

# The Midnight Cry

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“Sanctify them through thy truth: thy word is truth.” John 17:17

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## False Freedom

“But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led farther and farther from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon them, and inspired them to persecute those who remained true to God. None could so well understand how to oppose the true Christian faith as could those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ. *4SP, 45.2*

“It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed. *4SP, 46.1*

“After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children’s children. **To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war.** *4SP, 46.2*

“Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God’s professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.” *4SP, 46.3*

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**The Midnight Cry** is a magazine by Seventh-Day-Adventists for Seventh-Day-Adventists. It is the editors' intention to bring the foundations underlying the faith of the Millerites and the Advent Pioneers back to light and to examine current prophetic topics. This includes information regarding practical country life as well as health matters. All our articles published to date are available for download on our website. Please visit: [www.pip-ministry.com](http://www.pip-ministry.com).

## About our Ministry

**PIP** is a ministry active in the German speaking countries and run by Seventh-Day-Adventists. We have set ourselves the task of promulating the last warning message in Revelation 14 as it is found in the Bible and the Spirit of Prophecy. The biblical statements regarding the times of the end are being fulfilled today before our very eyes. The historic and prophetic understanding of the Seventh-Day-Adventists has become the present truth. We are the last generation. Our focus is the Prophetic Word but also each and every council God gives us through His Word. Wanting to know what the future holds is of no use to us unless we are already making experiences and being steadfast in these serious times. Through obedience towards the Word of God and through faith in God's promises we will be given this experience.

Together with the prophetic message, PIP puts great emphasis on the missionary health work, the latter being considered an 'entry wedge' that needs to be particularly realised by those who wish to accomplish God's work during the last hours of earth's history.

In our times, country life becomes increasingly important each day. PIP proclaims and upholds these truths of the end times. God's people have to prepare for the coming storm. This preparation requires experience and we need to learn how to live and survive in a simple manner – far away from the big cities.

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## Abbreviations

APEC	J. Litch, An Address to the Public, and Especially the Clergy
DA	The Desire of Ages
DAR	Uriah Smith, Daniel and Revelation
EW	Early Writings
GC	The Great Controversy
GCB	The Great Conference Bulletin
LS	Life Sketches
LV	Life and Views
Ms	Manuscript
Red	Redemption, or the Temptation of Christ in the Wilderness
RH	The Review and Herald
SG	Spiritual Gifts, vol. 1-3
SM	Selected Messages, Vol. 1-3
SP	The Spirit of Prophecy, Vol. 1-4
T	Testimonies for the Church, Vol. 1-9

## We need your Help in the Lord's Final Work!



**PIP** launched its first English newsletter called Advent News. The purpose and desire of this newsletter is to publish the Midnight Cry message in a written format. Many videos exist and proclaim the Midnight Cry message, yet PIP has recognized the need of compiling the information, (given in many presentations and at different locations) into a formalized written message. Therefore, we need your help to spread the Midnight Cry message. If you are interested in writing articles on the Midnight Cry message or you have proof-reading and grammar skills, please contact: **[www.pip-ministry.com](http://www.pip-ministry.com)**



### Studies & Testimonials

Share your studies and special testimonies with us! We would love to hear them.



### True Education

Education is an important component of the present truth work, as we know the Lord has opened up schools of the prophets all around the world. Share your knowledge on what you have learned about true education from Inspiration.



### Worldwide News

How is the Lord working in your part of the vineyard? It is always a blessing to read updates and news from those working in a personal capacity for the Lord and from those in ministry work.



### Country Living

The Lord calls His people to separate from the city life and move to the country – often times a new experience for most of us. If you have any tips, experiences, or studies on this that you would like to share with our readers, please do!



### Events

Have an event coming up? – Let us know! Camp-meetings, schools of the prophets, health seminars, etc.



### Gardening

Growing your own food is a skill that many of us want to learn about! Whether you are a pro or a newbie to this activity, we would love to hear your tips, preferred methods, and any information that you have found beneficial or interesting for our readers.



### Advent Pioneers

Millerite history and the works of our pioneers are an integral part of our learning experience in this movement. Please share any interesting information you know or an insightful passage from their writings that we would all enjoy reading!



### Health & Natural remedies

The health message is the right arm of the Gospel. This realm of our message is of utmost importance! Share your knowledge with us on: hydrotherapy, natural remedies, diet and nutrition, homemade products, etc.

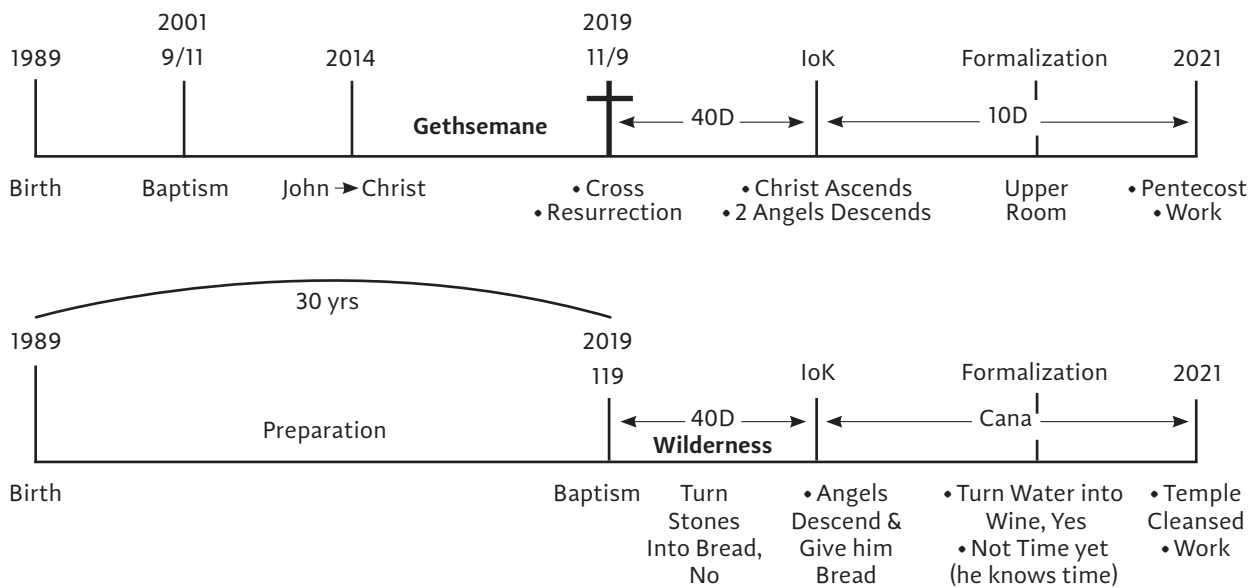
# Bible Study



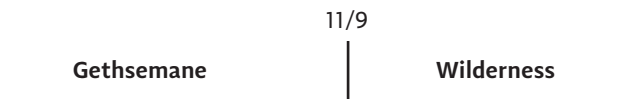
## False Freedom

The movement is now in a history typified by the time of trouble and there is a pandemic which is killing a lot of people each day. The world economy is crumbling down, movements are restricted and it seems the world was not prepared for such a deadly pandemic. The world has reached a point where their only hope is in a new developed vaccine and it is also met with conspiracy theories. As the world is facing all this; the movement too is facing its own problems in the current dispensation with enemies within. All this is not new but it's the same thing we experienced in the period just before Nov. 9<sup>th</sup> and it is the purpose of this article to look at the present crisis within the movement.

### Structure



The above lines are showing two experiences which Christ went through: the first one is Gethsemane and the latter is 40 days in the wilderness. Christ is typifying the movement; therefore these two experiences are what the Priests are supposed to go through. On the top line it is clear to see that the cross is typifying November 9th, the shut door for the priests, and just before that they are supposed to go through the Gethsemane experience. The bottom line is showing that the baptism of Christ is typifying November 9<sup>th</sup> and the period just after this is Christ's 40 days in the wilderness. The line below sums it up.



### Gethsemane and Wilderness

“Jesus had been earnestly conversing with His disciples and instructing them; but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer; but never with a heart so full of sorrow as upon this night of His last agony.

