

The Judgement Message



Revelation 14:6-7

Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the **third** angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot. (ChS 83.1)

LESSON XII.—March 23, 1895.

THE JUDGMENT MESSAGE.—Continued.

REVIEW QUESTIONS.

- (a) WHAT is the longest prophetic period in the Bible?
- (b) When did it begin and terminate?
- (c) What divisions of this period are given?
- (d) To what great event does the 2300 days reach?
- (e) Where do we find messages pertaining to the time and the judgment?

QUESTIONS.

1. What change of position by the high priest was necessary when the sanctuary was cleansed?
2. How is this change in our Saviour's priestly work illustrated? Rev. 3: 7, 8. Note 1.
3. What was seen in the temple of God in heaven? Rev. 11: 19.
4. Which apartment must have been opened to view? Why?
5. When did Christ begin His ministration there, and thus place before His people an open door?
6. What does it reveal to those who enter by faith within the second veil? Heb. 9: 3, 4; Rev. 11: 19. See note 1.
7. What does the ark of the testament contain? See note 1.

2300 Years

Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (Daniel 9:25)



Jewish Probation Closes

457 BC

Dan 9:24-27
Ezra 7:11-13

34 AD

Acts 18:6, 13:45-46,
7:54-60,
Matt. 21:43

70 Wks
x 7 Days
490 Days/Years
490 Years

Daniel 8:14

"And he said unto me, unto two thousand and three hundred days; Then shall the sanctuary be cleansed."

Year / Day
Principle:
Ezekiel 4:6
Leviticus 25:1-8
Numbers 14:34
11Q13

First Angel

- ◆ **Fear** God—phobéō—comes from verb that means to flee in terror and is used to express fear or being afraid, to be frightened, or to have reverence and respect
- ◆ **Give glory** to him (for the hour of his judgment is come)—doxa—means brightness, splendor, radiance, greatness; and to give recognition, renown, honor
- ◆ **Worship** him—proskuneo—to fall down, to do obeisance, to prostrate, to do reverence, to bow down

Judgment is come (or is here or has arrived)

- ◆ Jeremiah 48:21—judgment is come upon the plain country
- ◆ Acts 24:25—and he [Paul] reasoned of righteousness, temperance, and judgment to come [with Felix, the governor of Judea and Samaria]
- ◆ John 9:39—For judgment I am come
- ◆ Hosea 7:13—Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me

- ◆ Joel 2:1—Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;
- ◆ Amos 1:2—The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.
- ◆ Obadiah 18—And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.
- ◆ Jonah 3:4—And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

- ◆ Micah 3:8—But truly I am full of power by the spirit of the LORD, and of judgment, and of might,
- ◆ Nahum 1:9—What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.
- ◆ Habakkuk 3:5—Before him went the pestilence, and burning coals went forth at his feet.
- ◆ Zephaniah 1:2—I will utterly consume all things from off the land, saith the LORD.

- ◆ Zechariah 3; 14:1—Behold the day of the LORD cometh,
- ◆ Malachi 3:5; 4:1—I will come near to you to judgment . . . For, behold the day cometh, that shall burn as an oven;

8. What church had this open door placed before them? Rev. 3:7, 8. Note 2.

9. When did the work of cleansing the sanctuary begin?

10. Then when did our great High Priest place before His people an open door?

11. What were they enabled to see? Rev. 11:19.

12. Under the sounding of what trumpet did this occur? Verse 15.

13. What was to take place in the beginning of the sounding of the seventh trumpet? Rev. 10:7.

14. What work of Christ constitutes the finishing of the mystery of God?

15. How was Dan. 8:14 understood by the Advent people in 1844? Note 3.

16. When they met with their bitter disappointment, what effect did it have upon them? Note 4.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal up** those things which the seven thunders uttered, and write them not. (Rev 10:1-4)

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: **But** in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

(Rev 10:5-7)

Revelation 10:4—The messages of the seven thunders obviously were not a revelation for the people of John's day. They doubtless revealed details of the messages that were to be proclaimed at "the time of the end." Thus they may be understood as a portrayal of events that would occur in connection with the proclamation of the first and second angel's messages . . . (SDA BC)

Revelation 10:6—Seventh-day Adventists have generally understood these words [there should be time no longer] to describe particularly the message proclaimed in the years 1840–1844 by William Miller and others in connection with the close of the 2300-day prophecy. They have understood the “time” to be prophetic time, and its end to signify the close of the longest time prophecy, that of the 2300 days of Dan. 8:14. After this there is to be no further message bearing on a definite time. No time prophecy extends beyond 1844. (SDA BC)

Revelation 10:2—Upon the sea ... on the earth.
Sea and earth are used repeatedly to designate
the world as a whole (see Ex. 20:4, 11; Ps. 69:34).

