

EXIT:

Examining The Fourth Angel's Message

A Prophetic Expose'

Thoughts
on the

Book of Revelation

by

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Hood River First Draft

Dedication:

This book is dedicated to blessed friends and acquaintances of mine who have particularly encouraged and helped my writing endeavors. They have promoted my seminars, actually read my books, and in some cases helped with editing or comments, or in other cases just have the same frame of mind on the issues of the day, and we passionately share these with one another while visiting, worshiping, and sharing the faith. Among these are Stan and Nancy Kirk, Marcelo and Rachelle Camargo, Bob and Rhonda Bolton, my beloved sister, Anita Shultz, Nancy Rader, John Stitzel, and a number of others from my various congregations who could be added to the list. To them goes some of the inspiration that brings a book like this to fruition. It is my firm conviction that ones such as these will surely find their way into the kingdom of God.

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The Final Message to the World

Preparing for the Loud Cry and the Latter Rain and the Call
to Come out of Babylon

Introduction

The world has experienced large and portentous changes in recent years. Though history has always included events of import, and every generation has come with it its own changes and events—the current social and physical climate have taken a look like no other generation since the world began.

Surely we are looking at the final moments of this troubled and sin-filled orb we call earth. The clock of history is fast closing in on the midnight hour. The fatigue of our physical planet, the rising levels of gross and detestable immorality, war machinery and nuclear proliferation, the expansion and the reaches of science and technology, population explosions that are robust and unprecedented as compared to previous eras—all point to saturation levels and conditions that approximate the predictions of the prophetic page. Even secular voices seem to sense that these are momentous times, times that carry a certain uniqueness; a world where local events can become global in a matter of minutes and seconds due to cyberspace and air travel. No other generation has seen the comprehensive changes that have come in the last hundred years or so, or even in the last ten to twenty years.

For instance, I, the author, a career pastor, am writing this sentence during the COVID-19 pandemic of 2020 which has swept over the globe and reached in only a matter of days over 200 countries of the world. While epidemics and pandemics have previously accosted our inhabited earth, they could not progress at this rapid pace. Because of jet travel and modern life, things are entirely different from even a few years ago. At one time a tiny, yet harmful virus would affect but few, at least at first.

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But now, one tiny virus can turn the unsuspecting world upside down within hours, crippling entire economies in only a flash.

The overwhelming concern of the writer of this document is the apparent unpreparedness of God's people for the times that are ahead, and the relatively casual indicative attitudes that seem to ignore the meaning of these present times. It is my conviction that we are living in the days of the seventh angel whose trumpet will declare that the mystery of God is finished.

Allow me to address the intended audience of this writing. These things are written directly to Seventh-day Adventists or Adventist Christians. It is not meant by this to be exclusive, in a private or privileged sense, for the ultimate reception of the "Fourth Angel's Message," is aimed at and includes peoples of all faiths. But some "insider" information will be shared in this document that assumes the knowledge and understanding of mature and experienced Seventh-day Adventists, which could perhaps be misused or misunderstood by those less acquainted with Adventist education and values. Certain things can only be safely handled by wise and responsible Christians before they are disseminated to the masses, as it were. Otherwise when put in the hands of zealots, or the brash— can only lead to unnecessary offense or speak prejudice or condemnation toward others when it really doesn't exist.

So ultimately, I do believe that the message of Revelation 18 belongs to the Christian world at large. But Seventh-day Adventists have a unique responsibility to be among the chief ones who proclaim this momentous message to their friends and neighbors. Seventh-day Adventists, or Christians sympathetic to Adventist mission and values, need to know for themselves what this message is, and how it is to be shared, before they fully embark on that very task.

Introduction

Seventh-day Adventists particularly need to be awakened to their God-given burden and purpose in giving this important message. At the date of this writing it appears that many, if not most, seem to be totally unaware of this distinct and profound calling that is incumbent upon them. This is most troublesome. The call goes out for them to awaken quickly to this responsibility lest they also be partakers in Babylon's inevitable fate. It is the author's belief that we are now entering upon the very hours of this prophecy's fulfillment.

May God prepare us all to understand the meaning of the times in which we live, and to understand the message of prophecy. The days are here when the voice of the seventh angel will be heard. His trumpet is about to sound, when the mystery of God will be finished as He has declared by His servants, the prophets. Babylon has now reached her prophetic maturity. It is time to "Come out of her, My people." The fulfillment of the things in this very prophecy will come "quickly" and "suddenly" upon us and upon the whole world. We must prepare to meet the Bridegroom. We must share with others the lovely, true, and righteous Jesus.

