

Theme: Liberty

Considerations on the Bible Background

Noun (with one verb form)

where the Spirit of the Lord *is*, there *is* **liberty** (2 Corinthians 3:17)
 Stand fast therefore in the **liberty** wherewith Christ **hath made** us **free** (Galatians 5:1)
 ye have been called unto **liberty**; only *use* not **liberty** for an occasion to the flesh, but by
 love serve one another (Galatians 5:13)
 law of **liberty** (James 1:25; 2:12)

Adjective (with verb form)

If the Son therefore **shall make** you **free**, ye shall be **free** indeed. (John 8:36)

Verb

And ye shall know the truth, and the truth shall **make** you **free**. (John 8:32)
 John 8:36-- see above
Being then **made free** from sin, ye became the servants of righteousness. (Romans 6:18)
 But now being made **free** from sin, and become servants to God, ye have your fruit unto
 holiness, and the end everlasting life. (Romans 6:22)
 For the law of the Spirit of life in Christ Jesus hath **made** me **free** from the law of sin and
 death. (Romans 8:2)
 Galatians 5:1-- see above

<i>made free by</i>	<i>where free</i>	<i>in</i>	<i>not into/for, BUT from</i>	<i>through/by</i>	<i>of liberty</i>
Christ	Spirit	stand	flesh	love	law
Son			sin		
truth			law of sin and death		
law of Spirit of life in Christ Jesus					

Freedom is not the license to do what you want, but the desire and power to do what you ought.

- (1) "what you want" in contrast to "what you ought": sinful desires in contrast to righteous duties/privileges
- (2) two things needed for "what you ought" to be realized: (a) desire (will; choice); (b) power (motivation; energy)

"It is God which worketh in you both to will and to do of His good pleasure." (Philippians 2:13)

Tyranny/No freedom

1. I chose not to allow God to work in me to **will** and to **do**; I live for myself = bondage to self (flesh, sin) leads to death
2. Someone else forces on me his **will**, to force me to **do** that; I have to live for another person's will = bondage to another, coercion, leads to death

Messiah

Isaiah 61:1; Luke 4:18 "proclaim **liberty** to the captives"

Two aspects of law of liberty (*or absence*):

Render ... unto God the things that are God's	Render unto Caesar the things that are Caesar's	Matthew 22:21
Love the Lord with all	Love your neighbor as yourself	Matthew 22:37-39
Ought to obey God	rather/more than man	Acts 5:29
Servants to God, of righteousness [freely]	Serve one another [freely]	Romans 6:18, 22; Galatians 5:13
<i>Tyranny: Take place of God in religious things, taking away individual choice</i>	<i>Tyranny: take place of God in civil things, taking away individual choice</i>	
Religious liberty	Civil liberty	
<i>Canon law: pope</i>	<i>Feudal law: king</i>	John Adams

"Another beast coming up out of the earth; and he had two horns like a lamb" (Revelation 13:11)

Civil History

Background in English History:

- 1216: The Magna Carta
- 1628: The Petition of Right
- 1679: The Habeas Corpus Act
- 1689: The Bill of Rights

1751: Liberty Bell

"proclaim **liberty** throughout all the land unto all the inhabitants thereof" (Leviticus 25:10)

"The Pennsylvania Assembly ordered the Bell in 1751 to commemorate the 50-year anniversary of William Penn's 1701 Charter of Privileges, Pennsylvania's original Constitution." (<http://www.ushistory.org/libertybell/>)

1765: "A Dissertation on the Canon and Feudal Law" by John Adams

"Since the promulgation of Christianity, the two greatest systems of tyranny that have sprung from this original, are the canon and the feudal law." "... Another event still more calamitous to human liberty, was a wicked confederacy between the two systems of tyranny above described." "... One age of darkness succeeded another, till God in his benign providence raised up the champions who began and conducted the Reformation. From the time of the Reformation to the first settlement of America, knowledge gradually spread in Europe, but especially in England." "It was this great struggle that peopled America."