Throughout His life on earth He had walked in the light of God's presence. When in conflict with men who were inspired by the very spirit of Satan, He could say, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him." John 8:29. But now He seemed to be shut out from the light of God's sustaining presence. Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love. Feeling how terrible is the wrath of God against transgression, He exclaims, "My soul is exceeding sorrowful, even unto death." *DA*, 685.2

"As soon as Christ entered the wilderness of temptation, his visage changed. The glory and splendor which were reflected from the throne of God and his countenance, when the heavens opened before him, and the Father's voice acknowledged him as his Son in whom he was well pleased, were now gone. The weight of the sins of the world was pressing his soul, and his countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and unholy passion, which controlled the world, and had brought upon man inexpressible suffering. The indulgence of appetite had been increasing and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help him – none to comfort or uphold him. Alone he was to wrestle with the powers of darkness." *2Red*, 34.3

"As in his human strength man could not resist the power of Satan's temptations, Jesus volunteered to undertake the work, and to bear the burden for man, and overcome the power of appetite in his behalf. In man's behalf, he must show self-denial, perseverance, and firmness of principle, paramount to the gnawing pangs of hunger. He must show a power of control stronger than hunger and even death." *2Red*, 35.1

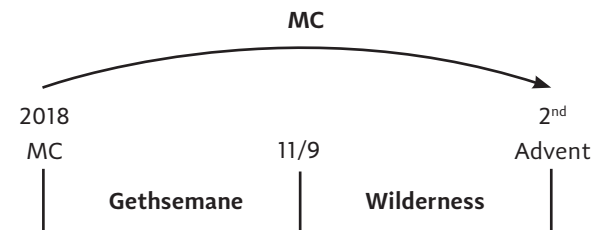
It is important to see that the Gethsemane and Wilderness experiences of Christ are similar, just as Sr. White explains them in the above quotes. In both experiences Christ's countenance changed immediately at the beginning of the experience. The sins of the world were placed upon him, he suffered alone, and the only food he had was what he ate before this experience.

This is showing us that the experiences of the movement typified by Gethsemane and Wilderness are similar and they are both dangerous, threatening the salvation of the world, if the movement fails. In this time period of the movement there will be no new message but only a message that came before these two experiences, just like Christ.

"About this time I visited sister H., one of our Advent sisters, whose heart was knit with mine. In the morning we bowed at the family altar. It was not an exciting occasion. There were but five of us present, all females. While praying, the power of God came upon me as I never had felt it before. I was surrounded with light, and was rising higher and higher from the earth. I turned to look for the Advent people in the world, but could not find them--when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the further end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This shone all along the path, and gave light for

their feet that they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and they said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a bright light which waved over the Advent people, and they shouted, Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and lost sight of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Spirit, and our faces began to light up and shine with the glory of God as Moses' did when he came down from mount Sinai." 2SG, 30.2

The above quote is showing us that what leads the 144,000 up to the Second Advent is the midnight cry message. The Priests received the MC in 2018 and it has been guiding them until the Second Advent. Therefore in these two dangerous periods before and after November 9th the MC message is the only message that exists during this period and there is no new message.



- It is important to look at the fulfillment of these two experiences within the movement.

### Nature of the Kingdom

There was a test over the nature of the kingdom before November 9th which was brought by the midnight cry message. The nature of the kingdom of God that was identified by the MC was that God's kingdom is Socially Liberal as opposed to Socially Conservative. The methodology used for this true nature was parable teaching methodology while the other one used Conspiracy theories. This could even be seen externally in the USA; Trump's movement, which is socially Conservative, is promoting conspiracy theories and fighting the Democrats, who are socially Liberal. The movement too began to be divided by these two natures of the Kingdom and FFA took some steps to fight the MC message which was showing the true nature of the Kingdom and the messengers. These attacks were in four steps in order to destroy and undermine the MC message and they are as follows.

### Step 1 – Multiple Different People to Make the MC Message

FFA began to promote an idea that the MC message is composed of multiple different people, whose messages must be combined to form the MC message. Some of the messages that composed the MC message as they suggested were, Acts 27 by Elder Tess, Study of numbers by Theodore and the studies that were coming up from Africa. All this was called the work of the Holy Spirit by Elder Jeff.

### Response

The messengers of the Lord responded by laying prophetic justification to show how FFA was wrong. Elder Parminder showed that in 1850 there was only one true chart which was the 1850 chart, there was no different multiple charts that made the message for that time. Elder Tess too proved that FFA was wrong by using the study of the repeating patterns, which shows that in every dispensation there

is a message unsealed, an increase of knowledge, and a formalization. It is associated with one person who understands it and becomes the messenger of that dispensation. Through these studies it was clear to see that FFA was wrong, the MC message comes from one person who is Elder Tess.

### **Step 2 – Taking the People to Future Dispensation**

The MC came in 2018 and it showed us that on November 9th 2019 there would be a shut door for the priests. This message found the priests already failing the testing issues of their time and they remained with a short period to prepare before November 9th. It is during this period FFA attempted to shift people's attention and focus, taking them from their current dispensation to the future dispensation which was not a test for that time. They achieved that by conducting studies addressing the external events of Panium using a perverted methodology of prophetic time spans which were used by the MC message. The danger in this was the setting aside of the testing issues of that dispensation to focus on the future dispensation under a pretext that they had already passed the test which they thought was November 9<sup>th</sup>.

#### **Response**

The Messenger of the Lord, who is Elder Tess responded by showing that the Lord opens up light suitable for a specific dispensation. One cannot be in the early rain dispensation and claim to have the latter rain message. This showed that it was just another attempt by FFA to undermine the MC message.

### **Step 3 – Parminder was Half Right and Half Wrong**

In 2019 everyone, including Elder Jeff, recognized that Elder Parminder was the leader of the movement since 2014. In the same year Elder Jeff began presenting series of presenta-

tions in which he was showing that Parminder was half right and half wrong. He used the alpha history of modern Israel and the 1888 history. His point was, if Snow and Waggoner and Jones were half right and half wrong, then Parminder too, as the second messenger, is half right and half wrong. This was undermining the role of the second messenger in our time.

#### **Response**

Elder Tess responded by laying a prophetic justification addressing the mistakes Jeff was making. She showed that ancient Israel had three histories of which the first two were histories of failure and the last one was the history of success. Therefore, there are three histories of modern Israel in which the first two are histories of failure (alpha and 1888 history) and the last history is the history of success (144,000). Hence it is wrong just to get things from the histories of failure to drop them in the history of success. Both the history of Christ and the 144,000 are histories of success and Parminder has been typified by Christ. Christ was not half right and half wrong therefore it was wrong to say that Parminder was half right and half wrong.

#### **Silence**

From this point everyone could see that Elder Jeff was wrong and what followed was silence in the movement and Jeff stopped his public work. Behind this silence were personal attacks, people saying Elder Tess and Parminder were not nice to Jeff and that they humiliated him.

### **Step 4 – Open Rejection of the Leadership**

After the ordination of Elder Tess at the international camp meeting (2019), FFA finally rebelled against the movement and Elder Jeff came public. He never said that he was leaving the movement but claimed that Parminder and Tess had misled the movement. He started

conducting a series of studies full of emotions calling the people to follow him.

### **Response**

A response was given by Elder Tess at the international camp meeting in Germany (2019) using a prophetic explanation. Reform lines were used to show clearly how Elder Jeff as the first messenger has repeated the mistakes of the first messengers in other reform lines. These lines showed clearly that Elder Jeff was wrong and that Elder Parminder and Elder Tess were correct. The two messengers were the ones representing the movement; Elder Jeff left the movement when he rejected these leaders and the MC message: even though he claimed to be in the movement, he is the one who left by stepping off the platform of the MC message.

### **Two Countries in Africa**

In all this crisis another thing was seen in Africa, where two countries were divided, one following Elder Jeff (Zimbabwe) and the other Elder Parminder (Kenya). The Kenyans had developed a strong bond with the message and methodology of Parminder. And as they stood with the messenger they were called bigots of the leadership, people who were just getting things without reasoning.

### **November 9<sup>th</sup>**

That is the experience the movement went through before November 9<sup>th</sup> and it resulted in a split. Just like Gethsemane this experience was hard for the priests to see their loved ones leaving the movement and to face attacks that were coming from FFA and it's followers. The salvation of the world was at stake, if the movement failed, that would have been the end of everything.

November 9<sup>th</sup>, which is the cross, came and the movement went quiet just like the experience of the disciples at the cross. After this the movement began to rise, but without knowing

that great danger was awaiting them, which was typified by the experience of Christ in the wilderness. We saw similarities between Gethsemane and the Wilderness experiences therefore what the movement will face in this period will be similar to what it faced before November 9<sup>th</sup>.

### **Nature of the Kingdom**

The priests managed to escape the pit of social conservatism and moved into another pit of moral liberalism. As they moved to the other side of November 9<sup>th</sup> another dangerous pit was just before them which is moral liberalism. The priests were almost falling into this pit after November 9<sup>th</sup> but the MC message again shed light on this issue. The message showed the priests that the test for this dispensation is again based upon the nature of God's kingdom. The message showed two natures of the kingdom, morally liberal and morally conservative: the message showed the priests that when it comes to morality God's kingdom is conservative in nature. Therefore this movement is supposed to conserve the reforms that God has given us, e.g. dress reform, diet reform, Sabbath, etc. The other nature teaches that God's kingdom is morally liberal, therefore the law should not be there or vows that addresses the reforms. This nature is false and it is the dangerous pit that the priests should be aware of and we should be able to see the same steps FFA took in fighting the message to be repeated in this dispensation .

