

The PBM and the Three Angel's Messages

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

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore 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" (Revelation 10:5, 6). This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed. Selected Messages, Volume 2, 107, 108.

Revelation 14: 6- And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"If ye have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." **Though the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its nutriment, and it speedily develops a sturdy growth.** If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen, and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, though apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you." Desire of Ages 431.

The gradual development of the plant from the seed is an object lesson in child training. There is "first the blade, then the ear, after that the full corn in the ear." He who gave this parable created the tiny seed, gave it its vital properties, and ordained the laws that govern its growth. Christ Object Lesson, 83.

All Three Messages are found in the first...

Revelation 10- 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. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore 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. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." **These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed.** Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

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

The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. Manuscript 59, 1900 or S.D.A Bible Commentary, Volume Seven, 971.

In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire, and specifying not only the year but the very day on which this would take place. According to this exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840. The prediction was widely published, and thousands watched the course of events with eager interest.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended. Great Controversy, 1888, 334.

If in the city of Boston and other cities of the East, you and your wife will unite in medical evangelistic work, your usefulness will increase, and there will open before you clear views of duty. **In these cities the message of the first angel went with great power in 1842 and 1843**, and now the time has come when the message of the third angel is to be proclaimed extensively in the East. There is a grand work before our Eastern sanitariums. The message is to go with power as the work closes up. Counsels on Health 547.

As early as 1842, the Spirit of God had moved upon Charles Fitch to devise the prophetic chart, which was generally regarded by Adventists as a fulfillment of the command given by the prophet Habakkuk, to "write the vision, and make it plain upon tables." No one, however, then saw the tarrying time which was brought to view in the same prophecy. After the disappointment the full meaning of this scripture became apparent. Thus speaks the prophet: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come, it will not tarry." Habakkuk 2:2, 3.

The waiting ones rejoiced that He who knows the end from the beginning had looked down through the ages, and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of Scripture, showing that they were in the right path, their faith would have failed in that trying hour. Story of Redemption, 367.

As God wrought through children at the time of Christ's first advent, so He wrought through them in giving the message of His second advent. God's word must be fulfilled, that the proclamation of the Saviour's coming should be given to all peoples, tongues, and nations.

To William Miller and his colaborers it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel's

message had its most direct fulfillment. The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel: "Fear God, and give glory to Him; for the hour of His judgment is come."

The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from state to state, there was everywhere awakened widespread interest. Many were convinced that the arguments from the prophetic periods were correct, and, sacrificing their pride of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness, burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the advent truth was accepted by many thousands.

Everywhere the searching testimony was heard, warning sinners, both worldlings and church members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry: **"Fear God, and give glory to Him; for the hour of His judgment is come."** Great Controversy 367-369.

Sylvester Bliss, Josiah Litch, Joshua V. Himes, Nathaniel Sothard, Apollos Hale, Nathan Whiting and others revised the original ending of the Jewish year 1843.

Again, in the 1843 phase Miller was the active leader, joined by a succession of able and scholarly ministers of all faiths, who searched meticulously into the historical, calendrical, and astronomical bases of all of Miller's positions. These scholars brought about a number of important revisions or developments, chiefly on the dating and position of the cross in the seventieth week of the 70 weeks, thus to perfect and establish his platform. And these revisions, published in turn in the Signs of the Times and Midnight Cry, became the accepted and standard positions of the movement as the 1843 phase came to its climax. On the other hand, the initiation and leadership of the "seventh month" phase was at first in other hands than Miller's, or even of his close associates, though all soon came to support it.