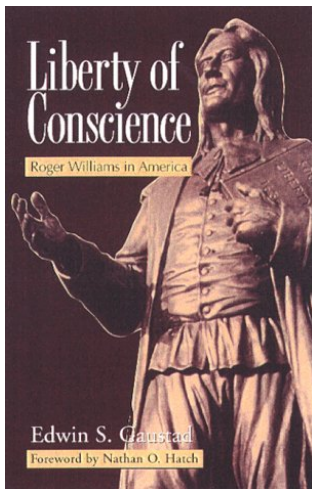
1776: Declaration of Independence, July 4

We hold these truths to be self-evident, that **all men are created equal**, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, **deriving their just powers from the consent of the governed**, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government...

Dual Liberties

1600s

In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with His people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America and here laid the foundations of **civil and religious liberty which have been the bulwark and glory of this country.** {GC 252.1} [Chapter 14, Later English Reformers]



1636 Roger Williams

Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first state of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams's colony was "that every man should have liberty to worship God according to the light of his own conscience."--Ibid., vol. 5, p. 354. His little state, Rhode Island, became the asylum of the oppressed, and it increased and prospered until **its foundation principles--civil and religious liberty--became the cornerstones of the American Republic.** {GC 295.1}

On Revelation 13:11--

"And he had two horns like a lamb." The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as "coming up" in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the **broad foundation of civil and religious liberty.** Their views found place in the Declaration of Independence, which sets forth the great truth that "all men are created equal" and endowed with the inalienable right to "life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity.** The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. {GC 441.1}

Advent Movement

Civil and Religious liberty were the setting necessary for cradle of final prophetic messages.

Prophetic Timetable

Babylon	Medo-Persia	Greece	Rome	Transition	God's Kingdom
Transition: Daniel 2: _____ - no time prophecy					
"Till" Daniel 7: _____ - time prophecy: _____ ended _____.					
Daniel 8: _____ - time prophecy: _____ ended _____.					

Advent Movement based on time prophecies, especially Daniel 8:14. Assumed "cleansing" was the Second Coming of Jesus.

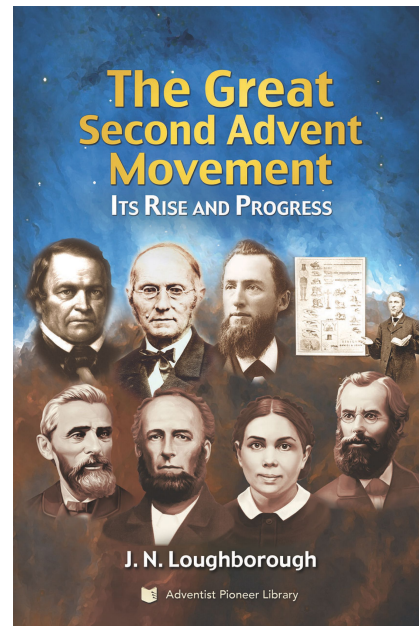
Global interest in the subject of Jesus' coming.

Saw the first angel in Revelation 14 as applying to their time. "Fear God, and give glory to him; for **the hour of his judgment is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Worship: recalls the two aspects of the law of liberty--religious and civil, God and "Caesar"--and which has priority. Consider: "worshipped and served the creature more than the Creator" (Romans 1:25).

The Advent Movement well described by J. N. Loughborough, in *The Great Second Advent Movement*.

One way to describe it is three interwoven threads: the messages (in the Bible's picture of the end-time), the landmarks (the teachings particularly located in the three angel's messages), and the ministries (how they were led to spread the messages).



BRIEF TIMELINE 1831 TO 1910

The Pioneers, The MESSAGES, the LANDMARKS, and the Ministries - The Delay and the Importance of Our History