### **Step 1 – Multiple Different People to Make the Message**

The same principles like the ones FFA promoted are seen in this dispensation. Some of the priests within the movement began to promote the idea that there are certain messages from different people that the movement needs to accept together with Elder Tess's message. Some messages that were coming from Africa and USA (Arkansas) were seen to

be the work of the Holy Spirit. These messages were promoting a false view of the nature of the kingdom. Just like FFA, this was an attack upon the message.

### **Step 2 – Taking the People to Future Dispensation**

Studies, named Jerusalem council were coming from USA (Arkansas) by certain teachers. These studies used the Jerusalem council, which removed certain old Jewish restrictions on the gentile converts in the period of 34 A.D., to teach that the movement too is supposed to remove certain restrictions. They made the application that the movement is supposed to lower the standards in this dispensation, especially on vows addressing morality. To justify this they used the alpha and omega of ancient Israel. During the alpha history there were certain restrictions placed upon the Jews on certain practices by Moses and at the end of ancient Israel they were removed: therefore the movement was expected to do the same.

There are two major mistakes in that study, the first one is: 34 A.D. typifies the SL waymark on the line of the 144,000 and on the line of the priest 34 A.D. is not even there. Therefore this was wrong, there is no way you can start creating a message for a future dispensation which you are not in. The second mistake is distorting the methodology of the MC message. The conclusion they made was, if restrictions were removed at the end of ancient Israel, then in our Omega history the movement is supposed to remove certain restrictions on dress reform, diet reform, baptism and Sabbath. The problem is modern Israel did not receive these mentioned things at the beginning but they were given way back in Eden. God did not allow Adam and Eve to dress themselves in Eden. He dressed them, signifying that we are not required to dress how we want. God shows us what type of dress we should have. In Eden God also gave Man a correct diet and he gave him the Sabbath. So there is no way we can re-

move the things that God gave us in Eden, a correct use of the methodology will show that in fact we are going back to Eden. Baptism was given in the time of Christ which typifies our history therefore we cannot do away with baptism and its restrictions.

### **Response**

A prophetic response was given by Elder Parminder and Elder Tess when they were in Uganda. They addressed the issues through the study called Temptations in the wilderness. This study showed clearly how dangerous this false liberalism was to the priests and the movement. Instead of becoming morally conservative, the brethren were promoting the false nature of the kingdom which is morally liberal. All this was a repetition of what Elder Jeff and FFA did in taking people to the future dispensation while they were failing their present dispensation.

### **Step 3 – Tess is Half Right and Half Wrong**

After the study in Uganda, a brother from Zimbabwe responded on social media platform by using a chiasm of the 1st, 2nd, and 3rd messengers which shows that the 1st messenger equals the 3rd. Therefore if the 1st messenger was half right and half wrong, Elder Tess too must be half right and half wrong. This was wrong because when you look at Miller and EGW, both their works ended in failure but there are some contrasts. Miller's message was half right and half wrong but EGW message was 100% correct for that dispensation. Therefore in our history of success we can see that the message of the first messenger, who is Elder Jeff is half right and half wrong but the message of Elder Tess the 3rd messenger is 100% correct and she will succeed because we are in the history of success. The nature of the kingdom that Elder Tess holds is the same as Elder Parminder the second messenger typified by Christ, therefore she cannot be wrong in any way in regards to the nature of the kingdom.

## Silence

What followed next was a period of silence in the movement and social media platforms and personal attacks started. People began to say the leadership of the movement is not nice and that they are silencing people. They began to say that the movement has a conservative mindset especially Elders Tess and Parminder.

## Step 4 – Open Rejection of the Leadership

A bible worker from Africa and his friends began to propagate teachings that were undermining the leadership of the movement. They began condemning the organization that the leaders are putting in place as dictatorial and saying people are mature enough to follow their own minds. They were not saying that they are leaving the movement, just like FFA, but claimed they have light which the priests needed to accept. They also said Elders Parminder and Tess are leading the movement in a wrong direction and urged people to follow them. This resulted in splits that happened in east Africa and some other portions of Africa which were caused by recognized bible workers in the movement.

## Response

An explanation on what the MC message was meant to teach us was given. This message was meant to teach us on how we treat people. The message showed us that there are two attacks that come upon a girl child. They are social conservatism and value appearance. Through social conservatism a girl child is told that her value in the society is based upon the amount of children she gives birth to and how submissive she becomes to her husband. In the latter, the value of the girl child is calculated based on appearance. This makes girls to dress in order to please the opposite sex and this reduces them to a level of an object. So in order for a girl child to be completely free she must come out of these two ditches. You cannot take

the people out of social conservatism and take them into moral liberalism and think they are free. The MC message's purpose is to take us out of these two ditches and this shows that the freedom the brethren were promoting was false freedom.

## Two Countries in Africa

Another repetition we see is the same pattern that happened before November 9th. Kenya and Zimbabwe again found themselves in a fight. Some brethren in Zimbabwe, not all, were undermining the MC message and some brethren from Kenya sided with the leadership in defending the MC message. These Kenyan brethren were called bigots for siding with the leaders of the movement by a sister from Zimbabwe.

## Conclusion

We have seen clearly that the period before November 9<sup>th</sup> was dangerous to the movement and salvation of the world depends upon the right decisions for the movement. The movement overcame and again we are facing the same danger and crisis in this current dispensation. What we know is that the movement will conquer because we are in the history of success and we, as priests, we should move together with the movement. The MC message is what made the priests to overcome and it is the same message that will make us to conquer now. Our safety is in holding on to the cords of the MC message. — R.W.

## Source:

Tess Lambert – False Freedom Part One

<https://www.youtube.com/watch?v=bvhsi-munPi4>

Tess Lambert – False Freedom Part Two

<https://www.youtube.com/watch?v=BdoAW-FuEM58>

## DANIEL 11, PART 1:

### Identifying the Prophetic Actors of Daniel 11:40

### Using Parable Methodology

#### Introduction

In this study we will attempt to identify the actors of Daniel 11:40 using parable methodology, and contrast it to Uriah Smith's interpretation in his book, "Daniel and the Revelation" *DAR*. Smith uses a plain and literal reading of the verses whereas we understand the 144,000 are to utilize parable methodology. It could be said that Smith's interpretation uses progression, as his narrative moves progressively forward chronologically, whereas the type of parable we will use is repeat and enlarge, as we will claim the final verses of Daniel 11 are repeated at the end of the world. This methodology reinterprets the actors in the narrative as symbols which we then apply to modern entities.

#### Uriah Smith and Josiah Litch

It is most important to understand that Smith's narrative on Daniel 11 would have been fully correct had Jesus returned during his dispensation. Of Uriah Smith's book, Sister White wrote, "I know of no other book that can take the place of this one. It is God's helping hand." *Ms 76*, 1901 Smith first published his book in 1882 during a time when Jesus was preparing to return to Earth and his narrative specifically on Daniel 11 would have been correct had Christ returned in 1863 or the 1888 dispensation (*2T*, 193.3 (1868); *1SM*, 67.9-69.1 (1883); *4SP*, 291.1-292.1 (1884); *RH*, October 6, 1896, § 7; *DA*, 633.3 (1898); *6T*, 449.4 (1900); *GCB*, March 30, 1903, § 25; *9T*, 29.2 (1909)).

While the purpose of this study is to identify the prophetic actors of Daniel 11:40, it is necessary to note that Smith's narrative actually diverges from this movement's interpretation from verse thirty-six. So it is from verse thirty-six that we apply parable methodology in a repeat and enlarge fashion.

Most importantly it was not actually Smith who discovered this interpretation, but Josiah Litch. Litch was the vessel chosen by God to empower the first angel's message with his

prediction in 1838, that the Ottoman Empire would fall in 1840. *GC*, 334.4 Then in 1841 Litch published his interpretation of Daniel 11 in, "An Address to the Public and Especially the Clergy", *APEC*, 95.1-103.3 and Smith simply copied it into "Daniel and the Revelation". It should be a warning to us that if we disagree with Smith's interpretation of these verses we are in fact disagreeing with the messenger God chose to empower the first angel, in the years which he was chosen to do it.

