rev. 10	To test believers and purify them	22, 23		Vast majority of believers gave up the faith. Small minority held fast.
Second phase	1844-1850	Rev. 3:7, 8	Was being prepared by God to finish the work	24, 25, 26	Third angel	Received sanctuary truth, walked in advancing light of the third angel
Became laodician	1850-1859	Rev. 3:14-22	God went warning and counsel to prevent this			Lost the third angel's message
Revival process prepares true SDA's to give the loud cry	1960s to "Sunday Law"		God raises her up through ministry of fourth angel.		Fourth angel	Regains third angel's message with added light of fourth angel
	Just before closure of probation	Rev. 18:2	Final warning	38	Fourth angel	Many take their stand with the people of God
Third phase: God's true final remnant of Rev. 12:17	From close of probation to translation	Rev. 3:9-12	God's 144,000 going through Jacob's trouble	39, 40	Fifth, sixth, and seventh angels	Victorious under Christ. Eternal life as final reward

CHAPTER 3

LAODICEA

IN OUR LAST STUDY IN THIS series, we saw how the early Adventist believers advanced wonderfully in the light of the THIRD ANGEL during the period October 1844 to 1850. We saw, too, that in the 1850's especially after 1855 there was the progressive loss of gospel experience. Faith and brotherly love were lost, the living principle of Christ's righteousness was lost and therefore the Holy Spirit was also lost. By 1859, **the Sabbath-keeping Adventist movement was formally labeled Laodicean by the Spirit of Prophecy.**

In 1855, the Spirit of Prophecy gave the following testimony:

"November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me and I was taken off in vision.

"I saw that the Spirit of the Lord has been dying away from the church. The servants of the Lord have trusted too much to the strength of argument, and have not had that firm reliance upon God which they should have. I saw that a mere argument of the truth will not move souls to take a stand with the remnant; for the truth is unpopular. The servants of God must have the truth in the soul. Said the angel: 'They must get it warm from glory,

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carry it in their bosoms; and pour it out in the warmth and earnestness of the soul to those that hear!' A few that are conscientious are ready to decide from the weight of evidence; but it is impossible to move many with a mere theory of the truth. *There must be a power to attend the truth, a living testimony to move them.*

"I saw that the enemy is busy to destroy souls. Exaltation has come into our ranks; there must be more humility. There is too much of an independence of spirit indulged in among the messengers. This must be laid aside, and there must be a drawing together of the servants of God. There has been too much of a spirit to ask, 'Am I my brother's keeper?' Said the angel: 'Yea, THOU ART thy brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together...'

"I asked the angel why simplicity had been shut out from the church, and pride and exaltation had come in. I saw that this is the reason why we have almost been delivered into the hand of the enemy. Said the angel: 'Look ye, and ye shall see that this feeling prevails: Am I my brother's keeper?' Again said the angel: 'thou art thy brother's keeper. Thy profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life; for it was purchased for thee dearly, even by the agony, the sufferings, and blood of the beloved Son of God.'

"I saw that many in different places, East and West [USA] were adding farm to farm, and land to land, and house to house...

"I saw that the church has nearly lost the spirit of self denial and sacrifice; they make self and self interest first, and then they do for the cause what they think they can as well as not." — 1T 113–115

The above description by Sister White shows the evils which crept into the early Seventh Day Adventist Movement in the 1850's. Note them well:

1. The members started to trust too much to strength of argument.
2. Self-exaltation and a lack of humility occurred.
3. There was independence of spirit, rather than pressing together.

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4. Selfishness abounded and members did not think that they should be their brother's keeper.
5. Pride became prevalent.
6. It is alright for a family to have a home and a piece of land, the Spirit of Prophecy recommends this, **but they were adding house to house and land to land and farm to farm.**
7. The members were sacrificing less and less for the cause. They were giving less time, less talent, less money, less devotion.

Such was the grave situation as early as 1850–1855 and Ellen White gave the sad testimony that,

"...warning after warning many have received, but heeded not." — 1T 115.

Not only was brotherly love departing from the movement but faith was fast disappearing too.

"When at Battle Creek, Michigan, May 5, 1855, I saw that there was a great lack of faith with the servants of God, as well as with the church." — 1T 120

With the loss of gospel experience they entered the friendship of the world. Scripture tells us that "the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God." James 4:4. But by 1856 the Spirit of Prophecy gave this testimony:

"As I saw the dreadful fact that God's people were conformed to the world, with no distinction, except in name, between many of the professed disciples of the meek and lowly Jesus and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of its spirit, and following its fashions: **'Cut loose! Cut loose! Lest he appoint you your portion with hypocrites and unbelievers outside the city.** Your profession will only cause you greater anguish, and your punishment will be greater because ye knew His will, but did it not.'" — 1T 133

Another serious evil that crept into the early Adventist movement was **neglect of bible study.** In 1856 Ellen White wrote:

"I saw that young and old neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them are ready, and find plenty of time, to read almost any other book. But the word that points to life, eternal life, is not perused and daily studied." — 1T 135

By 1857, Ellen White made it clear that **conversion** was lacking—in other words, the church was backsliding from Romans 8 into a Romans 7 position.

"I saw that unless there is an entire change in the young, a thorough conversion, they may despair of heaven. From what has been shown me, there are not more than half of the young who profess religion and the truth who have been truly converted. If they had been converted they would bear fruit to the glory of God. Many are leaning upon a supposed hope without a true foundation. The fountain is not cleansed, therefore the streams proceeding from the fountain are not pure. **Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts will all be right.** True godliness is lacking. I would not dishonour my Master so much as to admit that a careless, trifling, prayerless person is a Christian. NO, a Christian has victory over his besetments, over his passions. **There is a remedy for the sin-sick soul.** That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish." — 1T 158

"I saw how this grace could be obtained. Go to your closet, and there alone plead with God: 'Create in me a clean heart, O God; and renew a right spirit within me!' Be in earnest, be sincere. Fervent prayer availeth much. Jacoblike, wrestle in prayer. Agonize. Jesus, in the garden, sweat great drops of blood; you must make an effort. Do not leave your closet until you feel strong in God; then watch, and just as long as you watch and pray you can keep these evil besetments under, and the grace of God can and will appear in you." — 1T 158

Yet another terrible evil which crept in during the 1850's was the evil of *faultfinding*. Consider this 1857 testimony:

“Love for one another has disappeared, and a faultfinding, accusing spirit has prevailed. It has been considered a virtue to hunt up everything about one another that looked wrong, and make it appear fully as bad as it really was. The bowels of compassion that yearn in love and pity toward brethren have not existed. The religion of some has consisted in faultfinding, picking at everything bearing the appearance of wrong, until the noble feelings of the soul are withered. The mind should be elevated to dwell upon eternal scenes, heaven, its treasures, its glories, and should take holy satisfaction in the truths of the Bible. It should love to feed upon the precious promises that God’s word affords, draw comfort from them, and be lifted above trifles to weighty, eternal things.”
— 1T 164

Revelation 3:14–22 give the Laodicean message. It is important to understand that the early Sabbath keeping Adventists underwent two periods of backsliding from the Philadelphian state to the Laodicean state. These periods were 1850 to 1855, and 1855 to 1859. During both periods of time God sent warnings and reproofs, advice and entreaties. **But they were all rejected so that by 1859 after two distinct periods of calling, the movement was formally labeled as laodicean.**

“I was shown that the testimony to the Laodiceans applies to God’s people at the present time. (1859)” — 1T 186

Let us now analyze the message to the Laodicean church, carefully, verse by verse, from Revelation 3:14 to 22:

Verse 14: “And unto the angel of the church of the Laodicean write; These things saith the Amen, the faithful and true witness, beginning of the creation of God;”

Jesus addresses the church as the “church **of** the Laodiceans” not as “the church **in** Laodicea.” The Laodicean church is Laodicean both in the organization and membership. It is the church **of** the Laodiceans. The titles used here by Jesus are highly significant.

The Amen: “THUS IT WILL BE.” “SO LET IT BE.” “Thus it is.” His word is *sure*.

The faithful and true witness: Jesus is the Truth. His diagnosis of Laodicea is absolutely correct.

Jesus knows how *stubborn* the Laodicean spirit is when it comes to accepting the truth of the Laodicean condition. Thus He announces that His witness is true and faithful. If the Laodicean organization or the Laodicean member rejects this witness **there is no more hope left**.

The beginning of the creation of God: Christ here states His unique position and role as *creator* and *creature* in *one person*: the *man* Jesus Christ. He is thus Head of the Church and is the One who knows it “inside out”. When He speaks the church had better listen and obey.

Verse 15: “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.”

Verse 16: “So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.”

Jesus makes it plain that He **knows**. There is no sense in pretending or hiding. Jesus **knows all about us**. He knows that the works of the Laodicean church, organization, and membership, are such that categorize it as “neither cold nor hot.” Jesus makes it plain that He would prefer that Laodicea be either cold or hot.

Why does Jesus prefer “hot” or “cold” to “lukewarm”? **A hot church is a church fully connected to Christ possessing the gospel as a living experience and walking in the advancing light. Such a church God can use. When a church becomes cold it has disconnected itself from Christ. God then raises up another movement. But a lukewarm church puts the work of God on “hold”, because God cannot finish his work with a lukewarm church, neither can he turn to another group because the lukewarm church has not rejected him outright.**

Satan loves the lukewarm state, God hates it. But Laodicea should have never thought it could have remained lukewarm forever. Jesus says “I will spew thee out of my mouth.” **In other words, the end result of being lukewarm and not accepting God’s calls to become hot is the same as the end result of being cold, that is: divorce from God’s work: spewed out.**

Verse 17: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked:”

Hot water becomes lukewarm because it is losing its heat. Philadelphia became Laodicea because it lost the gospel. But the dangerously sad thing about Laodicea is **that it does not know that it has lost everything. It has lost everything because it has lost Christ. In Christ are all the treasures of God** (2 Cor. 4:5–7; Ephesians 1:7–12; Ephesians 3:17–21). The Laodicean church is quite sure that it is rich and needs nothing, but Jesus makes it clear that Laodiceanism is devoid of the living gospel, empty, unhappy, poor, blind, naked. Such a state of affairs reminds of Paul’s statement in Ephesians 2:12: “...having no hope, and without God in the world.”

Verse 18: “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eye with eyesalve, that thou mayest see.”

In verse 18 Jesus is still addressing the church of the Laodiceans both as an organization and as individuals. He now announces the **cure**, the remedy for the terribly malignant spiritual disease of lukewarmness.