1831	William Miller begins preaching FIRST ANGEL'S MESSAGE (1SP207)	
1838	Josiah Litch accepts Second Coming	
1839	Joseph Bates, Joshua Himes, Samuel Swain accept Second Coming	
1840	Eliza Harmon and family accept Second Coming	
1841	James White, Charles Fitch accept Second Coming	
1842	George Storm, William Farnsworth accept Second Coming	
1843	G. R. L. Crosser, Hiram Edson, J. N. Andrews accept Second Coming	
1844	SECOND ANGEL'S MESSAGE begins to sound (GC38F)	
	CHARLES FITCH dies	
	Passing of the time (GC403, 429, 431)	
1850	THIRD ANGEL'S MESSAGE begins to sound (GC432; EW254)	(5th dove's continuation)
	LANDMARKS: DEPARTURE OF ISRAEL; 3 ANGEL MESSAGES; COMMENCEMENT OF THE TIME OF TRUTH (neglected); SEVENTH, NON-INDICATED OF REVELATION	
1848	Stephen Pierce accepts Third Angel; see note P	see note C
1851	J. H. Waggoner, R. F. Cottrell accept Third Angel	
1852	Uriah Smith, John Byington, M. E. Cornell, J. N. Loughborough accept Third Angel; LAODICEAN MESSAGE begins to sound (EW107)	
1853	George Anagnost, S. N. Haskell accept Third Angel	
1856	G. E. Butler accepts Third Angel	
1858	Don't "move a HICK or stir a STR" (looking back) (EW258; compare page 1x)	
	A MESSAGE coming: earth would be "lightened with his glory" (looking forward) (EW277; compare page 1x)	
1860	Ministries: Organization (1860-63) (2Bia13) and Health (1863-66) (2Bia135)	
1867	Rachel Preston accepts Third Angel	
1868	"So many would be faint already"; "no long delay" (2B1098, p. 16; also 2T194)	
	Rachel Preston dies	
1872	Joseph Bates dies (EC78E34); Ministry: Education (2Bia354)	
1878	J. N. Loughborough's experience of value (The Great Second Advent Movement, pp. 484, 485)	Meetings: see 1Bia137, 139
1881	James White dies (LS470)	Publishing: see 1Bia107:227, 163
1882	Hiram Edson dies	Landmarks: see CW252, 1888, p. 518
1883	J. N. Andrews dies (SBia206); Stephen Pierce dies	
	If Ministries had accepted "the MESSAGE of the THIRD ANGEL, and in the power of the Holy Spirit proclaimed it to the world", "Christ would have come one day"	
	"Unbelief, murmuring, and rebellion"; "weakness, unconsecration, and strife"	
	"were kept so in this world of sin and sorrow so many years" (1S1868:59; see note Q)	
1886	MESSAGE beginning that "will lighten earth with its glory" (1888, p. 196)	
1887	John Byington dies	
1888	LOUD-CITY MESSAGE joins "the fall of Jerusalem" with "the resurrection of the DEAD" (1888, p. 1075, cf. p. 217) "the SUN and the MOON going hand in hand"; E. J. Waggoner, A. T. Jones, W. W. Prescott messengers (1888, p. 1455)	
1890	William Farnsworth dies	
1899	J. H. Waggoner dies	

Messages and Landmarks in the Light of Liberty

It is helpful to see the history of the Advent Movement in light of the liberty we have considered. Remember tyranny/no freedom comes from (1) the decision to live for self (bondage to self), and (2) someone else forcing you to do his will (bondage to another). It is this second one that has been seen in both religious and civil tyranny. It should be obvious that only a slave to self would attempt to enslave others to himself as well; that is, only a self-slave can become a tyrant.

Note that Revelation 13:11 says about the United States of America: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Both verbs "had" and "spake" are in the imperfect tense, which generally represents continual or repeated action. So any true power this country ever has or will have is based on the two forms of liberty Jesus gives, religious and civil. But it also expresses itself following Luciferian principles, which are coercive and neutralize the liberty, resulting eventually in a copy of the first beast (13:14, 15), who has a history making war on "the saints" (13:7). The prophecy describes tyranny--a death decree and economic sanctions against those committed to God's freedom (13:15-17). The Advent Movement has been raised to endure these events, to call attention to the principles involved, to oppose the tyranny, and to uplift the freedom of the gospel of Jesus.