#### The Change of Dispensation from 1888 to 1989

So if Jesus had come in 1863 or the 1888 dispensation, Litch's interpretation of Daniel 11 would have been fully correct, but now, because time has been extended into our dispensation, verse thirty-six and onward has to be reinterpreted using parable methodology. We cannot reinterpret these verses using a plain and literal reading of the surface text, perhaps obviously, because there can only be one interpretation using that methodology. Hence God has raised this movement on parable methodology.

But why is any kind of reinterpretation even required? All those whom God gathered for

the 1888 dispensation have passed away now, and as they failed, His church was scattered. So God had to gather a new people to become His last day church, which we will briefly show to have started in 1989. By gathering an entirely new people, God is forced to repeat the experience of the first, second and third angel's messages. But today, the world is a very different place than it was in the nineteenth century, so end time events will now look very different than they would have if Jesus had returned then. God has to redesign, or replay, the last nine verses of Daniel 11 so they can be fulfilled in modern times.

The geopolitical map has changed so dramatically since 1798 and through the late nineteenth century, as has modern warfare, that Smith's interpretation can no longer be fulfilled. For example, Smith writes that the final and only event that is still to be fulfilled from Daniel 11 is that Turkey must conquer Israel. In Smith's time, Palestine was a Turkish province, so if Turkey ever had to retreat, they could realistically do so to Jerusalem and, "plant the tabernacles of his palace" Daniel 11:45 there. *DAR*, 311.1, 318.1

However, in the twenty-first century, for Turkey to plant her war tents in Jerusalem is not only impossible because it is impossible to successfully invade a state with an estimated three hundred nuclear weapons, but Turkey no longer uses war tents. Even without much investigation, that "war tents" can no longer be read literally suggests at least this verse must now be interpreted symbolically.

If we understand that we must reinterpret verses thirty-six to forty-five, then it is obvious that if the actors are different then so too will be the events. Whilst the verses described direct military conflicts in Smith's time, now they are describing both ideological and spiritual battles. Any military conflict that may arise out of these battles can only be fought by proxies. Israel is not the only state which cannot be conquered due to their nuclear arsenal.

Both Russia and America, among others, also have vast arsenals of nuclear weapons. If any of the Nuclear Club engaged in direct military conflict today there would be Mutually Assured Destruction for all parties.

So the need to reinterpret the final verses of Earth's history is because, in former times when Jesus had intended to return, His people were not ready and the process was brought to a halt. Now that He has to gather a new people under a very different geopolitical stage, the former actors and therefore events interpreted with a plain reading, cannot be fulfilled. Simply put, the balance of power between states today is very different from the nineteenth century. So now, in order for the final verses of Daniel 11 to be fulfilled, we must reapply those verses in a repeat and enlarge, symbolic fashion.

### **The Time of the End**

While we have seen how the prophetic actors and events must be interpreted differently than did Litch, logic as well as consistency therefore demands that the timing given to these prophecies must also be different. Sister White says the book of Daniel was sealed up until 1798, which Daniel 12:4 and verse nine call, "the time of the end". 1798 was the time of the end because it began the dispensation which would witness the end of the world.

As it was not the end, due to the failure of God's people, God had to gather a new people from 1989, and we now make application of that term, reapplying it to 1989. Daniel 11:40 has two parts to it, and we see how the events of the first part relate to 1798 and the second part to 1989. The Millerite history, which began in 1798, is repeated again in 1989, when God has to repeat the first, second and third angel's messages in their order. So now, as we repeat Daniel 11:40 in our time, "the time of the end" also becomes a symbol of 1989.

But how do we arrive at 1989? It is no coincidence that the writing on the wall in Daniel 5

equates to 2520 gerah or 126 shekels. Seeing as we can make application of 2520 to a time prophecy, it stands to reason that we can also do so with 126. 1989 is 126 years from 1863. So while ancient Israel was scattered for 2520 years, modern Israel was scattered for 126 years - the theme of the 2520 being the scattering and gathering of God's people. It is no coincidence that the stone of Daniel 2 is cut out from 1989, "without hand" meaning by the hand of God, and it was the same hand of God that cut out the writing on the wall. God's last day church will be gathered by the hand of God, and not by any human oversight, as He did anciently (Ezekiel 20:34, 1 Corinthians 10:11).

### Josiah Litch v this Movement

Litch (and therefore Smith) assigned "the king" of Daniel 11:36-39 to revolutionary France *APEC*, 96.1 whereas this movement has assigned that symbol to the papacy. The reason for this is all to do with who "him" represents in verse forty, "And at the time of the end shall the king of the south push at him". "Him" refers to the last aforementioned actor in this prophecy which Litch says is France, whereas this movement says is the papacy. As we said, France is very different today than it was in the nineteenth century, so cannot fulfill this role today. The papacy however, received a deadly wound which is now healing, and can therefore fulfill the eschatological role of this prophetic actor.

Litch's interpretation allows for three actors in Daniel 11:40, "The king of the South... is Egypt; and the king of the North, is Syria. "Him" in the 40th verse, is the atheistical government of France" *APEC*, 98.1 which Smith simply reiterates, adding that Turkey is included in the king of the north's territory. *DAR*, 302.3, 5

So Litch interprets verse forty as follows, "And at the time of the end [1798] shall the king of the south [Egypt] push at him [France]: and the king of the north [Turkey] shall come against him [France] like a whirlwind. ..." Again, be-

cause at the end of the world, just like the geopolitical environment for France has changed so dramatically, so too has it for Turkey. Turkey, like France, is not in the same league in the global balance of power as they were in 1798. Today France, Turkey and Egypt all have very different allies and enemies than they did in 1798. So as we reinterpret Daniel 11:40 for our present-day geopolitical spectrum, not only do we designate a new time of the end, namely 1989, but we also recognize that there are only two prophetic actors in 1989 - the king of the north and the king of the south. By reinterpreting verses thirty-six to thirty-nine as the papacy, we have omitted France from the narrative. Now there is only the king of the south and "him", where "him" becomes the pronoun describing the last aforementioned actor, which is now the papacy, or the king of the north.

### The King of the North

So the king of the north for our dispensation is the papacy, but Rome does not have her own army, so always uses another state for her military purposes. In her rise to power in the sixth century she particularly used Clovis of France (Daniel 8:12), but now at the end of the world, it will be America (Revelation 13:12-17). This is the church-state relationship that God finds so abhorrent, and is in fact the principal characteristic defining the modern-day king of the north. True to the prophecy, in 1989 Pope John Paul II united with President Reagan to bring down the Soviet Union - Russia, as we will soon see, Russia therefore being the new king of the south at the end of the world.

This illegitimate union is likened to a corrupt marriage, and in the natural world when a couple get married, they are considered one flesh, and share the same name. Traditionally in the sexist natural world the wife takes the surname of her husband, but in this spiritual example, America takes the name of the papacy - the king of the north. In the study of the Three Elijah's, this illegitimate union is depict-

ed in the marriages of Jezebel and Ahab, and Herodius and Herod, whose relationships and actions perfectly parallel those of the papacy with America at the end of the world.

This is a rather simplistic view of how America can be the king of the north when the Bible says Babylon is the king of the north, and the papacy is clearly, “mystery Babylon... the mother of harlots” (Revelation 17:5), but if we turn to Revelation 17 it will present us with a more comprehensive answer. The beast of Revelation 17 offers us a parable depicting church and state through the ages. The woman is the church and the beast is the state. But throughout the ages, different states have risen and fallen. Each head of the beast therefore represents each successive kingdom of Bible prophecy (Revelation 17:9, 10):

1. **Babylon**
2. **Medio-Persia**
3. **Greece**
4. **Pagan Rome**
5. **Papal Rome**
6. **America**
7. **World Government/Ten Kings**
8. **Papal Rome**

As the parabolic prophecy travels through time, the woman rides each successive head, steering and guiding that kingdom. Therefore the woman that directed the Babylonian head would be their state religion, or Babylonian paganism and all her church-state laws and customs. So during the dispensation of the sixth head (1798 - Sunday Law), she is steering and directing America. This complements Revelation 13 which prophesies America will be the army of Rome, willing and able to do her bidding for her. So while the woman is the king of the north (the papacy), she is identified with the beast with which she is at one mind - steering the beast to do her bidding.

It is not the purpose of this study to exegete Revelation 17, but suffice to say, the woman has, “mystery Babylon... the mother of harlots” (Revelation 17:5) written on her forehead, representing the papacy, because John’s perspective in this vision is at 1798. He is in the wilderness, or the 1260 years (Revelation 17:3) but the woman is already drunk with the blood of the saints (Revelation 17:6) so has already spilled that blood, drank it and become drunk. Furthermore, verses ten and eleven tell us John is situated during the sixth head, America from 1798 and that the papal head, “is not”, as it has already received it’s deadly wound. While the parable is telling John the history of church and state since Ancient Babylon through to the end of the world, John is brought down into 1798 as it does so. Hence the woman has harlot daughters which represent Apostate Protestantism (Revelation 17:5) since 1798.