The remedy is threefold:

1. **Gold tried in the fire.** This is **faith and love**, faith that works by love to purify the soul (Gal. 5:6; 1 Peter 1:7–9; 1 John 3:10, 11, 15–19; 1 Cor. 13).

It is by faith that a person experiences the gospel and becomes filled with the love (Agape) of God. It is by faith that a person becomes rich because Christ dwells in our hearts by faith. (Ephesians 3:16–19).

2. ***White raiment.*** The counsel is to buy “white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear”. By a careful scriptural comparison we shall prove that white raiment is the righteousness of Christ which must become ours by faith: (Revelation 16:15; Romans 13:14; Galatians 3:27; Revelation 7:13, 14; Revelation 19:7, 8). **The righteousness of Christ must cover our past sins (imputed) and must be imparted into us transforming our characters into Christlike characters.**

3. ***Eyesalve.*** The counsel is to “anoint thine eyes with eyesalve that thou mayest see”. A study of the following scriptures will show that eyesalve is *spiritual* eyesight and comes by possessing the gift of the Holy Spirit. St. John 14:16, 17, 26; 16:13. Without the Holy Spirit we are spiritually blind. When we have the Holy Spirit we can see what is truth. (1 Corinthians 2:9–16.)

Verse 19: “As many as I love, I rebuke and chasten: be zealous therefore and repent.”

Jesus invites the Laodicean organization and individual to repent. Failure to repent and accept this message would result in being spewed out.

Verse 20, 21: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him and he with me. To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in His throne.”

Jesus now directs His appeal to the individual Laodicean (this is highly significant as we shall discover later). Verse 19 is the most important

verse in this message. **It proves that both the Laodicean organization and the Laodicean individual do not possess the indwelling Christ. Christ is outside the Laodicean door pleading to be let in! In other words what the Laodicean needs is the indwelling Christ. But Christ comes into the heart only when certain conditions are met.** It is significant here that the promise of overcoming is made to the **individual**.

We are told that we must overcome as Jesus overcame. This highlights the great importance of the doctrine of the human nature of Christ. He overcame in the same sinful flesh (with all its liabilities to sin) that we must overcome in. (Hebrews 2:14–18, 4:14–16)

In 1857 the Spirit of Prophecy gave this solemn testimony:

“The Lord has shown me in vision some things concerning the church in its present lukewarm state, which I will relate to you. The church was presented before me in vision. Said the angel to the church: ‘Jesus spake to thee, ‘Be zealous and repent.’ This work, I saw, should be taken hold of in earnest. There is something to repent of. Worldly-mindedness, selfishness and covetousness have been eating out the spirituality and life of God’s people. The danger of God’s people for a few years past has been the love of the world. Out of this have sprung the sins of selfishness and covetousness.” — 1T 141 (1857)

Just a few months before there was also a solemnly serious testimony:

“I saw that the Israel of God must arise and renew their strength in God by RENEWING AND KEEPING THEIR COVENANT WITH HIM. Covetousness, selfishness, love of money, and love of the world, are all through the ranks of sabbathkeepers. These evils are destroying the spirit of sacrifice among God’s people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly and unless rooted out, their destruction will be as sure as was Achan’s. Many have taken the sacrifice from God’s altar. They love the world, love its gain and increase, and, unless there is an entire change in them, they will perish with the world... There must be a sacrificing for God, a denying of self for the truth’s sake.” — 1T 140. (1856)

Another testimony given in 1857 is worthy of an earnest consideration:

“Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me.’ I saw that many have so much rubbish piled up at the door of their heart that they cannot get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness, to remove before they can open the door of their hearts. Others have rolled the world before the door of their heart, which bars the door. **All this rubbish must be taken away, and then they can open the door and welcome the Saviour in.**

“Oh, how precious was this promise, as it was shown to me in vision, ‘I will come in to him, and will sup with him and He with me!’ Oh, the love, the wondrous love of God! After all our lukewarmness and sins He says: ‘Return unto me, and, I will return unto thee, and will heal all thy backslidings.’ — 1T 143 (1857)

The above passages from the Spirit of Prophecy are very important indeed. **They show clearly that the Seventh Day Adventist people were God’s modern Israel and were repeating the same mistakes made by ancient national Israel. The adventists had departed from God and had broken the covenant and God was begging them to return before it was too late.**

As a matter of fact the Spirit of Prophecy made it clear that the **destiny of the SDA Church depended upon how it treated the Laodicean message.**

“The testimony of the True Witness has not been half heeded. **The solemn testimony upon which the destiny of the church hangs has been lightly esteemed if not entirely disregarded.** This testimony must work deep repentance and all who truly receive it will obey it and be purified.” — 1T 181 (1858).

In the years which followed 1859, things continued to go from bad to worse in terms of the spirituality of Laodicean Adventism. Since the Laodicean church had become destitute of the faith that works by love and purifies the soul, since they had lost the indwelling Christ and His righteousness and His Spirit, **it means that they had lost their divine head, Jesus Christ.** It is impossible for the divine order of things to continue when unbelief takes possession of the people and they lose their connection with their

Head. Evils are certain to arise as each man tends to become his own head. **Thus in 1863 God allowed and strongly advised human organizational machinery as a last resort since all his attempts to bring the church out of Laodiceanism had failed. In mercy he directed them to organize under human leadership in preference to their being splintered up in total disorder.** Such, too, had been the case with ancient Israel when they lost the righteousness of God and their faith in God. **He permitted them to have a king. He even anointed the first two kings (Saul and David)—but we must always understand that human headship is never God’s divine will for his people.**

The years after 1863 were years in which the human organizational machinery grew in complexity and became very busy in religious activity but true living spirituality continued to be absent from the Laodicean church. As the SDA organization approached the year 1888 things became so spiritually bad that God gave the following testimony through Sister White:

“The solemn question should come home to every member of our churches. How are we standing before God, as the professed followers of Jesus Christ? Is our light shining forth to the world in clear, steady rays? Have we, as a people, solemnly dedicated to God, preserved our union with the Source of all light? Are not the symptoms of decay and declension painfully visible in the midst of the Christian Churches of today? **Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration,** by the most earnest devotion to the cause of truth. The **facts concerning the real condition of the professed people of God speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the eternal rock, and that they are drifting away to sea without chart or compass.**” — RH July 24, 1888

This testimony brings to light several facts:

1. That by 1888 the SDA organization was spiritually dead, that is, it was not better than Sardis. See Rev. 3:1.
2. That by 1888 the SDA organization was entrenched in imminent lukewarmness and was **disconnected from Christ and adrift without chart or compass.**

3. **Therefore something had to be done!** The time (1888) had come for God to act in spectacular and dramatic fashion. The Laodicean condition had become critical. If the Laodiceanism was not cured then the church would be spewed out of the mouth of Jesus.

A similar state of affairs had occurred with Ancient Israel. God had brought them out of Egypt and established His covenant with them. Through Moses He gave them counsel and advise, warning and entreaty. Yet they departed from God and He allowed human organizations under kings. God continued to send messages to them through His prophets but **they rejected them all**. During the time between Malachi and John the Baptist, Israel had time to repent but instead they encased themselves in rigid self-righteousness devoid of the indwelling spirit. God had to do something spectacular and dramatic; the “fullness of time had come.”

Whenever God’s people reach such a point **He approaches their problem in an amazingly consistent way: He gives them two final calls and if these are rejected He raises up a new movement with the third call**. This principle is described by Christ in Matthew 22, and also in Hosea 6:1–3. At this point we should pause to remember that:

“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.” — GC 343

Ellen White called the early SDA organization God’s modern Israel; writing in 1856 and addressing her remarks to the SDA church she said:

“I saw that the Israel of God must arise and renew their strength in God by renewing and keeping their covenant with Him.” — 1T 140

The Spirit of Prophecy also makes it clear that the SDA church was repeating the mistakes of ancient Israel, consider this warning:

“The words of God to ancient Israel have a solemn warning to the church and its leaders today. Of Israel the Lord said, ‘I have written to him the great things of My law; but they were counted as a strange thing.’ Hosea 8:12. And to the priests and teachers he declared, ‘My people are destroyed for lack of knowledge; because thou hast rejected knowledge,

I will also reject thee;...seeing thou hast forgotten the law of Thy God, I will also forget thy children'. Hosea 4:6.

“Shall the warnings from God be passed by unheeded? Shall the opportunities for service be unimproved? Shall the world’s scorn, the pride of reason, conformity to human customs and traditions, hold the professed followers of Christ from service to Him? Will they reject God’s word as the Jewish leaders rejected Christ? **The result of Israel’s sin is before us. Will the church of today take warning?**” — COL 306

Then she quotes Rom. 11:17–21:

“And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

“Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

“Thou wilt say then, The branches were broken off, that I might be grafted in.

“Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

“For if God spared not the natural branches, take heed lest he also spare not thee.” Romans 11:17–21

It is therefore very clear that the principles enunciated by Jesus in Matthew 22 are universally applicable. As a matter of fact in *Christ Object Lessons* on page 317, Sister White makes a direct application of Matthew 22 to the last generation church.

Therefore, Matthew 22:1–14 is applicable to ancient Israel and also to the SDA organization which started out as God’s modern Israel in Oct. 1844.

Matthew 22:1–14: The Principle Of Two Calls And Their Applications (See Also Hosea 6:1–3 And Appendix B)

This particular study is very important; let us follow it carefully. Let us read Matt. 22:1–2:

¹ *“And Jesus answered and spake unto them again by parables, and said,*

²“*The kingdom of heaven is like unto a certain king, which made a marriage for his son,*”

“By the marriage is represented the union of humanity with divinity.” — COL 307

The King represents God the Father and His son is Jesus Christ. The marriage then is the opening of the heart to let Christ in, that is, the marriage represents **true gospel experience**. Let us read verses 3–10:

³“*And sent forth his servants to call them that were bidden to the wedding: and they would not come.*”

⁴“*Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.*”

⁵“*But they made light of it, and went their ways, one to his farm, another to his merchandise:*”

⁶“*And the remnant took his servants, and entreated them spitefully, and slew them.*”

⁷“*But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.*”

⁸“*Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.*”

⁹“*Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.*”

¹⁰“*So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*”

“In this parable, as in that of the great supper are illustrated the gospel invitation, its rejection by the Jewish people and the call of mercy to the Gentiles.” — COL 307

Verse 3 describes the **first call** and its rejection. Now read the Spirit of Prophecy analysis:

“The call to the feast had been given by Christ’s disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the Kingdom of God was at hand and calling upon men to repent and believe the gospel. **But the call was not heeded. Those who were bidden to the feast did not come.**” — COL 308

Verses 4–7 describe the **second call**, its rejection **and the terrible results**. Read the verses, and then the analysis from *Christ’s Object Lessons*:

“The servants were sent out later to say, ‘Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage.’ This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God’s peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory that they turned upon the bearers of the message. There was a ‘great persecution’. Acts 8:1. Many, both of men and women, were thrust into prison, and some of the Lord’s messengers, as Stephen and James, were put to death.