First Angel's Message	Landmarks
<p>This message is in a section of Revelation (14:6, 7) following right after the dragon activities in conflict with the Lamb (chapters 12 and 13, with 13:11 the closest, clearest verse). This angel carries "the everlasting gospel" which is the only antidote to tyranny (see Galatians 2:4, 5). Its message announces "the hour of His judgment" which is against all forms of tyranny. The message calls all to worship the Creator God, an echo of the Fourth Commandment (Exodus 20:8-11) and Romans 1:25.</p>	<p>The early Adventists from the 1830s believed that the Second Coming of Jesus was pictured in this "judgment" which was an echo of Daniel 8:14, the Sanctuary being Cleansed. When He did not come on the time of 8:14, a group that became Seventh-day Adventists came to understand that this cleansing and judgment began with a work in heaven, connected to people on earth being cleansed, and resulting in the gospel going to the whole world, before Jesus returns, which is pictured later in Revelation 14:14, 15. The Adventists did not fully understand the call to worship the Creator in this judgment setting, until after the passing of the time in 1844.</p>
Second Angel's Message	
<p>This message (14:8) introduces "Babylon," an echo of the tyranny Daniel experienced, which was clearly Luciferian. But the absence of freedom is actually self-limiting, as it collapses at some point. (See Matthew 7:26, 27.)</p>	<p>The Adventists experienced strong opposition from other churches, including being expelled from membership in them, and realized that was a fulfillment of the description of "Babylon." Opposing the message of Jesus' coming was seen as a spiritual fall, which they also saw described in Revelation 18 (in the Loud Cry).</p>

Midnight Cry	
<p>This cry came from a parable Jesus gave when describing His second coming (Matthew 25:1-13; see chapters 24 and 25). You can be a virgin spiritually, but be foolish, lacking the oil of the Spirit, and be left out of the wedding when the Bridegroom comes.</p>	<p>The Adventist had used this imagery from the early part of the movement, but it took on a special strength and use in the summer of 1844, in what was called the Seventh Month Movement, or the Midnight Cry, which picked the date of October 22, 1844, the Day of Atonement that year. (See GC400, 401; PP 533). Their expectations were disappointed, like the disciples at the cross.</p>
Third Angel's Message	
<p>This message (14:9-12) warns against worshiping the systems of tyranny, showing they have no future, and contrasting that with those who stand against those powers, an echo of 12:17 (in the dragon passage) and 13:10 (in the beast passage).</p>	<p>This final of the Three Angels' Messages was not understood by the Adventists until after the passing of the time. Then they began to understand the importance of the Commandments of God (remember the "law of liberty") and the Faith of Jesus (His faith working by love is how He makes you free Galatians 5:1-6). They saw these were alluded to in Revelation 11:19, the verse introducing the sections on the dragon, beast, and false prophet. In contrast to the mark of the beast, they began to realize the importance of the Sabbath of the Fourth Commandment, which the Creator worship of the First Angel had commanded. But the Adventists began over-emphasizing the law, to the neglect of the gospel (faith of Jesus). The judgment against the tyrants and those supporting them confirmed to these Adventist the truth of the Non-immortality of the wicked, that they will die forever.</p>
Laodicean Message	
<p>This message (3:14-22) is the one to the last of the seven churches, in a place whose name means "the justice, or judging of the people." It warns God's people that without the essential aspects of the gospel Jesus brings, the slavery to self leaves one wretched, miserable, poor, blind, and naked, and unable to even realize it. They need the freedom from the "law of sin and death" (Romans 8:3, described in Romans 7:24, 25, and 1 Corinthians 15:17-20, along with the gold, eye-salve, and white raiment--all symbols of His faith working by love, or righteousness).</p>	<p>This message came to the attention of the Sabbath-keeping Adventists in the 1850s. Its effect brought revival, but it did not last. The failure to receive and embody this message began the history of delay in completing the mission. Without the remedies that the gospel of Jesus brings, the messengers are totally unable to do what God needs--"to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and [to] break every yoke" (Isaiah 58:6). How can you give what you don't have (see Matthew 10:8)?</p>

Loud Cry	
<p>This message (18:1-5) repeats and expands the both the Second and Third Angels' messages, showing Babylon as a great system of tyranny, glorifying self (7) and merchandising in "the souls of men" (13). It repeats the declaration of doom and judgment against her (2, 8, 10). The coercion and darkness of this fallen power is overwhelmed by this message which comes with the authority of self-sacrificing love and the enlightening glory that a proclamation of Jesus' gospel produces, freeing (4) all who wish to leave her clutches.</p>	<p>From the early years of Sabbath-keeping Adventism, it was understood that this message would be empowered by an outpouring of the Holy Spirit the Bible calls the Latter Rain (see the chapter "The Loud Cry" in 1SG 194-197), which the Laodicean Message prepares for (1T187). A neglect of the Faith of Jesus, and a failure to receive fully the Laodicean Message (1T186) delayed the beginning of this message until the late 1880s. But when it began, the response was a spirit of persecution (1888 1013.3), with a rejection of the strong moving of the Holy Spirit (FE434.2), resulting in the time of preparation for Jesus' coming being delayed even further (1888 1525.2). Wrapped up in this painful history was a witness against religious tyranny--a national Sunday law.</p>

