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Clarifying the Elijah Message

Introduction:

Inspiration links John the Baptist, William Miller and those who prepare the way for Christ's second coming through the symbol of Elijah. Elijah was followed by Elisha who received his mantle and continued his work. These two prophets together constitute a pattern in which Elijah represents a foundational or preparatory work that is followed by Elisha who symbolizes a ministry that has been empowered by a special outpouring of the Holy Spirit. This two-fold pattern is repeated throughout sacred history and is repeating now at the end of the world. It teaches important lessons and conveys timely warnings to those who are now being tested by the light of present truth. Amongst these lessons is the importance of the "first principles" of present truth - the understandings that form the basis of the present truth message. This pattern and its implications for God's people at the end of the world is the subject of this article.

The First Principles:

The Bible foretells a period of spiritual darkness between 538AD and 1798 AD - the 1260 years of Dan 7:25 and Rev 12:14. In this time the church was scattered by the persecutions of Papal Rome in which the scriptures - the only source of true light - were relegated to obscurity. The end of the 1260 years (the "time of the end") was marked by the infliction of the deadly wound upon the Papacy and the removal of its power to persecute God's people. Dan 12:4 states that knowledge of the prophetic messages that were to test that generation began to increase following the time of the end. William Miller was the reformer entrusted with this increase of knowledge. A significant development that occurred in 1798 was Miller receiving his Cruden's Concordance.ⁱ The concordance was an indispensable tool as it allowed him to trace words through the Bible in order to interpret the meaning of scriptural symbols. This was part of his approach to Bible study as communicated in rules four and nine of his 14 rules.ⁱⁱ

4. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have it's proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

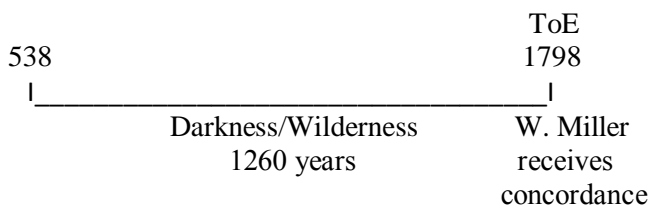
9. To learn the true meaning of figures, trace your figurative word through the Bible, and, where you find it explained, put it on your figure, and if it makes good sense, you need look no further; if not, look again.

The following passage further elaborates on Miller's method of study:

"During, the twelve years I was a deist, I read all histories I could find; but now I loved the Bible It

*taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend to whom I made a visit, and who had known and heard me talk while I was a deist, he inquired, in rather a significant manner, 'What do you think of this text, and that?' referring to the old texts I objected to while a deist. I understood what he was about, and replied-If you will give me time, I will tell you what they mean. 'How long time do you want?' I don't know, but I will tell you, I replied, for I could not believe that God had given a revelation that could not be understood I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me-'Suppose you find a passage that you cannot understand, what will you do?' This mode of studying the Bible then came to my mind:-**I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way. I had Cruden's Concordance, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not [sic] understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. Then I came to the 2300 days; they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly I did not know what to do. Now, I thought, I must put on spurs and breeching; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand.**" {1843 ApH, TSAM 65.3}*

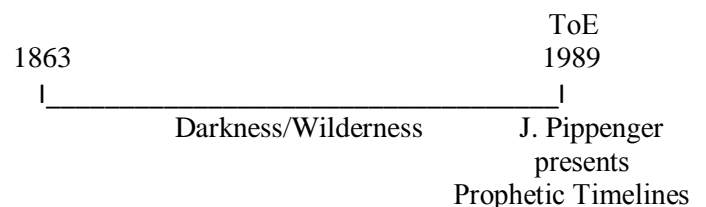
The Cruden's concordance can thus be seen as a symbol of Miller's method of study - the proof-text method through which He would later come to understand the testing truth's for his generation.