“Thus the Jewish people sealed their rejection of God’s mercy. The result was foretold by Christ in the parable. The King ‘sent forth His armies, and destroyed those murderers, and burned up their city’. The Judgment pronounced came upon the Jews in the destruction of Jerusalem and the scattering of the nation.” — COL 308–309

*It is important to understand that after rejecting the **first call** the Jews fell to that deplorable level of apostasy in which they crucified Jesus Christ. (This reminds of Paul’s statement in Hebrews 8:4–6; we shall analyze this statement later.) When the **second call** was given, offering God’s free pardon and inviting them to consider their rejection of the first call **they were enraged and even more boldly rejected the second call.***

Thus we see clearly that after two final calls God had to give up the Jewish nation, there was no more hope for her.

Read again verses 8–10:

⁸“*Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.*”

⁹“Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

¹⁰“So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.”

It is important to notice that although the Jewish Nation had “written off” themselves by their twofold rejection, those individual Jews who accepted the calls were used by God as His servants, men like Peter and Paul. Verses 8–10 describe the third call which was employed by God to raise up the new Christian movement as a separate movement from the Jewish religion.

The Third Call to the feast represents the giving of the gospel to the gentiles. The King said, “The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.”

The Christian Movement became God’s true Israel. The Jewish Nation was divorced from God’s work, **but they did not believe so and up to this day they still believe that they are God’s nation and people and that God is working through them.** They labeled the new Christian movement as heretical, rebellious, and “off-shoot”, when in fact **they** were the off-shoot (“Off-shoot” is defined in terms of departure from **truth**, not departure from an organization or building.)

Thus far we have examined the application of Matt. 22:1–14 to the Jewish Nation and to the rise of the early Christian movement.

We have already established that the message of Matt. 22:1–14 is also applicable to the Seventh Day Adventist Church organization. But there are those who find difficulty in understanding the principles of prophetic parallelism and who require direct and specific proof that Matt. 22:1–14 is also applicable to the SDA church. There is such **direct and specific proof** proving that Matt. 22:1–14 applies to the SDA church.

The key to the proof is in the passage itself; let us turn to Matt. 22 and read verses 11–14:

¹¹“And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

¹² *“And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.*

¹³ *“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.*

¹⁴ *“For many are called, but few are chosen.”*

These verses describe the examination of the guests and are a direct description of the investigative judgment which as we know started in 1844 and will continue until probation closes. **Therefore, the parable must also be applicable to the professed people of God during the time of the investigative judgment** (i.e., after 1844).

Now consider these vital passages from the Spirit of Prophecy:

1. “The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity; the wedding garment represents character which all must possess who shall be accounted fit guests for the wedding.” — COL 307
2. “When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king’s demand, ‘How camest thou in hither not having a wedding garment,’ he could answer nothing. He was self-condemned. Then the king said, ‘Bind him hand and foot, and take him away, and cast him into outer darkness.’

“By the king’s examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted

to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, 'to give every man according as his work shall be.' Rev. 22:12. Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds.

"It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed." — COL 309–310

3. "The proclamation, 'Behold, the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate advent of the Lord. 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.' 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.' 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." — GC 427

4. "In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. He who is found wanting is Cast out, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of

character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.” — GC 428

We understand from quotation 3 (GC 427) above that when the midnight cry “Behold the Bridegroom cometh” was given in 1844, **the guests “were bidden to the marriage”** and indeed the adventists advanced in full accordance with that invitation until the 1850’s, **when they lost the invitation through spiritual carelessness.** By the year 1888 they were as though **never bidden** and it is in that year (1888) that God gave them the first call in accordance with Matthew 22:3.

The First Call To The SDA Church, 1888

As we have learned before, by 1888 things were so bad (spiritually speaking) in the Laodicean church that the Spirit of Prophecy described the organization as “adrift without chart or compass.” **The fullness of time had come. God must act and he did. He sent Christ in the form of the message of righteousness by faith through brothers A.T. Jones and E.J. Waggoner at the Minneapolis General Conference session of 1888!**

“The Lord in His great mercy sent a most precious message to His people through Elders E.J. Waggoner and A.T. Jones. This message was to bring more prominently before the world—the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, **imparting the priceless gift of His own righteousness to the helpless human agent.** This is the message that God commanded to be given to the world. **It is the third angel’s message,** which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” — TM 91, 92

Notice the key statement in bold above: “imparting the priceless gift of His own righteousness to the helpless human agent. Now compare this with Revelation 3:20: “Behold, I stand at the door and knock: if any man hear my

voice and open the door, I will come in to him, and will sup with him and he with me.” **It is therefore clear that the message of Jesus to the Laodicean church is exactly the same as the message of righteousness by faith sent through Waggoner and Jones.**

Now consider this testimony:

“Several have written to me, inquiring if the message of justification by faith is the third angels message, and I have answered, ‘It is the third angel’s message in verity.’ — RH 1890

Therefore **it is also clear that both the message to the Laodicean church and the message of 1888 are the third angel’s message and are the true gospel.** We have seen before in these studies (see the article on Sardis) that whenever the church has become spiritually dead God sends the true gospel to that church through His chosen messengers. **He had sent the gospel to Sardis through William Miller (1831–1844) under the ministry of the first angel of Rev. 14.**

Similarly in 1888 God sent the true gospel to the SDA church because the church **had lost the gospel and that is why it was lukewarm. God wanted to revive his church and finish the work.**

As we have already established in this series (see the article on Philadelphia) God had intended to finish the work in the nineteenth century (the 1800s). If the brethren had accepted the 1888 message “we would have been in the kingdom in two years from that date.” E.G. White, RH May 7, 1892.

But God not only sent the gospel to the SDA church as the third angel’s message in verity, **He sent it under the ministry of the Rev 18:1 angel because it was His intention to finish the work.** (The Rev. 18:1 angel may therefore be called the fourth angel.)

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” — RH Nov.22, 1892

Such was the great effort made by God in his attempt to heal the laodicean church in 1888; the first call of his *final* two calls.

Sadly, like Israel of old, the SDA church organization rejected that first call of the 1888 message. There were and are many SDA officials who tell

the people that the church accepted the 1888 message. **To say so must be to say one of the biggest lies in religious history.**

Listen to Sister White:

1. "In 1888 at the General Conference held in Minneapolis, Minnesota, **the angel of Revelation 18:1 came down to do his work and was ridiculed, criticized and rejected.**" — E.G. White, *Taking Up A Reproach*
2. "For nearly two years, we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. **They do not let the saviour in.**" — RH March 11, 1890
3. "All through our churches there are those who are spiritually paralyzed. They do not manifest spiritual life." — RH May 24, 1892
4. "The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message." — RH Aug. 13, 1889
5. "For the last twenty years a subtle, unconsecrated influence has been leading men to look to men, to bind up with men, to neglect their heavenly Companions. Many have turned away from Christ. They have failed to appreciate the One who declares, "Lo, I am with you always, even unto the end of the world." **Let us do all in our power to redeem the past.**" — RH Feb. 18, 1904

Here Ellen White in 1904 was appealing to the church to redeem the past 20 years. Twenty years back from 1904 would take us back to the mid-1880's approaching 1888!

It is absolutely clear from the foregoing statements that the SDA church *did not* accept the 1888 message. But common sense should allow any person who possesses it to understand that the message *was not accepted*. Sister White made it clear that God sent the 1888 message to finish the work by two years later. **This is 1989 and the SDA church is more lukewarm than ever. As a matter of fact, as we shall see, it is worse than lukewarm.**

So how could it have accepted the healing message and still be sick unto death? Is God an incompetent physician?

Let us continue our study. Far from accepting the 1888 message, the church has continued to reject it as Sister White predicted:

“And when the message he (the Rev. 18:1 angel) brings again, swells into a loud cry, it will again be ridiculed, spoken against and rejected by the majority.” — E.G. White, *Taking Up A Reproach*

God allowed the 1888 message, **the first call** (of Matt. 22:1–14) to be sounded from 1888 to 1895 by the messengers and by Sister White. In the years that followed 1888, the lukewarm condition intensified—consider this sadly solemn testimony from E.G. White, writing in 1890:

“Since the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as He did to the woman of Samaria: ‘If thou knewest the gift of God, and who it is that saith to thee, give Me to drink: thou wouldst have asked of Him, and He would have given thee living water.’

“Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when He was upon the earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy and evil surmising knew not that they were poor and miserable and blind, and naked.”
— RH August 26, 1890

Of course the church machinery continued to expand and to be very busy. Seventh Day Adventists measure success by evangelism and the expanse of their publishing work, etc. But there are other religious organizations which are growing as fast or faster, which are expanding in publishing in some areas even faster than the SDA church. **But that does not mean that God is with them as organizations.** The real measures of spiritual success are **the gospel, the truth, advancing in truth, and righteousness of character.**

“Those who have not a daily experience in the things of God will not move wisely. They may have a legal religion, a form of godliness, there may be an appearance of light in the church; **all the machinery—much of it human invention—may appear to be working well**, and yet the church may be as destitute of the grace of God as were the hills of Gilboa of dew and rain.” — Letter, Jan. 31, 1893

After the Jews had rejected their first call, they crucified Christ. So after the SDA church organization had rejected their first call in 1888, they reached such a level of apostasy in the twenty-five years from 1930 to 1955 that they crucified “to themselves the Son of God afresh, and put Him to open shame.” (See Heb. 6:4–6). **This they did by altering the doctrine of the nature of the humanity of Christ.**

The early and true SDA position on the nature of Christ is stated in the 1914 and 1944 editions of the book *Bible Readings for the Home Circle*, page 174:

“In His humanity Christ partook of our sinful, fallen nature. If not, then He was not ‘made like unto His brethren’, was not ‘in all points tempted like as we are’, did not overcome as we have to overcome, and is NOT, therefore, the complete and perfect Saviour man needs and must have to be saved. The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world, and from the very place where help is needed. On His human side, Christ inherited just what every child of Adam inherits—a sinful nature. On the divine side, from His very conception He was begotten and born of the Spirit. And all this was done to place mankind on vantage ground, and to demonstrate that in the same way every one who is ‘born of the spirit’ may gain like victories over sin in his own sinful flesh. Thus each one is to overcome as Christ overcame. Rev. 3:21. Without this birth there can be no victory over temptation and no salvation from sin. John 3:3–7”

This statement is in perfect harmony with the Waggoner and Jones message and with the Spirit of Prophecy and most importantly of course, with the Bible (Romans 1:3; Romans 8:3; Hebrews 2:9–18; Hebrews 4:14–16).