References

"On the tenth day of the seventh month, in the Day of Atonement," the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great Day of Atonement satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee. {PP 533.3} [See Leviticus 25:10 "proclaim liberty".]

In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. {GC 399.4}

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

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their

hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and 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. {GC 400.2}

Said Miller in describing that work: "There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting: that, too, is reserved for the shout from heaven. The singers are silent: they are waiting to join the angelic hosts, the choir from heaven. . . . There is no clashing of sentiments: all are of one heart and of one mind."--Bliss, pages 270, 271. {GC 401.1}

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. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before Him."--Bliss, in *Advent Shield and Review*, vol. I, p. 271 (January, 1845). {GC 401.2}

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 401.3}

I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and His people were acquainted with their position. If the counsel of the True Witness had been fully heeded, God would have

wrought for His people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. {1T 186.1}

God will prove His people. Jesus bears patiently with them, and does not spew them out of His mouth in a moment. Said the angel: "God is weighing His people." If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed that it should. God reads the heart. Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness. {1T 186.2}

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

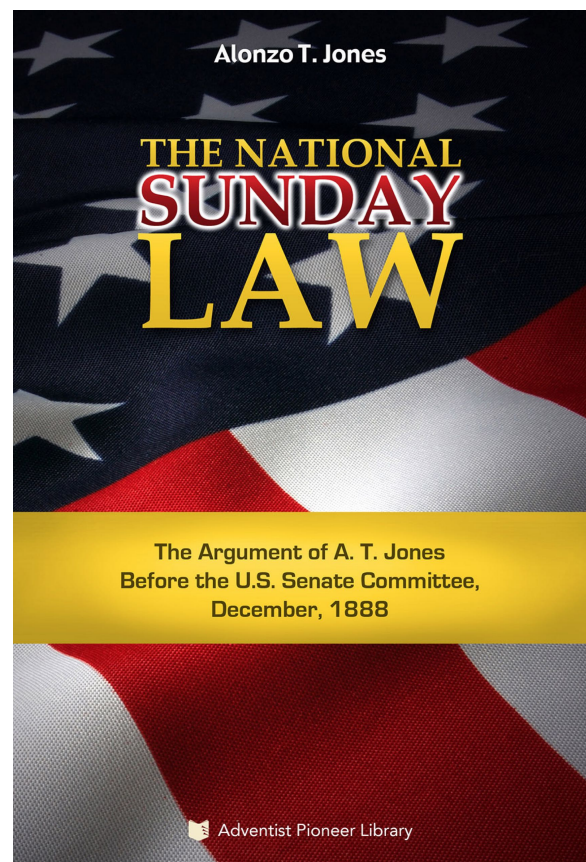
The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it. {1888 1013.3}

Are not the teachers in our schools in danger of blasphemy, of charging the Holy Spirit of God with being a deceiving power, and leading into fanaticism. Where are the educators that choose the snow of Lebanon which cometh from the rock of the field, or the cold, flowing waters that come from another place, instead of the murky waters of the valley? A succession of showers from the living waters has come to you at Battle Creek. Each shower was a consecrated inflowing of divine influence; but you did not recognize it as such. Instead of drinking copiously of the streams of salvation, so freely offered through the influence of the

Holy Spirit, you turned to common sewers, and tried to satisfy your soul-thirst with the polluted waters of human science. The result has been parched hearts in the school and in the church. Those who are satisfied with little spirituality have gone far in unfitting themselves to appreciate the deep movings of the Spirit of God. But I hope the teachers have not yet passed the line where they are given over to hardness of heart and blindness of mind. If they are again visited by the Holy Spirit, I hope they will not call righteousness sin, and sin righteousness. {FE 434.2}