The foregoing points are significant as this history is repeated in our day. Paralleling the spiritual darkness of 538 - 1798 is the spiritual darkness that has existed in Adventism following the rejection of the foundational

truths set forth on the 1843 and 1850 charts. This period of darkness began in 1863 when the 2520 was rejected in fulfillment of Miller's dream about the scattering of the jewels of truth.ⁱⁱⁱ The rest of the jewels (which represent the foundational truths of Adventism) were progressively scattered from that point and buried under the incoming errors until the church was left in darkness regarding these messages. Paralleling 1798 for the Millerites is 1989 - the time of the end of the final generation. In 1989 the King of the South (atheism represented by the soviet union) fell against an alliance between the king of the North (Papacy) and the United States.^{iv} These two times of the end are set forth in Dan 11:40.

As Millerite history is repeating it follows that as Miller received his concordance in 1798, there would be a parallel event in 1989 that would in like manner shed light on the principles that are the basis of the present truth message. There certainly was a fulfilment meeting this specification. The prophetic lines were first presented in 1989.^v This is the approach of drawing out sequences of events in different prophetic histories, and paralleling them to one another in order to identify the sequence of events at the end of the world. The prophetic lines are covered in greater detail in the previous issue of this newsletter. They are the "first principles" of the present truth message. They bear a relation to the testing truths for our time similar to that borne by Miller's proof-text method to the first and second angels' messages given between 1840 - 1844.



Elijah and Elisha:

The significance of the first principles of present truth (the understandings given at the beginning of the movement) are communicated through the symbols of Elijah and Elisha. Malachi 4:5-6 presents Elijah as a symbol of those who conduct a preparatory work for the coming of Christ.

Malachi 4:5-6 KJV
[5] Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord : [6] And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Elijah was followed by Elisha. And the scriptural testimony about Elisha is that he received a "double

portion" of the Holy Spirit.

2 Kings 2:9-15 KJV

[9] And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

[10] And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

[11] And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. [12] And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. [13] He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; [14] And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. [15] And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Hence a pattern consisting of two parts can be seen here in which Elijah represents a preparatory work and Elisha symbolizes a ministry empowered by the outpouring of the Holy Spirit. This pattern was fulfilled by John the Baptist and Christ. John, who is a symbol of Elijah, prepared the way for Christ's ministry (Isa 40:1-5, John 1:19-23). Christ testifies to the fact that John was typified by Elijah:

Matthew 11:12-14 KJV

[12] And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. [13] For all the prophets and the law prophesied until John. [14] And if ye will receive it, this is Elias, which was for to come.

Christ, like Elisha, represents a ministry empowered by the Holy Spirit. As Elisha received a double portion of the Holy Spirit, Christ received the outpouring of the same Spirit at His Baptism in AD 27 (Matt 3:16, John 1:32). And as Elisha took up Elijah's mantle, Christ's ministry was a continuation of the work done by John (Matt 3:1-8, Matt 4:17).

The Millerites who gave the first angel's message are also a fulfilment of the prophecy of Elijah. This is communicated in the following passage taken from the chapter in Early Writings entitled "The First Angel's

Message":

Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, "Fear God, and give glory to Him; for the hour of His judgment is come." – {EW 233.1}

William Miller and his associates conducted a preparatory work for the coming of Christ. This can be seen in the calls that were made to depart from sin and bring forth fruits meet for repentance as stated in the passage above. This was also fulfilled in the work Miller did to formalize the message of the first angel and set a foundation for those that followed it. This he did through the application of the proof-text method of Bible study that is encapsulated in his 14 rules of interpretation.

On Aug 11, 1840, at the fulfilment of the prophecy predicting the fall of the Ottoman Empire, Christ descended to empower the first angel's message.

Revelation 10:1-3 KJV

[1] 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: [2] 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, [3] And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

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 has 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

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of the Third Angel's Message

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" (Revelation 10:4). 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. – {1MR 99.1}

As Elisha's ministry was empowered by a "double portion" of the Holy Spirit, the Millerite movement received a "wonderful impetus" after the fall of the Ottoman Empire.

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. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."— Josiah Litch, in *Signs of the Times, and Expositor of Prophecy, August 1, 1840.* – {GC 334.4}

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. (See Appendix.) **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 in publishing his views, and from 1840 to 1844 the work rapidly extended.** – {GC 335.1}

Thus the two part prophecy of Elijah and Elisha was fulfilled in the history of the Millerites. As Elisha took up Elijah's mantle, and as Christ continued the work started by John, what was confirmed at the empowerment of the message on Aug 11, 1840 were the

"principles of prophetic interpretation adopted by Miller." The principles symbolized by the Cruden's concordance he received in 1798.