Yet during the 1930’s and 1940’s when the Seventh Day Adventist organization was seeking the friendship of the Protestant Babylonian

churches **this wonderful statement of truth in the 1914 and 1944 editions of *Bible Readings* was declared to be error and was deleted, removed, expunged in 1949.** To prove this let us go to Froom's book *Movement Of Destiny*. This book came out in 1971, after 40 years of preparation. If you read the introduction to the book you will see that four successive General Conference presidents endorsed the church's preparation of the book and it was analyzed by 70 of the church's ablest scholars and leading men. **There can be no doubt that the book is official and representative of the positions of the SDA organization.** Now let us see what the book has to say about the statement we have quoted on the nature of Christ from the 1914 *Bible Readings*. From *Movement of Destiny*, pages 427, 428:

"Erroneous Position Injected by Colcord—Cognizance must also be taken of the correction, in 1949, of a definite error appearing in a note on the nature of Christ during the Incarnation. For years it has appeared, unchallenged, in the standard (book) *Bible Readings for the Home Circle* (p. 174). It was in the section on 'A Sinless Life'. Apparently it was first written by W.A. Colcord, in 1914...Colcord had declared that during the incarnate earthly life Christ 'partook of our sinful, fallen nature.'"

"Erroneous Note Deleted—In 1949, Professor D.E. Rebok, then president of our SDA Theological Seminary, when it was still in Washington, D.C., was requested by the Review and Herald to revise *Bible Readings for the Home Circle*. Coming upon this unfortunate note on page 174...he recognized that this was not true. But in eliminating the note he found that some still held with Colcord in his position."

Froom goes on in the next paragraph to even say that Spirit of Prophecy statement supported the new position that Jesus took sinless nature of Adam before the fall, and then concludes his comment in this way:

"So the inaccurate note was deleted, and has remained out in all subsequent printings. Thus another error was removed through these revisions of the 1940's, as concerned some of our standard and otherwise helpful books." — *Movement of Destiny*, 427–428.

Then came the 1950s and the meetings between General Conference representatives and protestant scholars Dr. Barnhouse, Dr. Martin and also Dr. E. Schuyler-English. During those encounters the nature of the humanity of

Christ was again the central issue. Dr. Schuyler-English stated the Protestant position on the nature of Christ's humanity thus: "He (Christ) was perfect in His humanity, but He was nonetheless God, and His conception in his incarnation was overshadowed by the Holy Spirit so that He did *not* partake of the fallen sinful nature of other men." *Movement of Destiny*, 469.

This position is not surprising, for the Protestant churches are BABYLON (See Rev. 17) and are therefore ANTICHRIST and therefore they **do** deny that Christ is come in the flesh, 1 John 4:1–3. But alas! Dr. Schuyler-English was assured that the SDA church held the same position on the nature of Christ's flesh as the Protestant churches. **Thus the church that God had called to be a peculiar church agreed with Babylon on a doctrinal point which the Bible defines as the difference between Christ and antichrist!**

In *Movement of Destiny* on pages 421–422, Froom stated that "the culminating events of the decade 1931 to 1941 consequently marked the end of an old epoch, and the beginning of a new day...It was definitely another *major turning point* in denominational history." But what kind of turning point? According to 1 John 4:1–3, **it was a turning point for the worse, a turning away from truth and a turning toward Babylon!** Modern Adventism had become apostate!

The present "official" SDA teaching on Christ's human nature is a dangerously deceptive mixture of truth and error presented in a mass of good sounding words but denying that His flesh was our sinful fallen flesh. See Appendix C.

But God was still eager to heal His people. He still would give them the Second Call. This came in the period 1950 to 1962.

The Second Call And Its Rejection

The events of the 1940s and 1950s, though performed in secrecy by a backsliding organization, nevertheless leaked out. Many an honest-hearted Adventist raised voice in protest begging the authorities not to remove the landmarks and not to tamper with the gospel. Notably among these was Pastor M.L. Andreason (read his book *Letters to the Churches*), and A.L. Hudson.

Two pastors working in Africa, Pastors Wieland and Short, became concerned over the trend of modern Adventism and were moved by the Spirit

of God to invite the SDA organization to re-examine and reconsider the 1888 message. They prepared and presented their manuscripts to a representative committee. After consideration of the manuscripts the committee came to the conclusion that nothing should be done at that particular time, that when God was ready He would act. Some of the Wieland and Short material got into the hands of some concerned Adventists, e.g., Bro. A.L. Hudson. The message was studied with earnestness and again brought before the authorities who again did nothing. As a matter of fact, it was emphatically stated that the SDA church had no need to repent or confess for the mistakes of 1888–1893. (See Appendix A).

But God was persistent with this His last call, and the matter was still being agitated. It even got onto the agenda of a General Conference Committee of the early 1960s, **but it was not discussed.** What does Matthew 22:5 say? “But they made light of it [the second call] and went their ways...”

Ellen White’s prediction had come true:

“In 1888 at the General Conference held in Minneapolis, Minnesota, the angel of Revelation 18:1 came down to do his work and was **ridiculed, criticized and rejected. ...and when the message He brings again swells into a loud cry it will again be ridiculed, spoken against and rejected by the majority.**” — E.G. White in *Taking Up A Reproach*.

This quotation from E.G. White does not support the idea, held by many, that the organization will return to the full truth some time in the future.

Revival At Last

Thank God a minority would accept and become the “servants” through whom God would again raise up true Seventh Day Adventism. **And this did in fact occur.** Among other things occurring in the agitation of the period 1958–1962 was the discovery of the Waggoner-Jones books in the Avondale College cellar. A minority of truth-seeking Seventh Day Adventists eagerly accepted the messages, and, at last, the Rev. 18:1 angel had been accepted **not by the SDA organization,** but by a precious few who were treated in the worst ecclesiastical way for accepting the light. Since then (1961–1962), God has used his personally chosen messengers and spokesmen to proclaim the increasing light of the Rev. 18:1 angel: the **truths** of the three angels’ messages with increasing **clarity, power, and added light.** Those of us who

have been reading the messages of Jones and Waggoner and the advancing light that has been coming under the fourth angel **know by experience the power, the sweetness of truth and the transforming grace brought to our lives by this mighty angel who is now preparing a people for the latter rain and the final loud cry explosion.** Yes! God has and *is* visiting His true people. **True Philadelphian Seventh Day Adventism is being revived!** Not all who claim to have embraced the fourth angel are wise virgins. Sadly, there will always be the five foolish virgins. May God help us to be wise virgins in His true revival movement. This revival and its ultimate victory was predicted by God in Hosea 6:1–3. See Appendix B.

Although God's true believers are scattered throughout the various denominational organizations yet none of these organizations is the true movement of God. As a matter of fact, God's move now is to give Laodiceans the victory of Christ so as to enable them to overcome as Christ overcame.

When the Adventist Laodiceans (those who so choose) totally overcome lukewarmness God will use them to finally call His other people out of the various denominations which constitute Babylon. And this, the very last movement before the close of probation, is described in Revelation 18:14. See also John 10:14–16.

Since God's move now is to cure Laodiceans of lukewarmness then it follows inescapably that His true movement now is the worldwide revival movement in Laodicean Adventism which is presenting the special Philadelphian truths. These truths, when truly accepted, will produce the final generation of living saints, God's true remnant of Revelation 12:17.

The Philadelphian revival is now going on worldwide. In a few places it is being accommodated within the churches of the Seventh Day Adventist organization. In most places however, it has been formally forced outside such churches.

The special Philadelphian truths are summarized in such passages as Revelation 12:17; Revelation 14:12; Revelation 18:1–14; and Isaiah 60:1, 2. The central truth is the **testimony of Jesus Christ** which produces obedience to all of God's commandments, including the fourth commandment, and therefore guarantees victory over the end-time "mark of the beast" worldwide compulsory Sunday laws which will be enforced by the fallen "Protestant" evangelical Sunday-keeping churches. (For a careful study of the Testimony

of Jesus see Series A tracts #4, *The Testimony of Jesus*, and #8, *A Presentation of the Gospel and Character of Jesus Christ*).

The Testimony of Jesus Christ is the revelation of the righteous character of God in sinful human nature. Such a revelation in such a nature was given by Christ. Therefore we see that couched in the Testimony of Jesus Christ are the three great Philadelphian revival truths:

1. The doctrine of Christ, including the truth of the *sinful* nature of His human *flesh*, and the *sinlessness* of His *character*.
2. Righteousness by faith—how Christ completely surrendered in full faith to the Holy Spirit who accomplished the will of God in Him for us, thereby destroying the enmity, human selfishness, and establishing Agape Love as the new governing principle in those who are in Him.
3. The crowning message of the **Character of God—the Character of Infinite Love** which will be fully reproduced in the final generation of living saints who will be fully abiding in Christ. Associated with these grand truths is a flood of advancing light.

Recently the Organization published a document on the 27 fundamental beliefs of the SDA Church. Such a publication is beneficial in that it presents, comprehensively, many important Biblical truths. But it has two seriously negative features: first, (even if not intended to) it tends to promote a creed mentality among members who might tend to argue that if a particular doctrine is not in that publication then it is not worthy of their consideration. Secondly, the document does not present the clear full truth on the nature of Christ's humanity nor the wonderful victory He won for us in our flesh of which He partook. See Appendix C.

Furthermore the response to the great light on the Character of God is not clear cut, and ranges from outright rejection in some churches **with no definite clearcut statement of acceptance from the organization's officialdom.**

If an organization rejects or refuses to accept truth it places itself where God cannot use it in the fullest sense to prepare His final generation of living saints. Although God's people are scattered everywhere, He intends to unite them in the truth by the truth; in Christ by the Holy Spirit. And so in any age the movement which obeys the great principle of 1 John 1:7 is the movement of present truth, (1 Tim. 3:15) the true movement of God. This is not to say that God cannot or is not using the others, for all things work together for the good of God's cause, but He always has a true movement of present truth (2 Peter 1:12) in every age at any particular time. At this present time His true movement is the Philadelphian Revival in Adventism which will culminate with the full preparation of those who give the final warning and call all the sheep into the final generation fold. John 10:14–16; Revelation 18:1–4; Revelation 12:17.