The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when he will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged. {1888 1525.2}

Has the Protestant world stopped to look back at the suffering caused by popery in attempting to bind men's reason, so that they should not worship God as seemed right to them? Can they not see how the Roman Church has exercised her revengeful and cruel power? Those who would not bow to her mandates had to endure the prison and the stake, torture and death. And when those were swept away who would not bow their conscience to any but the God of heaven, others would spring up to fill the ranks, and lift the standard of religious liberty and right. And now this nation,--the greatest nation of earth,--under whose government we are blessed with every religious and temporal advantage; which has been the recipient of unrivaled mercies; which Providence has watched over and shielded; by which the standard of liberty and religious freedom has been lifted,--will it follow the course of the papacy, and make void God's law? And shall we sit with folded hands, and do nothing in this crisis? Shall we let this Religious Amendment movement come in, and shut us away from our privileges and rights, because we keep the commandments of God? God help us to arouse from the stupor that has hung over us for years! There are more souls to be saved, and a far greater work to be done in warning our world, than has yet been accomplished. We should seek God, especially that his grace and his power may be revealed in behalf of his people. We believe that God lives. We do not think the time specified in prophecy, when our liberties should be restricted, has fully come. {RH, December 18, 1888 par. 14}



Messages

from Table of Contents of *Early Writings* (EW)

1AM = First Angel's Message

3AM = Third Angel's Message

2AM = Second Angel's Message

LM = Laodicean Message

MC = Midnight Cry

LC = Loud Cry

<i>EW Chapter Titles</i>	<i>Observations</i>
William Miller.... 229	Began 1AM ; "he ceased not to preach the everlasting gospel to crowds wherever he was invited, sounding far and near the cry, 'Fear God, and give glory to Him; for the hour of His judgment is come.'" EW232
The First Angel's Message.... 232	1843 power; disappointment; new light to 1844, tarrying time; shut out of the churches, prepared for 2AM [Time: appendix EW304: 1830's and early 1840's]
The Second Angel's Message.... 237	Churches rejected 1AM , fell, could not see light of 2AM ; beloved accepted 2AM and left churches EW237 [Time: appendix EW304: early summer 1844] MC : (earlier reference to it in first vision, EW14) Near close of 2AM "a great light from heaven", "a mighty work", "heart searching", "to give power to the second angel's message " = MC (EW238) MC "joined second angel's message " (EW277) [Time: appendix EW304: though 2AM still present truth, there was a climatic closing up of it just before October 22, 1844]
The Advent Movement Illustrated.... 240	Review of 1AM , 2AM , MC : 1AM : the voice of an angel, a glorious light EW240 Cloud: disappointment EW241 2AM : the voice of another angel; a light EW241 MC : a number of angels conversing with the one who had cried, "Babylon is fallen," and these united with him in the cry; an exceedingly bright and glorious light EW241, 242 Cloud: again disappointed; prophetic time closed in 1844; what the sanctuary was and the nature of its cleansing EW243 The disappointment of the disciples EW244, 245
Another Illustration.... 245	Another review of 1AM , 2AM , MC : 1AM : a mighty angel, an exceedingly bright and glorious light went before him; his mission was to lighten the earth with his glory [cf. LC] and warn man of the coming wrath of God [cf. 3AM] EW245 Disappointment EW246 2AM : another mighty angel. Jesus placed in his hand a writing; tarrying time EW247 MC : other angels, prepare them to understand the message of the second angel and the important move which was soon to be made in heaven, great power and light from Jesus EW248 "Those who rejected and opposed the light of the first angel's message, lost the light of the second, and could not be benefited