The fact that the angel stands upon both sea
and earth implies the worldwide proclamation of
his message, and also his power and authority
over the world. (SDA BC)

The Mystery of God

- ◆ Revelation 10:7
- ◆ Colossians 2:2, 3
- ◆ Romans 16:25–27
- ◆ Ephesians 6:19
- ◆ Mystery—mystērion or sometimes transliterated musterion—there were mysteries in cults, in magic, in philosophies, even in the secrets of families, but the use in religion is most frequent and denotes the revelation of divine knowledge to man by prophets and through his Spirit. These mysteries give counsels, reveal signs, prophesy, etc. The use of parables in the Bible help to explain these heretofore unknown mysteries.

- ◆ Mystery of Christ and the incarnation
- ◆ This mysterion of the eternal love of God was hidden to us but revealed in the cross.
- ◆ The mystery involves also the indwelling of Christ in us.
- ◆ 1 Corinthians 2:7; Ephesians 3:9
- ◆ Colossians 1:27
- ◆ Ephesians 1:9-10; 3:4
- ◆ Ephesians 2:5-6

The incarnation of Christ is the
mystery of all mysteries. (FLB 48.2)

In the gospel the character of Christ is portrayed. As he descended step by step from his throne, his divinity was veiled in humanity; but in his miracles, his doctrines, his sufferings, his betrayal, his mockery, his trial, his death by crucifixion, his grave among the rich, his resurrection, his forty days upon earth, his ascension, his triumph, his priesthood, are inexhaustible treasures of wisdom, recorded for us by inspiration in the word of God. The waters of life still flow in abundant streams of salvation. (ST November 24, 1890, par. 8)

The mysteries of redemption, the blending of the divine and the human in Christ, his incarnation, sacrifice, mediation, will be sufficient to supply minds, hearts, tongues, and pens with themes for thought and expression for all time; and time will not be sufficient to exhaust the wonders of salvation, but through everlasting ages, Christ will be the science and the song of the redeemed soul. New developments of the perfection and glory of God in the face of Jesus Christ, **will be forever unfolding.**

(ST November 24, 1890, par. 8)

The study of the **incarnation** of Christ, His **atoning sacrifice** and **mediatorial work**, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, "Great is the mystery of godliness."

(COL 133.4)

No one can **search the Scriptures** in the spirit of Christ without being rewarded. When man is **willing to be instructed** as a little child, when he submits wholly to God, he will find the truth in His word. If men would be **obedient**, they would understand the plan of God's government. The heavenly world would open its chambers of grace and glory for exploration. Human beings would be altogether different from what they now are, for by exploring the mines of truth men would be ennobled. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be as they are now, vague in our minds. They would be not only better understood, but altogether more highly appreciated.

(COL 114.1)

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the word of God. Had men been obedient, they would have understood the plan of God's government. The heavenly world would have opened its chambers of grace and glory for exploration. In form, in speech, in song, human beings would have been altogether superior to what they are now. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be vague in our minds. They would be not only better understood, but altogether more highly appreciated. (CT 440.3)

As the disciples searched the prophecies that testified of Christ, they were brought into fellowship with the Deity, and learned of Him who had ascended to heaven to complete the work He had begun on earth. They recognized the fact that in Him dwelt knowledge which no human being, unaided by divine agency, could comprehend. They needed the help of Him whom kings, prophets, and righteous men had foretold. With amazement they read and reread the prophetic delineations of His character and work. How dimly had they comprehended the prophetic scriptures! how slow they had been in taking in the great truths which testified of Christ! Looking upon Him in His humiliation, as He walked a man among men, they had not understood the mystery of His incarnation, the dual character of His nature.