The principle of John 10:14–16 is the principle of separation from fallen "churches" and it will reach its grand climax with the call of Revelation 18:1–4 in the near future at the time of the enforcement of Sunday laws. Jesus Himself was forced to obey that principle of separation from an organization which refused to walk in the light while claiming adamantly to be God's chosen organization.

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, *so it has been rejected in every succeeding generation.* Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in

order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience." — DA 232

What about you, friend? Are you in the church of God, the body of Christ? Are you in Christ? And do you intend not only to be in the body of Christ now but to be part of His final movement? The formula for success is clearly spelled out in God's word. Read and obey John 15:1–14; John 6:37; 1 John 1:5–7; and Revelation 3:14–22.

Because the third angel's message is not to be found therein, Laodicean Adventism is not the custodian of present truth. Therefore those who would find the real message for this time must look elsewhere for it. Yet many of us were raised in this kind of Adventism unquestioningly believing that it was the only option. We have not known until relatively recently that there is an alternative in which is life, hope and salvation.

This is because the opposition to the real messages at Minneapolis was so vigorous that the living truth of justification by faith died away altogether, giving Laodicean Adventism sole charge of the church for many decades. It also explains why the work has not been finished after 150 years since William Miller began to proclaim God's last warning message. Adventists have looked with great confidence to that which *they called* the third angel's message to finish the work, **but it has not done so and shows no promise of doing so.** The simple fact is that it cannot accomplish this wonderful objective, for it is not the gospel of Christ and is therefore destitute of that power by which alone the powers of darkness can be vanquished. There are those within the church who have come to realize this, while others cling tenaciously to the conviction that, given enough time, things will work themselves out. Therefore they resist any changes as being a betrayal of a sacred trust. **This is unfortunate for their loyalty is worthy of a better cause.** If they could only be led to see that they are supporting a substitute for the third angel's message rather than the real thing, they could be helped to transfer their loyalties to where they rightly belong.

On the other hand many who have come to see that the substitute message, as preached over the past century, will never complete the work, have turned to an even worse solution. They have returned to the same position on justification by faith held by the Protestant Babylonian World. Such cannot

finish the work either. Thus in the SDA church organization there are two major factions. On one side stand those who doggedly cling to the laws and doctrines but with no real knowledge or experience of the true gospel of the 1888 message. On the other side stand those who have taken up the more liberal position of the evangelical protestant world. Both believe that they have the truth on righteousness by faith when in fact neither of them have.

Then there is a third group in the Adventist world who, for the most part, at least functionally have been forced outside the corporate denominational organization. **This group is the true SDA movement of revival under the ministry of the Rev. 18:1 angel, who hold to the true gospel of 1844 and 1888 and are walking in the advancing light, learning and experiencing the truths which will soon finish the work.** While the other two factions struggle for supremacy in the church, this third class is preoccupied with learning, living and teaching the truth as it is in Jesus.

But it was just the same as with Israel in Jesus' day. Within the Jewish church itself were two powerful parties, the Pharisees and Sadducees. Of the two, the former were orthodox and agreed with Christ so far as certain essential doctrines were concerned, e.g., the resurrection. On the other hand, the Sadducees denied that the dead could ever be raised. For His part, Christ had no fellowship with either group but, while they fought for supremacy among themselves, he went busily about teaching the real truth.

Eventually the Pharisees and Sadducees became united in their opposition to Christ and jointly crucified Him. So it is and will be again. All the various groups of error in the world will be integrated into the universal bond of union by which Satan will seek to destroy God's people.

Right now the Rev. 18:1 angel is busy preparing a people worldwide in the loud cry **truths**: a preparation that is *both intellectual and spiritual* in terms of developing Christ-like character. Just as soon as this character development becomes ready enough, God will commission the four angels of Rev. 7:1 to loosen the winds of strife. **Then the fallen churches shall unite in seeking the civil-political power to enforce Sunday sacredness by law.** Then the latter rain of the Holy Spirit will empower God's true people to give the loud cry with explosive power. See *Great Controversy*, chapter 38.

At that time Laodicea will structurally cease to exist, for the majority in her will unite with the world while the minority will have joined

the loud cry movement. Large numbers will also come in from Sardis (Protestant Babylon) and papal Babylon.

Despite severe persecution and condemnation unto death, that special group, the 144,000, will receive the final seal of God and as God's true final Philadelphia surge victoriously through the time of Jacob's Trouble and seven last plagues on to final victory at the glorious presentation of the church militant when she becomes the church triumphant at translation! Will you be there? You can be, by accepting the true gospel of Jesus Christ and by being truly born again and by allowing God to sanctify you unto perfection by the indwelling Christ through the Holy Spirit in the total truth of God. Amen.

LAODICEA (AND COMPARISON WITH ISRAEL) Summary Table (The Principle of 2 Calls, Matthew 22:1–13, Hosea 6:1–3)						
ISRAEL	TIME	LAODICEA	TIME	SCRIPTURE AND Spirit of Prophecy	RESPONSE	REV. 14 (and 18) ANGEL
		FIRST OFFICIALLY Mentioned in Prophecy	1859	Rev. 3:14–22		Lost Third Angel's Message
		Really started from very early in SDA History. Repeated warnings were rejected	1850–1859	Testimonies Vol. 1		
First Call	AD. 27 to 30	First Call	1888–1895 (Waggoner-Jones) Message	Matt. 22:1–3	Rejection	Fourth Angel Rejected (Rev. 18:1)
Apostacy After First Call	Crucified Christ AD. 31	Apostacy After First Call	Crucified Doctrine of Christ 1949–1955	Hebrews 6:4–6	Organizational apostacy	Complete Rejection of gospel
Second Call	AD. 31 to A.D. 34	Second Call	1955–1962	Matt. 22:4–6	Rejection	Fourth Angel Rejected Again
Spewed Out (Spiritual Fall)	Stoning of Stephen A. D. 34	Spewed Out	Opposition to Those who Accepted Message 1962	Matt. 22:7	No Longer God's true Israel	
Third Call	Gospel to Gentiles After AD. 34 Christianity became God's true Movement	Third Call	After 1962	Matt. 22:8–10	Those who respond make God's <i>true</i> movement	Fourth Angel Accepted not by SDA Organization but by new movement of revival in the Adventist world.
Structural Destruction	AD. 70	Structural Fall	At Setting up of Mark of the Beast	G.C. Chapter 38	Majority of Laodicean Membership will receive Mark of the Beast. Minority will join Fourth Angel Loud Cry Movement	Fourth Angel Movement Under Latter Rain Power

Appendix A

CONFESSION REQUIRED

THE SECOND REASON WHY WE ARE investigating the history of what took place at Minneapolis in 1888 is that God requires every Seventh day Adventist to confess and repent of the sin which was committed there. It is true that not one of us was there in person, and therefore did not personally participate in the fearful rejection of truth which has so terribly delayed Christ's coming but the Lord requires us to confess it as if we were there. In making this strong statement it is asked only that we believe the written word of God. God has laid down the condition of receiving His blessings in these words:

*“If they shall confess their iniquity, **and the iniquity of their fathers,** with their trespass which they trespassed against Me, and that also they have walked contrary unto Me;*

*“And that I also have walked contrary unto them and have brought them into the land of their enemies, **if then** their uncircumcised hearts be humbled and they then accept of the punishment of their iniquity;*

THE LAST THREE MESSAGES TO THE CHURCHES

“Then will I remember My covenant with Jacob and also My covenant with Isaac, and also My covenant with Abraham will I remember, and I will remember the land.” Leviticus 26:40–42

There, the conditions of God’s coming in the full blessing of the covenant are clearly set forth. He did *not* say, “If they shall confess their iniquity...then will I remember My covenant.” That is *not* what He said. He said, “If they shall confess their iniquity, *and the iniquity of their fathers*...then will I remember My covenant.”

Those are God’s words and that is what God requires of His people. Why He requires it we shall see as we study on, but for the moment let us see that this is the Lord’s plain word to us today as much as it ever was to Israel in the past. Every one of the great men of God who have led out in revival and reformation have always confessed their sin and the sin of their fathers. When good King Hezekiah came to the throne and went to work to cleanse the temple and restore its services, his first act was to make a confession of the sins of his fathers. See 2 Chronicles 29:3–11. The godly Ezra who led out in a great spiritual revival in Israel during the early days of the restoration, began by a confession of the sins of his fathers. See 2 Ezra 9:5–15. So likewise, Nehemiah confessed both his own sins and the sins of his fathers as he viewed the plight of the Israelites of his own day. “Let Thine ear now be attentive and Thine eyes open, that Thou mayest hear the prayer of Thy servants which I pray before Thee now, day and night, for the children of Israel Thy servants, and confess the sins of the children of Israel, which we have sinned against Thee: both I and my father’s house have sinned...” Nehemiah 1:6. So too was the nature of the confession of that great and true man of God, Daniel. Daniel 9:3–19.

These men obeyed God’s command and wonderful was the blessing which followed in each case. Only if we too obey the voice of the Lord, can He bless us. As they confessed both their own sins and the sins of their fathers, the Lord blessed them, and only as we confess both our own sins and the sins of our fathers, can the Lord bless us. The worst sin of the Advent fathers was the rejection of the message back in 1888. That message was sent to bring the greatest blessing to God’s people, to usher in the loud cry, and to bring the second coming of Christ. In that rejection is to be found the secret of why the Lord’s coming has been delayed and delayed.

APPENDIX A—CONFESSION REQUIRED

This means that God cannot return until the loud cry has done its work in giving the final warning to the world. In turn, the loud cry can never come until the Lord's people receive from Him the loud cry message both in theory and actual, living experience. We can never receive the blessing of that message until we have confessed both our own sins and the sins of our fathers in rejecting it.

Thus the issue stands clearly before the professed people of God today. This constitutes a great test for each one individually to see whether he really does desire the Lord to come quickly; to see if he is prepared to do his part in hastening that return, even if he is the only one prepared to do it; and to see if he will obey the voice of God and make the confession and restoration He requires. Confessing the sins of our fathers means far more than simply saying the words of confession. True confession of the kind acceptable to God is inseparable from true repentance. Repentance is to hate sin to the point where we put it away, thus rectifying the mistake of the past and turning completely from it.

Why it is really necessary for us to confess the sins of our fathers is that their sins have become our sins. When they rejected that light, they took a stand, adopting attitudes and a way of life which they taught to their children and their children's children. In this way, their sin has become our sin, and consequently we are participants in their rejection of that message back then. Thus we have to confess both the sin of our own lives and the sin of our fathers.