### **The Kingdoms of Ancient History**

You will notice that these empires listed above are also, synonymously the king of the north - including the ten kings (Revelation 17:2). Babylon (Jeremiah 1:13,14; 4:6; 25:9, 50:9 51:48; Ezekiel 26:7; Joel 2:20), Medio-Persia (Isaiah 41:25), Greece (Daniel 8:21, 11:2), Pagan and Papal Rome (Daniel 2:40-43, Revelation 17:5) were, or are the king of the north.

### **The Ottoman Empire**

The list of heads above excludes Turkey. Revelation 17 is a parable to be interpreted symbolically, but Turkey became the king of the north because by 1798, “the territory which at first constituted the king of the north, has been for the past four hundred years wholly included within the dominions of the sultan of Turkey” (Smith, 302.3). So again, this difference exists because this interpretation is derived from a literal and progressive reading of the text. Using parable methodology one will take the characteristics of the ancient, literal king of

the north - namely church over state, and apply them to modern actors.

Babylon, Medio-Persia, Greece and Pagan Rome were all church over state, so this is the principal characteristic of the king of the north, and when we arrive at the fifth kingdom and onward, the church over state quality suggests that the state carries out the church's agenda, hence the state becomes the church's army, or the army of Rome.

### **Pagan Rome - Clovis of France**

Again, using this kind of parable methodology, natural to spiritual, we can particularly identify France, under the rule of Clovis, as the king of the north in the sixth century. The "arms [which] shall stand on his part" (Daniel 11:31) references the army which was formerly part of the pagan Roman Empire which will fight on behalf of the papacy. This prophecy was fulfilled by Clovis when he defeated the Visigoths in 507, converted to Catholicism in 508, and made many changes which greatly strengthened the papacy's political power and influence, until the papacy ruled the world supremely. Ironically France subsequently becomes the king of the south using this same methodology, which we will investigate later.

### **The Two World Wars**

One anomaly in the prophecy of the heads of Revelation 17 is that the history of World War I and World War II are not detailed there. That study was always intended to be hidden treasure, reserved for our time. As we saw, time has been extended past the nineteenth century, and obviously world events cannot just stand still, waiting for the final gathering of the last generation. So now, during the reign of the sixth kingdom, the world has witnessed two World Wars, meaning America has not always been the king of the north during the sixth head.

During World War I Germany was the king of the north and not America. Germany and the Vatican were in a secret alliance where, under Pope Benedict XV, the Vatican received millions of German marks in secret donations, as Germany and the Vatican had parallel interests <https://www.thehistoryreader.com/military-history/world-war-vatican-espionage/> In fact World War I saw not just Germany as the king of the north, but also her ally, Austria-Hungary. Austria-Hungary was a two-horned power which is a symbol representing Medo-Persia and America.

In World War II Germany remained the king of the north. Pope Pius XII unsuccessfully attempted to dedicate Russia to Mary in 1942. On 20<sup>th</sup> July 1933 the Reich Concordat was passed, allowing the Code of Canon Law to be imposed in Germany. Pacelli, who later became Pope Pius XII, negotiated this with Hitler. The strategic move made it possible for Hitler to become a dictator, and Pius, who always expected Hitler to invade and defeat Russia, planned on reigning across the whole of Europe and all the territory under Hitler's rule. So while America was the sixth kingdom of Bible prophecy from 1798, she did not become the king of the north until she fulfilled her prophetic role during the Cold War.

So the papacy was, and still is, the king of the north in 1989, but she was using America as her army at that time. It is well documented that Reagan and Pope John Paul II had formed an alliance in order to bring down the Soviet Union. Thus we saw America, the king of the north, "come against" the Soviet Union "like a whirlwind" (Daniel 11:40) in that year.

So 1989 was the new time of the end, and Russia is the end time king of the south, while America and the papacy are the king of the north. Again, it was not a hot war between the king of the north and the king of the south. It was a Cold War. A war of ideologies, fought through information. Any military conflict which did take place, did so through proxy wars.

**The Chiastic Structure of Daniel 11:40**

We can further evidence the correctness of this interpretation as it produces a chiastic structure for the two actors within the verse. Chiasms are another type of parable where a mirror effect is created. The sequence of ideas is presented and then repeated in reverse order. The result is a mirror effect as the ideas are reflected back in a sentence or passage. The chiastic structure of this verse demands that the king of the south (France) attacks the king of the north (the papacy) in 1798, then the king of the north (America and the papacy) retaliates against the king of the south (Russia). We know the “push” from France against the papacy at “the time of the end” is also the deadly wound, but we also know that deadly wound is healed (Revelation 13:3, 17:8). So when the king of the north comes “against him like a whirlwind”, this can only be the deadly wound healed. If a mere “push” causes a deadly wound then it is easy to imagine that an attack like “a whirlwind” completely kills the king of the south, removing him from the prophetic stage. So what is being described here is the complete collapse of Russia to the point where she is no longer of any prophetic significance.

**James White v Josiah Litch**

James White’s methodology for identifying these prophetic actors is noteworthy,

“Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left out of chapters eight and eleven.

We first pass down the great image of chapter two, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter eight, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these three lines thus far Rome is the last form of government mentioned. Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome.”

“Advent Review and Sabbath Herald”  
Vol. 50 #22, Nov. 29, 1877 p.172.

**The Chiasm of Daniel 11:40**

MIRROR

the king of the south push at him | the king of the north come against him



Ironically we now know Elder White was incorrect to contest Litch's literal interpretation at the time, but now, in our dispensation, we can legitimately compare and contrast chapters which have been thrown next to one another by God in the book of Daniel. White's methodology above is now our methodology.

## The King of the South

### Russia

We have already stated that the characteristic that defines the king of the north is its church over state relationship. Using parable methodology we can therefore juxtapose this with the king of the south, as they are polar opposites. Thus the king of the south must be state over church. However, this state-church relationship is not the only identifying characteristic, for there are other states which have the same relationship.

England has a constitutionally established state religion. The British monarch is the Supreme Governor of the Church of England, and twenty-six bishops, called Lords Spiritual, sit in the upper house of government, the House of Lords. The House of Lords debates legislation, and has power to amend or reject bills. India, Iran, Saudi Arabia all have church-state systems, but are not the king of the north or the king of the south.

So the other characteristic is that they are rivals at war throughout their entire history. The king of the south must be the arch nemesis of the king of the north. This is why we have so far alleged that Russia is the king of the south at the end of the world, and has been since the 1917 revolution. She is both state over church, that being the Russian Orthodox Church, and the arch nemesis of the king of the north, whether it be Austria-Hungary, Germany or America during the different dispensations. There is no doubt that America is the king of the north as Revelation 13 identifies her as the

army of Rome, and since the Cold War, America has only ever had one other superpower challenge her as her arch nemesis - Russia.

### France

Before Russia, France was the king of the south. Using parable methodology we noted how Revolutionary France became the king of the south, and indeed she did have a state over church system, but fell into the most extreme, abusive form of it - persecution. Her arch nemesis was also the king of the north, the papacy, to whom she dealt a deadly wound.

### Egypt

Lastly, before France, Egypt was the king of the south. Litch interprets Egypt as the king of the south all the way through Daniel 11 because Egypt is situated south of Palestine. This is the literal, ancient Egypt where the methodology used to interpret this symbol is literal geography, but the Ptolemaic Kingdom was also state over church. The Ptolemies were Greeks who had now occupied Egypt. So they were the minority ruling and highly privileged class, while the vast majority of the populace were native Egyptians. So the Ptolemies styled their church to control the native population. They were seen as gods who had descended from the Pharaohs and styled their religion after the Egyptian religion.

"...the Ptolemies remained generally supportive of the Egyptian religion, which always remained key to their legitimacy."

"...the Ptolemies retained or co-opted many aspects of the Egyptian social order, using Egyptian religion, traditions, and political structures to increase their own power and wealth.

"...the Ptolemies' relied on the Egyptian faith to legitimize their rule and placate the populace.

"When Ptolemy I Soter made himself king of Egypt, he created a new god, Serapis, to garner support from both Greeks and Egyptians..."

characteristic of the dynasty's use of Egyptian religion to legitimize their rule and strengthen their control."

"To legitimize their rule and gain recognition from native Egyptians, the Ptolemies adopted the title of pharaoh and had themselves portrayed on public monuments in Egyptian style and dress..."