The histories of Elijah, John the Baptist and the Millerites are but types of the history of the final generation of God's people.

The work of John was foretold by the prophet Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." [Malachi 4:5, 6.] John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ... {CTBH 39.1}

The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. {Mar 22.3}

Hence the preparatory work conducted between 1839 and 9/11 parallels the work of Elijah, John the Baptist, and that of William Miller. In this time the first principles of the present truth message were established as Miller received his concordance and framed his 14 rules; and as John preached repentance in preparation for Christ's ministry. As stated in the previous section the principle established in 1839 was the prophetic lines. In connection with this came the understanding that Millerite history is repeated to the very letter in the history of the final generation of God's people. The correct application of Miller's rules - that prophecy is to be understood symbolically and not literally - was also understood in this time period and this principle guided the development of the correct understanding of Dan 11:40-45. This in turn led to the publication of the *Time of the End!* magazine in 1996. *Time of the End!* is the principal exposition on the closing verses of Daniel 11 - the first angel's message for the final generation.^{vi}

This work of setting forth the first principles was vital to that which followed it as it put in place the principles of interpretation that enabled God's people to understand the prophetic significance of

9/11. Through the application of the prophetic lines and the repetition of Millerite history it was understood that Aug 11, 1840 parallel's 9/11. As the Ottoman Empire was restrained by the allied powers in 1840, so Radical Islam was restrained by the NATO alliance through the war on terror after 9/11. As Christ descended at the restraint of the Ottoman Empire in 1840, so Christ is the angel of Rev 18:1-3 that descended when the great buildings in New York were thrown down at 9/11.^{viii} And as a mighty impetus was given to the Advent Movement in 1840, so Christ began to sprinkle the latter rain and thus empower His people when the Angel of Rev 18:1-3 descended.^{ix}

The Reception of the First Principles - A Test:

The foregoing truths being established - a point that must be understood is that those who rejected the message of John did not receive Christ:

*I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. **Those who rejected the testimony of John were not benefited by the teachings of Jesus.** Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. **But the Jews were left in total darkness.** They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place. – {EW 259.1}*

The rejection of the testimony of John led the Jews to reject and crucify Christ and fail to receive the outpouring of the Holy Spirit at Pentecost. This mistake proved fatal to their nation as it left them in complete spiritual darkness. At the end of the world the first principles of the present truth message are symbolized by John. And as the rejection of John left the Jews unable to benefit from the teachings of Jesus, so the rejection of these principles is leading men to reject the

teaching of Christ symbolized by the light of the Angel of Rev 18:1-3. While they profess to receive the light of 9/11 and even teach phases of it, their rejection of the first principles demonstrates that the truth has not taken deep root in the soul. It has not been internalized and allowed to guide the understanding of God's word. Following the testimony of Early Writings 259 to its logical conclusion, it follows that those who are now rejecting the first principles are not being benefitted by the light of the angel of Rev 18 as this light has its basis in these principles. As the rejection of the teaching of John placed the Jews where they "could not readily receive the strongest evidence that He [Christ] was the Messiah," so the rejection of the first principles of present truth is placing those rejecting them in a similar position today.^{vii} They are not receiving the communications of the Holy Spirit in the latter rain and will ultimately be left in total darkness.

In the same passage in Early Writings Ellen White connects the history of the Jews rejecting John and Christ to how the first angel's message was received in the Millerite time period:

*Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. **Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place.** I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and **Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to***

fasten them in his snare. *Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before. – {EW 260.1}*

A similar progressive testing process is set forth in which the rejection of the first angel's message left the protestants unable to be benefitted by the second and the third. Early Writings pg.260 goes further to say that those who reject the first angel came under the control of Satan and he imparted a deceptive influence to make them believe that God was working marvellously for them. As there were false reformations under the power of this deceptive influence amongst those who rejected the first, second and third angels messages; it follows that similar false reformations will take place amongst the rejectors of truth today. But the litmus test by which God's people are to judge these manifestations when they come is whether they have their basis in the first principles that have established the testing messages for this time. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa 8:20).