But, will we do it, or shall we add sin to sin and further delay the coming of the Lord by refusing to study this part of our history, make full confession of the sin committed there, turn away from the path of rejection into which our fathers have directed our feet, and turn to the message which the Lord still has for us today? That is the issue facing every professed child of God today, and he faces it in a world crying out in agony of the grip of fearful iniquity and suffering. While we delay, crime goes on and on. We thus stand criminally responsible for its continuance. Just think on the horror of the two world wars through which a suffering humanity has passed since 1888, and of the earthquakes, pestilence, starvation, extortion, vice, and cruelty. This would never have been if the people of God had done their part. The guilt of this must lie at the door of the church. Must we continue a course which further extends this long night of terror and corruption in the world

when, of all the people in the earth, we are the only ones who can do that which will bring it all to an end? God is waiting, and waiting, and waiting. Must He wait forever?

The General Conference Attitude Today

Over fifty years ago, in 1950, two Seventh-day Adventist ministers, Elder R.J. Wieland and Elder D.K. Short, became deeply concerned over the trends in Adventism. Accordingly, they approached the leaders in the General Conference and presented to them the plea that they turn to the study of the message sent by God in 1888 and make it fully available to the people. The leaders showed an interest and asked them to prepare the whole case in written form and submit that to them for their consideration.

This they did. Working extremely hard, they produced in very short time a manuscript known today as *1888 Reexamined*, in which they presented much documentary evidence from the Spirit of Prophecy and from others who were present at the Conferences, to show that the message had been rejected, the coming of Christ delayed, and a serious departure from sound Adventism effected. The central point made in the presentation was that there could never be the loud cry and the second coming of Jesus until there had been a confession and repentance on the part of the entire Advent movement, of their sins and the sins of their fathers. Without a shadow of doubt, the Lord was leading these two ministers to prepare this submission. Equally important, the issue of the real cause of the present position was laid out in clearest terms before the leading brethren, and, as surely as it was, there rested upon them the responsibility of making their decision in regard to it. They could never have been held as responsible prior to that issue being laid before them, as after. If they refused to obey the Lord by confession and repentance once it was laid before them, their position before God could never be the same afterwards.

In God's great and wonderful providence, He has made sure that the answer of the General Conference became available to His people today. That answer clearly shows that the General Conference leaders saw the nature of the issue before them. Hear their words:

“Throughout your manuscript it is evident that you feel the denomination should rectify certain things pertaining to 1888, and then make due acknowledgement and confession of the same. This is really more than a

suggestion, you strongly urge that this course be followed. The following extracts are quoted from your manuscript:

‘Every failure of God’s people to follow the light shining upon their pathway for the past century must be completely rectified by the present generation before the remnant church can be granted any divine vindication before the world.’ Page 2.

‘There is before the remnant church a heavy account to settle. The sooner the issue is faced squarely and candidly the better.’ Page 2.

‘Such a view of the matter will require that this generation recognize the facts of the case, and thoroughly rectify the tragic mistake.’ Page 38.

“Then on page 137 you write that ‘a denominational repentance’ is essential before the loud cry can be received.”

—Page 8–9 of letter by the General Conference of Seventh-day Adventists in reply to *1888 Re-examined* by R.J. Wieland and D. K. Short, December 4, 1951.

Their Determined Refusal to Confess

These words show how clearly the men in leadership in 1951 saw and understood the appeal made to them by the Lord through His instruments, Wieland and Short. These leaders are men who claim to be, and are looked upon, as great students of the word of God and professors of religion. We would expect them to follow with haste in obeying the word of God, to confess their own sins, and the sins of their fathers, and to lead the whole church in that wonderful work which alone can bring us the living message of true righteousness and then bring the loud cry and soon return of Jesus to earth. We would expect to see them follow in the footsteps of the good King Hezekiah, the devoted Ezra, the godly Nehemiah, and the noble Daniel.

But they refused to do this, claiming that God does not require it and that no one in the past ever did it. We are shocked and amazed that men in such responsible positions with the plain word of God before them requiring just this, and showing how the men of the past did this, could deny that it was required. We ask that you read their words for yourself:

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“We do not believe that it is according to God’s plan and purpose for the present leadership of the movement to make acknowledgement or confession, either private or public, concerning any of the mistakes made by the leadership of a bygone generation. On many occasions there were periods of apostasy in the days of Israel, and at times these departures from God were very grievous indeed, but we do not find the Lord requiring of the next generation that they confess the mistakes and transgressions of the generation before as a condition for the bestowment of His blessing upon His people. God did call His children to repentance of their sins and when they turned to Him with the whole heart He received them graciously and gave to them the richest divine benedictions.

“The same thing is true but from another standpoint in the experience of the early disciples of Jesus. Even up to the time of the ascension they entertained erroneous views concerning the kingdom of God but we do not find the Lord requiring them to make any public acknowledgement of such misconceptions of His purpose, whether their own or those of their predecessors. These men had enjoyed a unique experience in having actual personal fellowship with their Lord; yet even with this intimate relationship they failed to discern many of the vital truths He taught.

“We call attention to these instances not to minimize in any way the wrong doing of the Israelites or the failure of the disciples to walk in advancing light but for the purpose of emphasizing the thought that your proposal *is not according to God’s plan* in His dealings with His people.

“We have no need to go back to 1888; those days are past, decades in the past, and in most cases beyond the lifetime of those now labouring for God. We need to think in terms of today, and to make sure in our hearts, that any lessons which may be gleaned from past experiences of the children of God are truly learned by us in this generation, lest we, too, fail after the same examples of unbelief. At this late hour it is not our duty to deal with mistakes of leaders or believers of bygone days. We can safely leave those brethren with the Lord whom they sought to serve. After all, who are we to presume to repent on their behalf! Who has granted us

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the prerogative to judge them so that a confession on our part at this late date should be necessary that God might release His blessings to His remnant people! Such teaching is totally at variance with the divine pattern, and we feel that such a course could accomplish no good purpose.” — *ibid.*, 9.

That is their answer. No one should have difficulty in seeing that it is directly contradictory to the teaching of the Scriptures. The Scriptures require that we confess the sins of the fathers as well as our own, but the brethren deny that the Lord requires this. We know that many who read this will be possessed of such blind faith in the brethren at the head of the work that they will excuse them and take their side, but that will not alter the case in the least degree. Facts are facts. Truth is truth. If the Lord says that He requires us to confess the sins of the fathers as well as our own, then that is the truth, even though the General Conference leaders say it is not. No wonder Sister White said,

“Your turning things upside down is known of the Lord. Go on a little longer as you have gone, in rejection of the light from heaven, and you are lost. ‘The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation.’” — TM 97

No one knew better than God the fearful choice of resistance to His call made by the General Conference leaders in 1951. Yet He would give them another opportunity. The writings of Wieland and Short became available on a world-wide scale to earnest Bible students and a strong agitation arose in the ranks of Adventism. This demanded again that the leaders make a decision in regard to the message.

In September 1958, they gave an even more detailed answer in which they strongly reaffirmed their stand in opposition to the message of 1888. In addition to this, they took every active step they could to quiet the agitation, and led the church in the strongest opposition to those who were prepared to study and to spread the message of Waggoner and Jones. Thus the leaders have fulfilled the very prophecies quoted earlier in this plea.

“The third angel’s message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory.” — RH, May 27, 1890

“In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it.” — RH Extra, December 23, 1890

How accurately, and to the very letter, these words have been fulfilled just as they were spoken. Prophecy is the sure word and it cannot be broken. To it, we do well to take heed.

What Now?

The third angel’s message must triumph. The Lord has promised to finish the work and to cut it short in righteousness. How will this be done when the church which should have been the first to do it, has taken such a stand against the only message by which the work can be finished, and has thus delayed the coming of God still further? Again we turn to the infallible word of God for the answer.

“Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands.” — TM 300

When those in leadership refuse to take the message, the Lord will turn to the humble, honest ones who are prepared to follow Him, no matter what the cost may be, and no matter what the opposition. He will use those who study the word for themselves and obey it regardless of how it may be denied in life and word by the leaders of the established church. This is how He has worked in the past, and this is how He will work again in these last days.

“Brethren, if you continue to be as idle, as worldly, as selfish as you have been, God will surely pass you by, and take those who are less self-caring, less ambitious for worldly honour, and who will not hesitate to go as did their Master, without the camp, bearing the reproach. The work will be given to those who will take it, those who prize it, who weave its principles into their everyday experience. God will choose humble men

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who are seeking to glorify His name and advance His cause rather than to honour and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above.” —5T 461

“Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the daytime we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.”
—5T 80, 81

Appendix B

GOD HAS PROMISED THAT: “SURELY THE Lord God does nothing unless He reveals His secret to His servants the prophets.” Amos 3:7. Therefore, what took place at Minneapolis and what would develop thereafter was written in the prophetic word before the events themselves were due to occur.

First, we will look at prophecies written after 1888 that predict the return of the message and its rejection by the majority. This first one to be quoted was written in 1890, subsequent the tragedy of Minneapolis:

“There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose

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the work. 'Why', they say, 'should not we know the Spirit of God, when we have been in the work so many years?' " —Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, 'I am rich, and increased with goods and have need of nothing.' Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness." —RH Extra, December 23, 1890

This cannot be a prophecy of the coming of the message at Minneapolis for that was already in the past when the statement was written and the rejection of the light had already been made sure. It was, rather, a prediction to be fulfilled at that later time when the message would come the second time. There was only a restricted manifestation of the marvelous power of God between 1888 and 1893, but there is coming the time when there will be "...a wonderful manifestation of the power of God..." But he warned that once again the ministry will be the chief opponents of the proclamation of the truth and will do all in their power to make certain that it is not received and advanced. But despite this bitter opposition, the message will be taken up by the honest in heart and will succeed where it has failed in the past. A second statement confirming the truth that the message will be neither comprehended nor received by many, reads as follows:

"The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen

faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of His goodness, and praise God with heart, with pen, and with voice.” — RH May 27, 1890

This statement does have an application to what was happening when it was written, but it cannot be confined to that situation alone, for if that was to be the only application, then it would have been written: “The third angel’s message is not being comprehended, the light which will lighten the earth with its glory is being, called a false light, by those who are refusing to walk in its advancing glory.”

God certainly was not caught by surprise by what took place at Minneapolis. He revealed His foreknowledge from away back in Old Testament times when He described through the prophet Hosea the sequence of events that would lead up to the outpouring of the latter rain. It is a well established truth that the latter rain falls only at the end of this world’s history. Therefore, any prophecy which deals with the bestowal of this mighty blessing must be applied to the final events prior to the close of probation. With that principle established, and a knowledge of what occurred in 1888, it is a simple matter to see how the prophecy of Hosea 5:15; and 6:1–3 is to be applied. It reads as follows in the New King James:

“I will return again to my place till they acknowledge their offence. Then they will seek my face; in their affliction they will diligently seek me.