[https://en.wikipedia.org/wiki/Ptolemaic\\_Kingdom](https://en.wikipedia.org/wiki/Ptolemaic_Kingdom)

So the subject of the king of the north and the king of the south centres around one main aspect - headship. They are sociopolitical models which either place the church over the state or the state over the church, and it is that imbalance that hints at the study of equality. The next study under our Midnight Cry message was the study of church and state particularly pertaining to America since 1798, which showed us how Protestantism had adopted a pro-slavery position, contrary to Sister White's position. As we studied the history of the Constitution we were shown not only its racist and nationalistic view, but also its sexist view of America, and it was thus that equality was introduced to the movement as being our final message. Further documenting the progress of the sexist, racist, homophobic and nationalistic nature of the Religious Right so-called, it was emphasised that Russia has this exact same national view, and uses the Russian Orthodox Church to justify it.

### **The Countries**

Returning to our identification of the prophetic actors of Daniel 11:40, the "countries" which the king of the north (the papacy and America), "shall overflow and pass over" would be the satellite states of the eastern bloc, which Russia lost to the west after 1989.

### **The Deadly Wound, Death and Resurrection**

The final point to end this study is another use of parable methodology to identify one

last characteristic of the end-time, king of the south. If we compare and contrast the king of the north with the king of the south, we know the king of the north received a deadly wound in 1798 by the king of the south, France (Revelation 13:3). He then dies one year later in 1799 (5MR, 318.1), and then the deadly wound is healed when he ascends out of the bottomless pit (Revelation 17:8). Therefore what must happen to the king of the south?

In 1989 the king of the south, Soviet Russia received a deadly wound, when on November the 9<sup>th</sup>, the Berlin Wall was brought down. Two years later on December 25, 1991 the Soviet Union collapsed, fully and completely dying. Russia died from the prophetic stage, sleeping in the proverbial "bottomless pit" (Revelation 17:8), waiting to ascend, or resurrect out of the grave as modern-day Russia. In harmony with the biblical principle described in 1 Corinthians 15:51-55, when a body resurrects it will look different, and today Russia looks very different to how it did during the Soviet era. But just as the king of the north, "shall come to his end, and none shall help him", so too then must the king of the south. It is not stated anywhere in Inspiration. This hidden treasure is only derived from parable methodology, and by understanding the battles of Raphia and Panium with our Midnight Cry message, we know this happens from the end of 2021 to the Sunday Law waymark. In our next article we will look at these two battles and how they repeat at the end of the world.

### **Conclusion**

We have noted the difference in methodology that Litch used to interpret Daniel 11 for his dispensation and we use to interpret it for ours. Through parable methodology we identified the king of the north in eschatology as the papacy. As she is united with America, in that America is given the role of the army of Rome in Revelation 13, and as they are in a church over state relationship, America too is given the ti-

tle, the king of the north. As the polar opposite, Russia was seen to be the king of the south since the 1917 revolution, as since then she is in a state over church relationship, and the arch nemesis of the king of the north, whether it be Austria-Hungary, Germany, America or the papacy. By comparing and contrasting the king of the north with the king of the south we saw how Russia received a deadly wound and subsequently died, but has now resurrected, only to come to his end at the Sunday Law waymark. This article also took note of the different church and state entities that comprised these two powers down through the ages.

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# Lest we Forget



The section “Lest we Forget” is a republishing of a series of articles printed in the 1990s by the SDA church. Since these articles give much historical background about the past history of our church, we thought it to be beneficial to republish the articles in our Newsletter. However, we alert the reader to keep in mind that these articles are simply published to learn historical background without any comment of present truth. The publisher of this Newsletter does not agree with every single statement in the articles. (Example: we do not consider W.W. Prescott to be a Pioneer)

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” *LS*, 196

## The Third Angel’s Message

by P. Gerard Damsteegt\*

### The Sabbath and the Advent Experience

During the formative years of the Sabbatarian Adventists the Sabbath was integrated into the Advent experience through three closely related themes: (1) The restoration of all biblical principles before the Second Coming; (2) the sanctuary theology; (3) the third angel’s message.

#### 1. The Restoration Theme

The first ones to associate the Sabbath with the Advent experience were Preble and Bates.

In 1846 Bates, in addressing himself to Adventists, pointed to the necessity of the restoration of the Sabbath before the Second Advent. He said: “I understand that the seventh day Sabbath is not the least one, among ALL the things that are to be restored before the second advent of Jesus Christ, seeing that the Imperial and Papal power of Rome, since the days of the Apostles have changed the seventh day Sabbath to the first day of the week!”

[Bates declared,] “...That there will yet be a mighty struggle about the restoring and keeping the seventh day Sabbath, that will test every soul that enters the gates of the city, cannot be isputed. It is evident the Devil is making war on all such. See Rev. 12:17.” [See also Acts 3:20,21; Isaiah 58:12; and Matthew 5:19.]

Both James and E. G. White endorsed the restoration theme but placed it in the context of a preparatory work to escape God’s final wrath. Later the theme was integrated into the third angel’s message through the Elijah motif.

#### 2. The Sanctuary Theology

The sanctuary theology of Edson, E. G. White, and Crosier facilitated the acceptance of the Sabbath doctrine and the third angel’s message. ... It was felt that Rev. 11:19 was an indication that the heavenly sanctuary, like the earthly sanctuary, contained an ark with the Decalogue in the most holy place.

This typology provided an argument for the perpetuity of the Decalogue. In 1849 ... [E. G. White] revealed that through the change in Jesus' high-priestly ministry the attention of God's people had been directed to the most-holy place, resulting in a deeper understanding of the relevance of the Decalogue. Because of this additional light, she said that they were "being tested on the Sabbath question"; in fact, it was not until after the Disappointment that the Sabbath became a test for God's people. Thus the Sabbath doctrine was incorporated into the sanctuary theology and, being a test, it achieved major importance in the emerging theology of mission.

### 3. The Third Angel's Message

The special message affirming the validity of the Seventh Month movement and proclaiming the restoration of the Sabbath as a test, in the context of the imminent Second Advent and God's wrath, was the message of the third angel. ... During these formative years the relationship between the sanctuary theology and the third angel's message could be described as follows: Both had their roots in the Advent movement and affirmed the validity of the Seventh Month movement and the Decalogue. The sanctuary theology, however, drew attention to the significance of the Decalogue in the context of Rev. 2:19, while the third angel's message pointed to the importance of the commandments of God in the setting of Rev. 14:12. It was especially the preparatory function of the sanctuary theology for the acceptance of the Sabbath that brought about a close association between Christ's ministry and the third angel's message. ...

#### The Sealing Message

In January 1849, E. G. White identified the Sabbath with the "seal of the living God" (Rev. 7:2) and Bates explained that this interpretation

was based on identifying the Sabbath as a sign (Ex. 31: 13, 17) with a seal. ... In the context of the sealing angel of Rev. 7:2 Bates further developed J. White's 1847 reference regarding the typological implications of Ezek. 9 for the time just before Christ's return. Bates related the activities of Ezek. 9:2-4, picturing a man, clothed in linen with a writing case in his hand who was commanded to go through the city of Jerusalem to put a mark upon the foreheads of the righteous, to those of the sealing angel of Rev. 7:2, In another Old Testament reference, "Bind up the testimony, seal the law among my disciples" (Is. 8:16) he saw a prophecy of the sealing message with implications for the remnant described in Rev. 12:17, who "keep the commandments of God, and have the testimony of Jesus Christ. ..."

The logical consequence of interpreting the Sabbath as "the seal of the living God" was to call the third angel's message, with its emphasis on the commandments of God (Rev. 14:12), the sealing message. Although Bates had referred to a relation between Rev. 7:2 and Rev. 14:6-12, it was E. G. White who used the term "present, sealing truth" in the context of an exposition on the third angel's message. In more explicit terms J. White expressed himself about "the sealing, separating message—the cutting message of the 3<sup>rd</sup> angel of Rev. 14 chapter. This third angel bears, in its flight, the sealing mark, the Sabbath, to the saints, while it reaps the awful doom of those who receive the opposite mark, - the first day of the week." The sealing message, being equated with "present truth," was a sign of the times indicating that the believers were living in the "sealing time" which was to last until the end of Christ's sanctuary ministry when God's Sabbath-observing people would be sealed with the seal of the living God for protection against the "burning wrath of God, in the seven last plagues." At the completion of the sealing all the sins of the believers were considered to have been blotted out.