	<p>by the power and glory which attended the message, 'Behold, the Bridegroom cometh.'" EW249</p> <p>Divine light EW249, holy light EW250</p> <p>Messages: "waiting ones not yet tried as they must be. They were not free from errors. And I saw the mercy and goodness of God in sending a warning to the people of the earth, and repeated messages to lead them to a diligent searching of heart, and study of the Scriptures, that they might divest themselves of errors which have been handed down from the heathen and papists. Through these messages God has been bringing out His people where He can work for them in greater power, and where they can keep all His commandments." EW250</p>
The Sanctuary.... 250	Gives transition in sanctuary ministry at the passing of the time October 22, 1844
The Third Angel's Message.... 254	3AM sent from Christ by an angel to earth, at the move of Christ to Most Holy Place in 1844 , EW 253, 254
A Firm Platform.... 258	Reviews 1-3AM First 4 mentioned in EW260
Spiritualism.... 262	Gives one of Satan's method of attacking people of the messages.
Covetousness.... 266	Gives another of Satan's method of attacking people of the messages.
The Shaking.... 269	(Earlier reference to it in chapter "Hope of the Church" EW107, from RH June 10, 1852) Connects the shaking with the Laodicean Message ; "not been half heeded"; "upon which the destiny of the church hangs" EW270
The Sins of Babylon.... 273	Reviews the conditions since both the 2AM and the transition into Most Holy Place At this point she clearly transitions from past and present into the future:
The Loud Cry.... 277	Repeat of 2AM: "message of the fall of Babylon, as given by the second angel , is repeated, with the additional mention of the corruptions" (EW277); [compare fall of Babylon in Daniel 5] A swelling of 3AM: "the last great work of the third angel's message as it swells to a loud cry " (EW277) Joining of LC to 3AM parallels how MC joined 2AM: "seemed to be an addition to the third message , joining it as the midnight cry joined the second angel's message in 1844" (EW277) Contrast with MC: "this message will close with power and strength far exceeding the midnight cry " (EW278; see SpM4 below) Future (to 1858): "the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet " (EW277; also EW279) Final : "the last great work of the third angel's message" (EW277); "the last solemn warning", "the last call" (EW278)

1900 August 13

The word of God in his law is binding upon every intelligent mind. The truth for this time, the **third angel's message**, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the word to obedience is a life and death question. The present truth for this time comprises **the messages, the third angel's message succeeding the first and second**. The presentation of **this message** with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell **the cry of the third angel's wonderful distinct message**, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice. {1888 1710.1}

The third angel's message in its clear, definite terms is to be made the prominent warning; all that it comprehends is to be made intelligible to **the reasoning minds of today**. While we bind ourselves to the development of the truth in **the past angels' messages**, we are announcing the message of **the third angel and of the other angels that follow the third**, the second time proclaiming the fall of Babylon. {1888 1710.2}

1901 June 26

The Laodicean message is applicable to the church at this time. Do you believe this message? Have you hearts that feel? Or are you constantly saying, We are rich and increased in goods, and have need of nothing? Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must **illuminate the world**. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world **the messages of Revelation fourteen**, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were? {1NL 34.4}

1902 July 07

Our lesson for the present time is, How may we most clearly comprehend and present **the gospel** that Christ came in person to present to John on the isle of Patmos--the gospel that is termed "**the Revelation of Jesus Christ**"? We are to present to our people a clear explanation of Revelation. We are to give them the Word of God just as it is, with as few of our own explanations as possible. No one mind can do this work alone. Although we have in trust **the grandest and most important truth ever presented to the world**, we are only babes, as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John, we are to **tax our minds to understand and clearly to define**. We are facing **the most important issues that men have ever been called upon to meet**. **The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels**. All should understand **the truths contained in these**

messages and demonstrate them in daily life, for this is **essential** to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and **our power to learn and comprehend will be taxed to the utmost.** {12MR 212.3}

1907 July 04

The interests of the cause of present truth demand that those who profess to stand on the Lord's side shall bring into exercise all their powers to vindicate **the advent message, the most important message that will ever come to the world.** For those who stand as representatives of present truth to use time and energy now in attempting to answer the questions of the doubting ones, will be an unwise use of their time. It will not remove the doubts. The burden of our work now is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side. God bids us give our time and strength to the work of preaching to the people **the messages that stirred men and women in 1843 and 1844.** {MR760 30.1}

Landmarks

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the **cleansing of the sanctuary** transpiring in heaven, and having decided relation to God's people upon the earth, [also] **the first and second angels' messages and the third**, unfurling the banner on which was inscribed, "**The commandments of God and the faith of Jesus.**" One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of **the Sabbath** of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. **The nonimmortality of the wicked** is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks.... {1888 518.2}

[All bolding is supplied.]