“Come, and let us return to the Lord; for He has torn, but He will heal us. He has stricken, but He will bind us up.

“After two days He will revive us; on the third day He will raise up, that we may live in His sight.

“Let us know, let us pursue the knowledge of the Lord. His going forth is established as the morning; He will come to us like the rain, like the latter and former rain to the earth.”

It was when he was rejected between 1888 and 1895 that the mighty fourth angel declared that he would return to his place until, after many weary and fruitless years convinced God’s people of their need of this mighty angel and his ministry, he would return.

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Thus, by the 1950s, there eventually came the time when the people who had been following their own ways, realized that they were not making any real progress towards the kingdom, and that therefore they had to examine their belief and procedures to see wherein they had gone astray. Their spiritual destitution had become so desperate that they were ready to listen to something other than Laodicean Adventism. Thus the necessary conditions developed to clear the way for the return to the Lord, His truth, and His ways.

The Lord is most willing to respond to such a movement. The promise is that “After two days He will revive us; on the third day He will raise us up, that we may live in His sight.”

So far as the fourth angel is concerned, his first day was fulfilled when he attempted to bestow the light and power of the latter rain on the Adventist people between 1888 and 1893. Therefore, it would follow that the second day would encompass the next attempt to bring the same blessing to the church; even though, within the organization itself, the effort would meet with even less success than at Minneapolis. This would lead one to ask how this time the angel could come to stay if his reception was even worse? The answer lies in the fact that the Lord will never accept separation from His people until there is no hope of their return to Him. Then and only then does He proceed to build a fresh movement outside the apostate body, the members of which are unaware that the glory of the Lord has departed from them.

When, in 1888, the angel first appeared, the rejection lacked finality, and there was still the possibility that they would repent. But when the message would come again, the situation would be very different. The church members and their elders would have the advantage of hindsight, God’s evaluations of the truth as given through the Spirit of Prophecy, and the visible consequences to the church in lack of spiritual power, personal victory over sin, and serious delays in the finishing of the work. With these realizations, any decision they made would be far more responsible, critical, and final. This would take place in the second day.

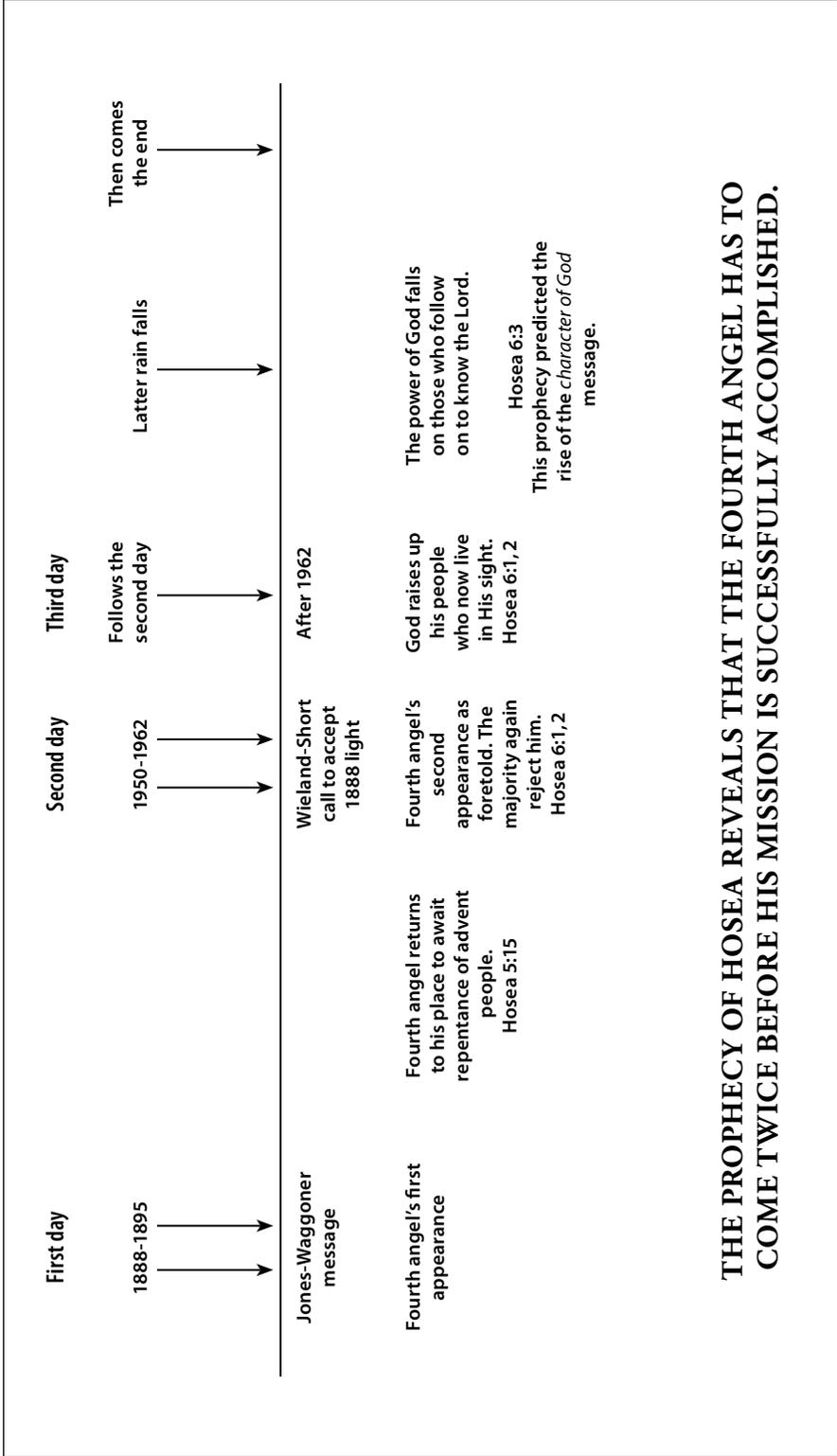
After this second day, would come the third during which the Lord would raise up into a distinct and separate movement which would live “...in His sight”, those who had accepted the angel’s message and worked in close collaboration with him. During this period of consolidation, the Lord’s people must not expect recognition either from the fallen churches or from

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the world. It is only in the sight of the Almighty that they will be recognized as a living people. To all the rest, they will be counted too insignificant to be worthy of attention.

Once the movement has been raised up of the Lord and lives in His sight, there is a further work of advancement in the knowledge of God which, once fulfilled, will bring the outpouring of the latter rain. In the original king James Version, Hosea 6:3 reads:

“Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning: and He shall come unto us as the rain, as the latter and former rain unto earth.”



THE PROPHECY OF HOSEA REVEALS THAT THE FOURTH ANGEL HAS TO COME TWICE BEFORE HIS MISSION IS SUCCESSFULLY ACCOMPLISHED.

Appendix C

A RECENT PUBLICATION BY THE MINISTERIAL ASSOCIATION of General Conference of Seventh-day Adventists is entitled: *SEVENTH-DAY ADVENTISTS BELIEVE...A Biblical Exposition of 27 Fundamental Doctrines*. It is a book of 27 chapters and it deals with God the Son in chapter 4, pages 37–57. On page 45 is found the subject: Jesus Christ is truly Man, and on pages 46 and 47 under sections 4, (a) and (b) the human nature of Christ is analyzed. One outstanding fact strikes the careful reader of chapter 4: there is not a single quotation from Jones or Waggoner! But there is a crucial quotation from one Henry Melville in *Sermons by Henry Melville*, published in 1844 (see reference 13 on page 57). It is clear that the reference from Melville is the basis for the very strange conclusion written on page 47:

“Thus Christ’s humanity was not the Adamic humanity, that is, the humanity of Adam before the fall; nor fallen humanity, that is, in every respect the humanity of Adam after the fall. It was not the Adamic, because it had the innocent infirmities of the fallen. It was not the fallen,

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because it had never descended into moral impurity. It was, therefore, most literally our humanity, but without sin.” — *27 Doctrines*, page 47

The above conclusion is contrary to the Bible, the Spirit of Prophecy and the Jones-Waggoner Message. But on the same page there are two paragraphs as follows:

“b. **He was the second Adam.** The Bible draws a parallel between Adam and Christ, calling Adam the ‘first man’ and Christ the ‘last Adam’ or ‘second Man’ (1 Cor. 15:45,47). But Adam had the advantage over Christ. At the Fall he lived in paradise. He had a perfect humanity possessing full vigour of body and mind.

“Not so with Jesus. When He took on human nature the race had already deteriorated through 4,000 years of sin on a sin-cursed planet. So that He could save those in the utter depths of degradation, Christ took a human nature that, compared with Adam’s unfallen nature, had decreased in physical and mental strength though He did so without sinning.” — *27 Doctrines*, page 47.

Now if you were to check reference 12 on page 57, you would get the impression that the Spirit of Prophecy supports what was written.

Also on page 49 is the following statement:

“Jesus Christ took upon Himself our nature with all its liabilities, But He was free from hereditary corruption or depravity...” — *27 Doctrines*, page 49.

It is also obvious that the General Conference theologians apply the term “the perfect sinlessness of Christ’s humanity” to His flesh:

“6. **The sinlessness of Jesus Christ’s human nature.** It is self-evident that the divine nature of Jesus was sinless. But what about His human nature? The Bible portrays Jesus’ humanity as sinless. His birth was supernatural. He was conceived of the Holy Spirit (Matt. 1:20). As a newborn baby He was described as ‘that Holy One’ (Luke 1:35). He took the nature of a man in its fallen state, bearing the consequences of sin, not its sinfulness.” — *27 Doctrines*, page 49.

Now carefully and prayerfully consider the following three quotations from the Spirit of Prophecy in the book *Desire of Ages* (emphasis supplied)

1

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. *Like every child of Adam He accepted the results of the working of the great law of heredity.* What these results were is shown in the history of His earthly ancestors. He came with such a *heredity* to share our sorrows and temptations, and to give us the example of a sinless life.

"Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitter conflict and a more fearful task, God gave His only begotten Son, that the path of life might be made sure for our little ones. 'Herein is love.' Wonder O heavens! and be astonished O earth!" — DA 49

2

"Satan had pointed to Adam's sin as proof that God's law was unjust and could not be obeyed. In *our* humanity Christ was to redeem *Adam's* failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood possessing the full vigour of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in *physical* strength, in *mental* power and in *moral* worth, and Christ took upon Him

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the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.” — DA 117

3

“‘Verily, verily, I say unto you,’ Christ continued, ‘He that believeth on Me, the works that I do shall he do also.’ The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. *Jesus revealed no qualities and exercised no powers*, that men may not have through faith in Him. His *perfect humanity* is that which *all His followers may possess*, if they will be in subjection to God as He was.” — DA 664

No honest, sincere, intelligent reader should have the slightest difficulty in seeing the difference between what is written in *27 Doctrines* and what is written in *Desire of Ages*.

THE HUMAN NATURE OF CHRIST

Bible Teaching (TRUTH)	Spirit of Prophecy Teaching (TRUTH)	General Conference Teaching (ERROR)
Romans 1:3	"Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors." DA 49	"...He was free from hereditary corruption ..." 27 Doctrines page 49.
Hebrews 2:17 Romans 8:3	The Spirit of Prophecy makes it clear that fallen human nature inherits a three-fold degeneracy; <i>physical, mental, and moral</i> . "For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation." DA 117 (Therefore if the human flesh of Jesus was made like ours in all things (Heb. 2:17) it would have to contain the THREE basic infirmities mentioned above)	On page 47 of their book, the General Conference Theologians seem to be agreeing with the Spirit of Prophecy but they are not. They deliberately omit an important point. According to them, the human nature of Christ had only physical and mental degeneracy but not the moral degeneracy. In other words, they reject the Spirit of Prophecy on this issue. Read again their position: "...So that He could save them in the utter depths of degradation, Christ took a human nature that, compared with Adam's unfallen nature, had decreased in physical and mental strength." 27 Doctrines page 47
Hebrews 2: 14, 17 Romans 8:3 John 1:1, 14	"He took upon His <i>sinless</i> nature our sinful <i>nature</i> ..." Medical Ministry page 181 The Bible and Spirit of Prophecy agree that the second person of the Godhead took upon His <i>sinless divinity</i> our <i>sinful humanity</i> and overcame the sinful flesh by living a <i>sinless</i> life or character in that sinful flesh	The General Conference agrees that His divine nature was sinless but they emphatically declare that His human nature or flesh was also sinless. Again they reject the Spirit of Prophecy and Bible. "It is self-evident that the divine nature of Jesus was sinless. But what about His human nature? The Bible portrays Jesus' humanity as sinless ..." 27 Doctrines page 49.
The character of the Man Christ Jesus was perfectly sinless, spotlessly pure. Hebrews 4:15; 7:26; 2 Cor. 5:21; 1 Peter 2:22; 1:19; 1 John 3:5-7. He manifested such sinlessness in sinful flesh. Romans 1:3; 8:3; Hebrews 2:17.	When the Spirit of Prophecy speaks of the sinlessness of Christ's humanity, it is speaking about His character, not His flesh. This is clearly proven by the following: "His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was." DA 664.	The General Conference Theologians apply the term <i>His perfect humanity</i> to His flesh rather than to His character only (as shown above).

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Jesus Christ possessed a sinless divine nature and produced a sinless character in sinful flesh. When these three facts are kept in mind then the various texts which describe Him will be clearly understood. Examples:

Luke 1:35: "that holy thing". This phrase is used in connection with Christ being "called the Son of God". Therefore it was His divinity the angel was referring to.

John 8:46: He was referring to His character, His behaviour.

Hebrews 7:26, 2 Cor. 5:21 both refer to His sinless character. His mind was never corrupted by the sinful flesh because His mind never consented, never yielded to the temptations of that sinful flesh. Therefore He knew no sin, his life, his character, was separate from sinners.

1 John 3:5, Hebrews 9:14 refer to the purity of His character, His mind, His living, His behaviour contained no sin, no spot.

Hebrews 2:14, 17; Romans 1:3; 8:3 He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors e.g. David. The human flesh of which He partook was our sinful flesh. He was made like us in everything (mentally, morally and physically) in the flesh.

We are told that Christ did not have an evil propensity or that no corruption rested upon Him (see *Bible Commentary 5*, p. 1128). Does this mean that Christ did not take man's sinful nature? When man becomes partaker of the divine nature (born again) he "need not retain one sinful propensity" *Bible Commentary 7*, p. 943. Also he need not have a taint of corruption according to inspiration:

"The true Christian obtains an experience which brings holiness. He is without a spot of guilt upon the conscience, or a taint of corruption upon the soul.

"A glow of perfect love for the Redeemer clears away the miasma which has interposed between his soul and God." — 7BC, 909

“He (Christ) has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.” — DA 311

If man, filled with the Spirit, need not retain one evil propensity, or a taint of corruption upon the soul, we should have no misgivings about Christ taking man’s fallen nature and doing the same and becoming man’s example to follow.

Ellen White outlines the provisions Christ has made to keep His people from sinning by the impartation of the Holy Spirit. She emphasizes there is no excuse for sin. Then she points out why there is no excuse for sin: because Christ took our nature and overcame. Read the complete context in *Desire of Ages*, pp. 311, 312.

“Jesus was in all things made like unto His brethren...Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. *If that ladder had failed by a single step* of reaching the earth, we should have been lost. But Christ reaches us where we are. *He took our nature and overcame, that we through taking His nature might overcome.* Made ‘in the likeness of sinful flesh’. (Romans 8:3). He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God. Therefore are we to be perfect, even as our ‘Father which is in heaven is perfect.’ — DA 311, 312

A careful look at this last statement shows that Ellen White makes no difference between our sinful nature and the nature which Christ took, and because He did take our nature leaves us no excuse for sin. *If Christ could not have taken our sinful nature and overcome, then He could not expect it of us, and therefore would have left us a legitimate excuse for sin.* Another thing is clear—she is using “made in the likeness of sinful flesh,” (Romans 8:3) to be identical to our sinful flesh.

As mentioned earlier, the book of *27 Doctrines* has no quotations from Jones and Waggoner. This is a clear indication that the General Conference is persistent in its rejection of the Jones-Waggoner message on Christ’s human nature. *There is not a single reference to Jones or Waggoner in the entire book!*

God sent the “most precious message” through Waggoner and Jones in the period 1888–1895 (and onwards to 1901). The General Conference has

APPENDIX C

disregarded that light and has preferred to go back to an 1844 publication by Henry Melville. So on page 57 of the book *27 Doctrines*, under reference 22, there is this quotation:

“One of E.G. White’s favorite authors, Henry Melville, wrote, ‘But whilst he took humanity with the innocent infirmities, he did not take it with the sinful propensities. Here Deity interposed. The Holy Ghost overshadowed the Virgin, and, allowing weakness to be derived from her, forbade wickedness, and so caused that there should be generated a sorrowing and a suffering humanity, but nevertheless an undefiled and a spotless; a humanity with tears, but not with stains; accessible to anguish, but not prone to offend, allied most closely with the produced misery, but infinitely removed from the producing cause (Melville, p. 47).”

Now it ought to be clear that though E.G. White had several favorite authors she always selected out the gems of truth from their works while leaving their errors alone. This was done under the guidance and inspiration of the Holy Spirit. It is clear from *Desire of Ages*, page 117, that E.G. White did not accept the above quotation from Melville as truth. The evidence that she agreed with the Jones-Waggoner Christology is overwhelming but it is totally disregarded by an organization which has made strong claims in the past that it accepted the 1888–1895 message!

The spiritual implications of the General Conference position on Christ’s human flesh are grave indeed. Consider carefully the following facts:

1. The scriptures declare that our sinful human nature, the flesh, was crucified with Christ. This could not be so if He did not have our flesh. But praise the Lord He took our sinful flesh and when He died the sinful flesh died with Him. Therefore Paul wrote the following dear truths: Galatians 5:24 (19–26); Ephesians 4:20–24; Colossians 3:3–10; Romans 6:6–14; Galatians 2:20, 21.
If the flesh Jesus had was morally superior to ours how on earth could we ever experience Galatians 5:24?
2. If God could not have taken the risk of allowing Christ to have our sinful flesh with its threefold degeneracy (mental, physical and moral) then it is clear that Christ-like living could only have been achieved in a flesh without moral degeneracy. In other words, we can never fully reflect the character of Christ. **Such a conclusion**

is the opposite of all that E.G. White has written on the character-perfection of those who will endure the final crisis and be ready for translation. It is a rejection of true Adventism and Adventist eschatology.

3. According to the General Conference theology, Christ took only 2/3 of our liabilities. In our flesh we inherit a threefold degeneracy (mentally, physically, morally). According to the General Conference, Christ's flesh inherited only the mental and physical weakness. Therefore the victory He won for us is only 2/3 of the victory required to save us. But to be almost saved is to be completely lost. Therefore this doctrine of the General Conference is completely against Christ for it nullifies Christ's redemptive work. Such a doctrine is therefore antichrist. Read 1 John 4:1-3 and 2 John verses 7 and 9.
4. In other words, what this General Conference theology is really saying is that we cannot perfectly obey God's law. Now please understand that *imperfect* obedience is *disobedience*. When it comes to the law of God the majority of Christendom exhibit their imperfect obedience at the level of the fourth commandment. **In other words rejecting the 1888 light on Christ's human nature will lead ultimately to compromise in the mark of the beast crisis and that will be eternal loss.**

Notes

Notes

TITLES AVAILABLE FROM TRUTH FOR THE FINAL GENERATION

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In order to induce the setting up of the image of the beast and to receive the latter rain, the remnant of the "Third Angel's Movement" must reach the level of growth described in the parable found in Mark 4:26-29—the Harvest Principle.
- The Proclamation of the Acceptable Year of the Lord** 2004 Camp Meeting
Discussions include studies of the Harvest principle and the Generation concept, examining the reasons for the long delay of the Second Advent and what must be our responsibilities if we are to hasten the day of the Lord and finish the work early in this new generation.
- Elect According to the Foreknowledge of God** 2003 Camp Meeting
Election, predestination and free choice are subjects that have agitated the minds of God's people down through the centuries of the Christian era. If God has foreknown all things are we really free to choose?
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- The Power of God's Word in the Science of Faith** 1999 Camp Meeting
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- Lessons On Faith** by A. T. Jones & E. J. Waggoner
A selection of articles and sermons from Elders Jones and Waggoner on one of the great themes of the Holy Scriptures— Faith.
- Sermons On Righteousness By Faith** by A. T. Jones
A reproduction of the last sixteen sermons on the Third Angel's Message, given by Elder A. T. Jones at the 1895 General Conference, revealing the "most precious message" ever sent.

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† The New World Economic Order	Dr. Elliot Douglin
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