In the 1843 phase Miller started with the rather commonly held A. D. 33 date for the cross at the close of the seventieth week. But his associates, after long and painstaking research, revised this position to an A.D. 31 cross, dated in the "midst" of the seventieth week, based on better evidence and now

meeting the specific demands of the prophecy. However, it is to be noted that the joint beginning date of the two periods, the 70 weeks and the 2300 years, was always 457 B.C. The Millerite position on this point never varied throughout the movement, either in the progressive 1843 phase or the 1844 climax. The placement of that beginning point of prophetic time, the seventh year of Artaxerxes, was regarded as fixed and unchanged, and was never seriously challenged by friend or foe during either phase of the movement. (Depicted in Exhibits A, C, and D on page 790.

Miller's first recorded declaration concerning the year "1843" appeared in his early statement of faith, dated September 5, 1822. It was without particularization, argument, or evidence regarding the beginning date of the 2300 years, or the relationship of this longer, over - all period to the lesser 70 weeks of years. It merely anticipated the second advent in a general way, as coming at the close of the 2300 years - "on, or before 1843."

Miller fixed upon the year "1843" by means of the premise that the crucifixion marks the close of the "seventy weeks," or 490 year - days. Then, from the total of 490 years he simply subtracted A.D. 33, which he understood to be the probable date of the cross. And this, in turn, yielded 457 B.C. as their beginning, his formula being $490 - 33 = 457$. These commonly accepted dates appeared in most King James Bible margins of the day - that is, A.D. 33 for the crucifixion, and 457 B.C. for the seventh year of Artaxerxes. A paralleling subtraction formula (of $2300 - 457 = 1843$) then led him to the logical closing date for the 2300 years. And this, he thought, led up to and involved the second advent.

Pressure from opponents forced Miller's scholarly associates to study anew their position on, or understanding of, the Jewish year, and to probe deeply into its history. As a result, they were led to make the first correction in their calculation - which pertained to the exact time of the beginning and ending of the "Jewish sacred year," extending from spring to spring.

As far back as April, and then in June and December of 1843, and in February of 1844 21 months before Miller's original date expired for the ending of the "Jewish year 1843" at the time of the vernal equinox in 1844 - his associates (Sylvester Bliss, Josiah Litch, Joshua V. Himes, Nathaniel Southard, Apollos Hale, Nathan Whiting, and others) came to a definite conclusion. This was that the solution of Daniel's prophecy is dependent upon the ancient or original Jewish form of luni - solar time, and not upon the altered modern rabbinical Jewish calendar. (This is discussed in Prophetic Faith, Volume II, pp. 196 - 199.) They therefore began to shift from Miller's original date for the ending of the 2300 years (at the equinox in March), over to the new moon of April, 1844. Early in this period of investigation, a Signs of the Times editorial declared: Prophetic Faith of Our Fathers Volume 4, 785, 789, 795-796

Additional Witnesses

And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 3:15-22: And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to

you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. **And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put [them] upon your sons, and upon your daughters; and ye shall spoil the Egyptians.**

And the LORD said unto Moses, Yet will I bring one plague [more] upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go, he shall surely thrust you out hence altogether. Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. Exodus 11

“John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world’s Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, “Behold the Lamb of God, which taketh away the sin of the world.”

“None among the hearers, and not even the speaker himself, discerned the import of these words, “the Lamb of God.” Upon Mount Moriah, Abraham had heard the question of his son, “My father, ... where is the lamb for a burnt offering?” The father answered, “My son, God will provide Himself a lamb for a burnt offering.” Genesis 22:7, 8. And in the ram divinely provided in the place of Isaac, Abraham saw a symbol of Him who was to die for the sins of men. The Holy Spirit through Isaiah, taking up the illustration, prophesied of the Saviour, “He is brought as a lamb to the slaughter,” “and the Lord hath laid on Him the iniquity of us all” (Isaiah 53:7, 6); but the people of Israel had not understood the lesson. Many of them regarded the sacrificial offerings much as the heathen looked upon their sacrifices,—as

gifts by which they themselves might propitiate the Deity. God desired to teach them that from His own love comes the gift which reconciles them to Himself.” *Desire of Ages*, 112

For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour. *Desire Ages*, 78.