(DA 507.1)

Their eyes were holden, so that they did not fully recognize divinity in humanity. *But after they were illuminated by the Holy Spirit, how they longed to see Him again,* and to place themselves at His feet! How they wished that they might come to Him, and have Him explain the scriptures which they could not comprehend! How attentively would they listen to His words! What had Christ meant when He said, "I have yet many things to say unto you, but ye cannot bear them now"? John 16:12. How eager they were to know it all! They grieved that their faith had been so feeble, that their ideas had been so wide of the mark, that they had so failed of comprehending the reality. (DA 507.1)

◆ Mystery of iniquity—2 Thessalonians 2:3–10

Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles (GC88 49.2)

for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror.

Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ. (GC88 49.2)

The Millennium

Know ye not that we shall judge angels?
how much more things that pertain to this
life? (1 Corinthians 6:3)

Seventh-day Adventists differ in only four areas of beliefs from the mainstream Trinitarian Christian denominations. These are the **Sabbath** day, the doctrine of the heavenly **sanctuary**, the status of the writings of **Ellen White**, and their doctrine of the second coming and **millennium**. ([https://www.bbc.co.uk/religion/religions/christianity/subdivisions/seventhdayadventist_1.shtml#:~:text=Seventh-day Adventists differ in,the second coming and millennium.](https://www.bbc.co.uk/religion/religions/christianity/subdivisions/seventhdayadventist_1.shtml#:~:text=Seventh-day%20Adventists%20differ%20in,the%20second%20coming%20and%20millennium.))

- ◆ Revelation 20
- ◆ Matthew 19:28
- ◆ 1 Corinthians 6:3
- ◆ Jude 6

The Second Angel

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. (Rev 14:8)

The Third Angel
Revelation 14:9-12

When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, he committed to his servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14.

(4SP 273.1)

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God, found that these were the truths brought to view in the third message. . . . The angel declares, "Here are they that keep the commandments of God, and the faith of Jesus." (4SP 275.2)

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. (4SP 282.1)

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received "the latter rain," "the refreshing from the presence of the Lord," and they are prepared for the trying hour before them. Angels are hastening to and fro in Heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God." (GC88 613.2)

But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. **He is worshiping the beast and his image.** (GC 449.1)

In the issue of the contest all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark.

(GC 450.1)

The Time of the End

- ◆ Daniel 8:17
- ◆ Daniel 11:35
- ◆ Daniel 11:40
- ◆ Daniel 12:4
- ◆ Daniel 12:9
- ◆ Daniel 12:13—end of the days
- ◆ Matthew 13:39; 28:20—end of the world
- ◆ Matthew 24—signs; v. 37–39
- ◆ Answer—Matthew 24:42–44

- ◆ Matthew 24:3—sign of thy coming and of the end of the world
- ◆ False messiahs—Acts 5:36, 37 (Josephus, The War of the Jews)
- ◆ Wars and rumors of wars throughout AD 60s
- ◆ Famines—Acts 11:28
- ◆ Earthquakes—Laodicea AD 60, Pompeii AD 63, Jerusalem AD 64, Rome AD 68
- ◆ Gospel preached to all the world—Colossians 1:23; Romans 1:8
- ◆ 1 Thessalonians 5:2–3; 2 Thessalonians 1:5–10
- ◆ Luke 21:24; 32

- ◆ Daniel 12:4—knowledge shall be increased
- ◆ Verse 10 speaks of the same time and the same work, showing that the increase of knowledge does not refer to the progress in scientific discoveries, but to the subject of the end. . . . The truly wise, the children of God, understand the subject upon which knowledge increases in the time of the end, while the wicked, however scientific, do not understand. The facts in the case are decidedly against the position that the prophetic statement relative to the increase of knowledge in the time of the end, has reference to the discoveries of the scientists. (James White, The Signs of the Times, July 22, 1880)

There is a work to do all over the world, and **as**
we near the time of the end, the Lord will
impress many minds to engage in this work.—

Letter 79, 1905. (Ev 425.1)

And many are doing the same thing today [as the Jews in the time of Christ], in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angels' messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages.

They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education." They know not the signs of Christ's coming, or of the end of the world.—Manuscript 136, 1897. (Ev 613.1)