Another witness to this progressive testing process is the history of Elijah and Elisha. Elijah's preaching typifies the first angel's message. As the first angel calls God's people to fear and worship Him, Elijah gave a similar message that called for a decision between worshipping God or worshipping Baal.

1 Kings 18:21 KJV
[21] *And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.*

Elisha received a double portion of the Holy Spirit and thus symbolizes those who receive the sprinkling of the Holy Spirit at 9/11.

2 Kings 2:8-9 KJV
[8] *And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. [9] And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.*

The fate of those who reject the testimony of Elijah is set forth in the account of the youth of Bethel:

2 Kings 2:23-24 KJV

[23] *And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. [24] And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.*

*Elisha was a man of mild and kindly spirit; but that he could also be stern is shown by his course when, on the way to Bethel, he was mocked by ungodly youth who had come out of the city. **These youth had heard of Elijah's ascension, and they made this solemn event the subject of their jeers, saying to Elisha, "Go up, thou bald head; go up, thou bald head." At the sound of their mocking words the prophet turned back, and under the inspiration of the Almighty he pronounced a curse upon them. The awful judgment that followed was of God. "There came forth two she-bears out of the wood, and tare forty and two" of them. 2 Kings 2:23, 24. {PK 235.2}***

Those who rejected Elijah (as seen in their mockery of Elisha) were torn apart by bears. A bear in prophecy is associated with the kingdom of Medo-Persia (Dan 7:5, 8:3,20). Medo-Persia is the kingdom with the prophetic characteristic of passing oppressive laws against God's people (see Dan 6:8-13, Esther 1:1-3, 3:8-15, PK 605.3). The antitypical fulfilment of this is at the Sunday law. Therefore those who reject the truths represented by Elijah will not only reject the truths that are symbolized by Elisha, but they will thus begin a descent into darkness that will ultimately lead them to receive the Mark of the Beast.

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ⁱ "We were interested in seeing his old family Bible, which cost \$18.50, and his quarto copy of Cruden's Concordance, which was originally purchased, in 1798, for \$8. These two books were almost the only ones he looked at while preparing his lectures. A clergyman once called at his house in his absence, and, being disappointed in not seeing him, wished the privilege of looking at his library. His daughter conducted the visitor into the north-east room, where he has sat so many hours at his ancient desk. Those two books, and no others, lay upon the table. 'That is his library,' said she. The clergyman was amazed. Her remark was strictly true, as far as theological writings were concerned. He never had a commentary in his house, and did not remember reading any work upon the prophecies, except Newton and Faber, about thirty years ago. - *Memoirs of William Miller* by Sylvester Bliss, pg. 246.2

ⁱⁱ *William Miller's Rules of Interpretation*, <<http://theseventhunders.com/Books/Tennessee%202011%2011.pdf>>

ⁱⁱⁱ *Chronology of Desolation* pg. 3, by Duane Dewey

See *William Miller's Dream with Explanatory Notes* by Thabo Mtetwa, Alberta Prophecy School 2014 Syllabus, Pg.186-194 < <https://www.dropbox.com/s/ix2f5s4o5adgdhb/Alberta%20Prophecy%20School%202014.pdf?dl=0>>

^{iv} *Time of the End! Magazine* by Jeff Pippenger

^v *Prophetic Timelines* by Jeff Pippenger,

<<https://www.dropbox.com/s/09g7rq98lroxbu4/Prophetic%20Time%20Lines.pdf?dl=0>>

For more on the prophetic lines see the October 2014 issue of *The Advancing Glory*, <http://www.futurenews.ca/wp-content/uploads/2014/10/AdvancingGlory_1.pdf>

^{vi} See *Millerite Parallel Chart*,

<https://www.dropbox.com/s/n8napsxdf9x4kmo/Parallel%20Histories_Aug.%202014.pdf?dl=0>

^{vii} See *"The Advancing Light"* by Noel Del Rosal,

<<https://m.youtube.com/playlist?list=PL1eSM5fvb5RQLcF8F5u7Rvw82IFLb8tRH>>

^{viii} "How comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine." – {RH July 5, 1906 Par. 14

^{ix} "I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message." {EW 277.1}

"The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory." {RH, April 21, 1891 par. 11}