**God's Sabbath-Observing people would be sealed with the seal of the living God for protection during the seven last plagues.**



### Summary

Initially the theological arguments used in support of Sabbath observance were some what similar to those employed by Seventh Day Baptists. ... Soon, however, these Sabbatarian Adventists began to associate the Sabbath with their Advent experience. First, the Sabbath was connected with the idea that in the post - 1844 period all biblical principles had to be restored among God's people before the Second Advent could take place. Secondly, the sanctuary theology was considered to facilitate an acceptance of the Sabbath and indicated its special relevance after 1844 by focusing the attention of believers on the central role of the Decalogue in Christ's highpriestly ministry in the most holy place of the heavenly sanctuary. Thirdly, the third angel's message, being closely associated with the restoration theme and theology, was responsible for the important position of the Sabbath doctrine. ... Sabbath observance after 1844 came to be an integral part of the Advent experience. As a result of

identifying the Sabbath with the seal of the living God—a protection against God's wrath—the third angel's message came to be called the sealing message, or present truth. The sealing time was considered to be a present and imminent future reality, and would terminate at the completion of Christ's sanctuary ministry.

The importance of the third angel's message was its concise formulation of the emerging theology of mission uniting the two principal elements of the *raison d'être* of Sabbatarian Adventists:

(1) The proclamation of the validity of their past Advent experience as an important phase in salvation history; (2) The proclamation of the restoration of the Sabbath to prepare God's people for the day of His wrath. It was at this stage of the development of the third angel's message that E. G. White stated, "We have the truth. We know it."

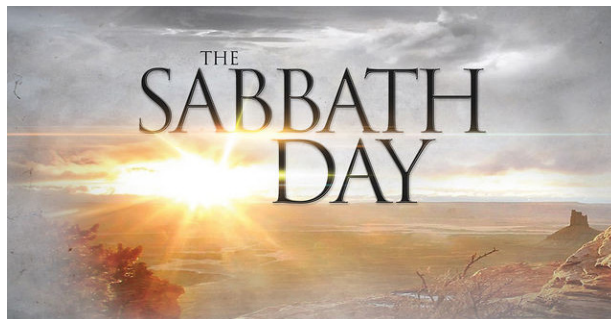
[Letter, E.G.White to the Hastingses, No. 18, Jan. 2, 1850.]

## The Sabbath - Hope of Israel

by J.M. Preble

Wishing for the truth on all subjects connected with Christ's coming, I would present a few thoughts on the Sabbath. ... In speaking of the Sabbath he [Wm. Miller] says, "Its being contained in the ten commands, written by the finger of God, on both tables of the testimony, graven on stone, to be a sign forever, and a perpetual covenant, proves, in my opinion, beyond the shadow of a doubt, that it is as binding upon the Christian church as upon the Jewish, and in the same manner, and for the same reason." Life and views, p. 157 ... Again, he says, p. 160, in speaking of the Sabbath as a sign, "It is a sign because God has given it to us expressly for the purpose ... "to be a sign between me and them," *i.e.*, between God and the children of Israel ... Another question will evidently arise:

Who are the children of Israel? I answer, while the first covenant was standing they were the children of Jacob, descendants of the twelve tribes; but that covenant they broke. See Lev. 26:2,15; also Deut. 31:10-16. This covenant was broken as Moses had fore told. Then Jesus Christ brought in a new covenant which continued the sign of the Sabbath, and prepared another people, by writing his law upon their hearts. These now are the true Israel; for the changing of the subjects never did, nor ever can, change the moral law of God. Therefore Paul argues the circumcision of the heart, and says that "They are not all Israel which are of



Israel, neither because they are the seed of Abraham, are they all children; but, in Israel shall thy seed be called; *i. e.*, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Now if the children of God are the true Israel, and if the Sabbath was given as a sign forever, and a perpetual covenant ..., how can it be abolished while there is one Israelite remaining to claim the promise? You have evidently noticed, that all the difficulties on the Sabbath question among Christians have arisen from the foolish, judaizing notion, that Israel means only the literal Jew. But when we understand Israel to mean the people of God, its difficulties ... all vanish at once. ... The moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And through them the law, oracles, and testimony have been handed down to us. ...

Then, says the objector, we are under the same obligation to keep the sabbaths of weeks,

**Jesus Christ brought in a new covenant which continued the sign of the Sabbath, and prepared another people, by writing his law upon their hearts.**

months, and years, as the Jews were. No, sir; you will observe that these were not included in the decalogue; they were attachments, added by reason of transgression, until the seed should come, to whom the promise of one eternal day or Sabbath of rest, was made. "Therefore there remaineth a keeping of Sabbath to the people of God." Only one kind of Sabbath was given to Adam, and one only remains for us.... All the Jewish sabbaths did cease, when Christ nailed them to his cross. (see Col. 2:14-17.)

...There is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of the good to come, and are limited in Christ. ...

If we keep the first day as "a sign," I do not see how we can have our thousand years' rest in the new earth, till the eighth thousand years, as the first day would be the eighth, reckoning in successive order from creation.

But we all, as Advent believers, have, and do still, expect, our rest in the seventh thousand years. Therefore I think we should keep the "seventh day" as a "sign," "according to the commandment."

... In regard to the Sabbath, Christ says, "The Son of Man is Lord also of the Sabbath." Not a Sabbath, but the Sabbath. He says: "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27,28. He does not say the Sabbath was made for the Jews, and a Sabbath for the Gentiles, but "The Sabbath was made for man." All mankind. Some may think that our first day is, in reality, the seventh; but this is settled when we examine Matt. 28:1; Luke 23:56; and 24:1, where a plain distinction is made between the two days. ...

It is evident that Christ had his eye on the observance of the Sabbath, as late certainly as A.D.

70, when Jerusalem was destroyed, when he said: "Pray that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. But if this tribulation spoken of has reference to the "Papal persecution," as many believe, then they were directed to the observance of the Sabbath, to a much later period. ...

The disciples evidently kept the first day of the week as a festival, in commemoration of the resurrection of Christ, but never as the Sabbath. A controversy, however, commenced toward the close of the first century to see whether both days should be kept, or only one; and if one should be given up, which one, the first day or the seventh. This controversy increased century after century, till A. D. 603, when Pope Gregory passed a law abolishing the seventh day Sabbath, and establishing the first day.

Thus we see Dan. 7:25 fulfilled, the "little horn" changing "times and laws." Therefore, it appears to me that all who keep the first day for "the Sabbath," are Pope's Sunday-keepers!! and **GOD'S SABBATH-BREAKERS!!!**

Excerpts from the article by Elder T.M. Preble, entitled "The Sabbath," from the Review & Herald, August 24, 1870, pp. 73,74. First published in Hope of Israel, Feb. 28, 1845, this first printing inspired Captain Joseph Bates to keep the Bible Sabbath.

## An Undaunted Woman

**Rachel Oakes Preston 1809-1868**

by Marlene Steinweg

At a time when the women's liberty movement was at least a century in the future, it required a woman of firm conviction to be willing to speak her mind to the visiting minister. Rachel Oakes was just such a woman. Elder Frederick Wheeler had made a statement which obviously contradicted his practice. Widow Oakes had found it to be extremely difficult to remain seated during that communion service in the small advent chapel at Washington, New Hampshire, when Elder Wheeler had admonished his advent congregation to keep all the Ten Commandments. Thinking it best not to interrupt the service, she waited for a more appropriate opportunity. But when it came, she told him, "I wanted to tell you that you had better set that communion table back and put the cloth over it, until you begin to keep the commandments of God. You yourself constantly break one of them! You observe the pope's Sunday instead of the Lord's Sabbath."<sup>1,2</sup> Not long after this, in March of 1844, Elder Wheeler became the first sabbatarian advent preacher. It is believed that he introduced the subject successfully to T. M. Preble. Preble, in turn, wrote an article on the Sabbath [See page

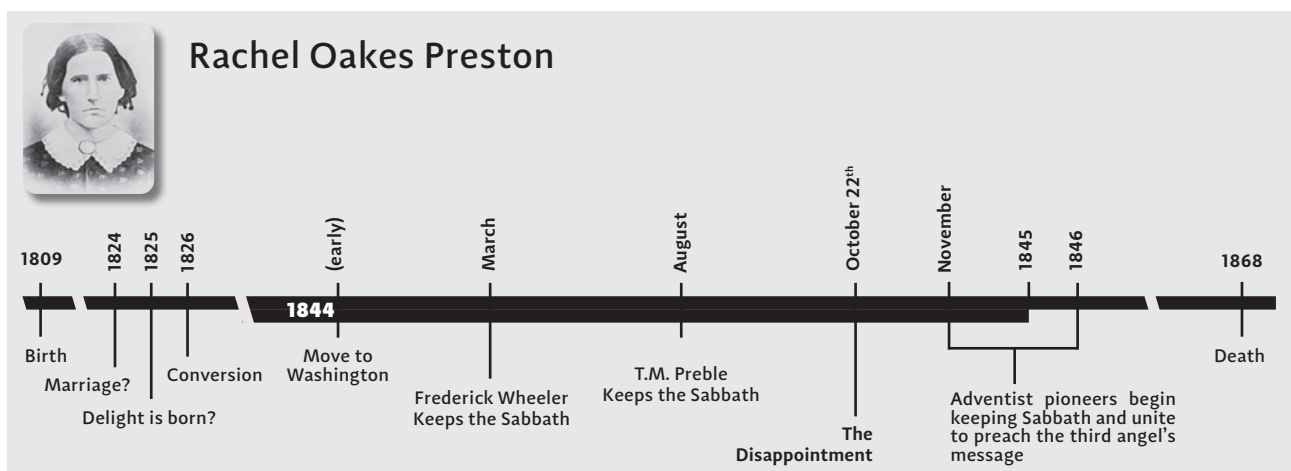
3, this issue.], entitled *The Hope of Israel*<sup>3</sup>, which influenced Joseph Bates to begin keeping the Sabbath.



Who was this undaunted woman whom God used to begin such a chain of events? Rachel Delight Harris was born in Vernon, Vermont, in 1809. She was just seventeen when converted, and soon afterwards became a Methodist. Most likely she was very young when she married Amory Oakes and moved with him to Verona, New York. In Verona she began studying about the Bible Sabbath.

In spite of efforts to the contrary by the Methodist minister and her husband, she became an observer of the Bible Sabbath and joined the Seventh Day Baptist Church, thus revealing her independent thinking and principled action.

When her daughter, Delight, in early 1843, accepted a teaching position at Washington, New Hampshire, Rachel, now a widow, decided to go stay with her. Rachel and her daughter probably lived with Daniel and Patty Farnsworth, the par-



ents of William Farnsworth. While in Washington, Rachel wanted to attend church, and in the absence of a Seventh Day Baptist congregation, she joined in the Sunday worship services at the nearby advent chapel. Undoubtedly she planned to and actually did share with the members there her reasons for keeping the Bible Sabbath. They, in turn, sought to convince her of the importance of believing that Jesus was coming that year. Rachel found it difficult, however, to believe that Jesus would take to heaven a group of Sabbath breakers, and so held back from full belief in the advent as preached by the Millerites. And they thought Sabbathkeeping was of little importance in comparison with the great second advent message. Not until after the disappointment on October 22, 1844, between the months of November, 1844, and January,

1845, did William Farnsworth become the first of a small group of about fifteen members of the Washington church that began keeping the seventh-day Sabbath.

By the summer of 1846, the seventh-day Sabbath had been combined with the doctrines of the second coming of Christ, the heavenly sanctuary, and conditional immortality to form the four foundation pillars of this group that was later to be named the Seventh-day Adventist church. The Spirit of Prophecy, as manifested in the person of Ellen G. White, lent a strengthening influence as the doctrines were studied and prayed over. Meanwhile, in Washington, New Hampshire, Rachel met and married her second husband, Nathan Preston, and later they moved to Vernon, Vermont. Until 1868, she resisted the invitation to join the Seventh-day Adventist church. Her daughter, Delight Farnsworth, became a member. Others from the Washington,

New Hampshire church must have kept working with and praying for her. Perhaps that is why, shortly before she died, she decided to follow the teachings of the Seventh-day Adventist church. This decision was recounted at the funeral service held by Elder Haskell", in February, 1868. Thus this indomitable woman who was used by God in a remarkable manner to bring the light of the Bible Sabbath to the forefront, went to her rest a member of the remnant church. The impact of her interview with Elder Wheeler early in 1843, and her influence in favor of the seventh-day Sabbath in Washington, New Hampshire, and the precise timing of the introduction of Sabbathkeeping in relation to the prophecies of Jesus' second coming, worked to lead the pioneers of the Seventh-day Adventist church into the understanding that the seventh-day Sabbath is a distinctive feature of the third angel's message and will be the final test of allegiance to our Creator-Redeemer. – M.S.

(1) Maxwell, C. M., *Tell It to the World*, Pacific Press. Publishing Association, Boise, Idaho, 1976, p. 68.

(2) Spalding, A. W., *Captains of the Host*, Review & Herald Publishing Association, Washington, D. C., 1949, 107.

(3) Preble, T. M., "The Hope of Israel," reprinted in the *Review and Herald*, August 23, 1870, p. 73-75.

(4) *Review and Herald*, Obituaries, March 3, 1868, p. 190.

## A BRIEF History of Sabbathkeeping

- 1520's:** **Martin Luther** sent theologians to dissuade Oswald Glait and Andreas Fischer from keeping the Bible Sabbath.
- 1529:** **Andreas Fischer** and his wife were captured and sentenced to death, she by drowning, which was carried out, and he by hanging. He escaped, however, until 1540, when he was caught and hurled from a castle wall.
- 1548:** **Oswald Glait**, who had survived many adventures as he preached the Sabbath, was captured and imprisoned. After a year and six weeks in prison, he was bound hand and foot and cast into the Danube.
- 1600's:** **John and Dorothy Traske**, he a zealous Puritan minister, and she a talented teacher were imprisoned by strict American Puritans for Sabbathkeeping. He suffered much during a three-year sentence on a ship and recanted about the end of the sentence. She remained faithful for fifteen or sixteen years, until she died in a filthy, rat-infested prison.
- 1600's:** **Dr. Peter Chamberlen**, for 32 years a Sabbathkeeper in England, and favorite obstetrician of nobility, was too valuable to persecute.
- 1661:** **John James**, a Sabbathkeeping minister, was arrested as he preached one Sabbath. At Newbury, England, he was convicted on trumped-up charges, hanged, drawn and quartered.
- 1662:** **Francis Bampfield** learned of the Sabbath while in prison for refusing to swear an oath. For nine years he preached in prison and raised up a company of believers there. When released, he moved to London where he was arrested three more times and finally died in damp, cold Newgate prison.
- 1664:** **Stephen Mumford** emigrated to Rhode Island in America from England. In 1671 he organized the first Seventh Day Baptist church in America.
- 1700's:** Moravian Sabbathkeepers in Bethlehem, Pennsylvania, convinced a visitor, German **Count Zinzendorff**, of the Sabbath.
- 1802:** **Seventh Day Baptists** in America organized their General Conference with about 1200 members. They were not very energetic about evangelism.
- 1843:** General Conference of Seventh Day Baptists makes a resolution to set apart November 1, 1843 as a day for fasting and prayer so that God would "arise and plead for His holy Sabbath." They did not anticipate the manner nor magnitude of the answer God had been preparing to this prayer.
- Rachel Oakes** moved to Washington, New Hampshire, where she was to be one of God's instruments for answering this prayer. •

**Source:** Maxwell, C.M., Tell It to the World, Review & Herald Publishing Association, Takoma Park, MD., 1977, pp. 67-73.

# The Great Question

## To unite the Hearts of God's Waiting Saints

by Ellen G. White

In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. ... In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious – a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. ... I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws. ..." *EW, 32,33*

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. ... At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists as they could not refute the Sabbath truth. ..." *EW, 33*

"The commencement of that time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out. ..." *EW, 85, 86*

"I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." *EW, 33,34*

Early Writings, Review & Herald Publishing Association, Washington, D. C., 1882, pp. 32-34, & 85, 86.

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**Poem** from Annie Smith

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## Overcoming Sin

How fiercely does the conflict rage within,  
While striving to subdue some cherished sin;  
What shall be done? The idol is most dear,  
And often is the victim vanquished here.

Though trivial it may seem, sin's poisonous dart  
Will sting the conscience and will wound the heart,  
Destroy the peace and condemnation bring,  
And drive us from the shelter of His wing.

In view of this, who dare a sin commit?  
As one small leak the largest ship will sink,  
So one dear sin, will lead to ruin's brink.

While love for sin in any form remains,  
Though not committed, we are still in chains;  
Sins must be broken off by righteousness,  
And then will God deliver, own and bless.

No condemnation then-all peace within,  
Untrammelled freedom from the love of sin;  
Oh! blessed freedom! Nought can then control  
The heavenward flight and rapture of the soul.



# RECIPE

## French Toast

Blend until smooth

- $\frac{3}{4}$  cup water
- $\frac{1}{2}$  C Almonds
- $\frac{1}{4}$  cup Cashews

Add:

- $\frac{3}{4}$  cup water
- 1 tsp Cornstarch
- $\frac{1}{2}$  C tsp Salt

Blend and pour into bowl. Dip slices of bread into mixture and place on a hot skillet. Cook both sides until golden brown. Serve.