Let us secure at once sufficient quantities of oil to both provide light for our own needs, but beyond this to share with and provision others also, so the work will be done before the door is shut to the slumbering church, and we can go at once to the wedding supper of the Lamb.

The Other Angel

1After this I saw another angel descending from heaven with great authority, and the earth was illuminated by his glory. 2[And he cried out in a mighty voice: “Fallen, fallen is Babylon the great! She has become a lair for demons and a haunt for every unclean spirit, every unclean bird, and every detestable beast.](#) 3All the nations have drunk the wine of the passion of her immorality. The kings of the earth were immoral with her, and the merchants of the earth have grown wealthy from the extravagance of her luxury.”...

4Then I heard another voice from heaven say: “Come out of her, My people, so that you will not share in her sins or contract any of her plagues. 5[For her sins are piled up to heaven, and God has remembered her iniquities.](#) 6Give back to her as she has done to others; pay her back double for what she has done; mix her a double portion in her own cup....
[Berean Study Bible](#) (Rev. 18:1-6)

Another Angel

In verse 1 of Revelation 18 (quoted above) is seen “another” angel. This typical designation, used several times in the prophetic book of Revelation, indicates that this “other” angel has an antecedent. It infers that there is a previous angel, or there are previous angels, that pre-dispose the bright angel in our cited verse.

This “other” angel of Revelation 18, burdened with a loud cry message, is commonly known to Seventh-day Adventists as the “fourth” angel, because he is an angel who they believe basically repeats the

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message of the three previous angels of Revelation 14 in the very last moments of probationary time.



The angel actors noted immediately previous to this, in Revelation 15, 16, and 17 are the seven angels, with the vials of God's wrath or the seven last plagues. But these are probably not the ones referred to. So the real antecedent, spoken of here, basically takes us back to Revelation 14, where the particular messages of three particular angels (vss. 6-14) are in play.

Of note, especially, is that the message of the bright angel of Revelation 18 is largely an obvious repeat of the second angel's message,

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that: “Babylon is fallen, is fallen” (14:8). Also the “wine of fornication” imbibed by “all nations” described in the second message is mentioned (vs.3). So the message of the second angel is particularly repeated. But the final message we should observe is more than just a repeat of the second message.

Also included is “hour of judgment” terminology taken from the first angel’s message: “For in one *hour* is thy judgment come,” (18: vs. 10; *judgment*, vs. 8). So there are shades of even the first angel’s message that arise in the drama.

Though not as explicit as in chapter 14, the third angel’s message is actually evident too in chapter 18. “In one day” comes “fire” and “smoke”—and several “cups” appear that are poured out in unmitigated measure (as in 14: 9-12) (18: 6, 9, 10). Of particular note are the references to “wrath” and the “plagues” (18:4,8); things that are the main features as related in the descriptions and targets found in the third angel’s message.

But the second message is dominant in this portion of the prophetic story because it is a last call for the faithful “exiles” to leave the CITY of “Babylon.” The message of alarm: “is fallen,” “is fallen” is repeated twice for at least two reasons:

1. The first and most important reason is that it is repeated for emphasis. It is an emphatic double, meaning it is highlighted for importance, and the desperate need is thereby shared to heed the message at all costs.
2. Secondly, it is an indication that the message has two applications in time. The first time was in the early Advent Movement of the 1800’s, when the cry to come away from the disinterested churches toward the

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Advent message went forth, culminating in the call to meet the coming Bridegroom in 1844. The second and most pertinent application is assumed to point to the time just before the pouring out of the seven last plagues, and the completion of the third message, just as described in Revelation 14.

The Two Falls of Babylon

Germane to the basic understanding of the message to come out of Babylon is the biblical, and Old Testament understanding of the phrase, “Babylon is fallen! Is fallen!”

The phrase is a direct quote of Isaiah 21:9. A direct understanding of the meaning of the passage in question is pertinent and necessary. It is taken from an oracle concerning the *desert* or *wilderness of the sea* (KJV—an interesting designation in itself). A watchmen is enjoined to declare what he sees (vs. 7):

And behold here cometh a chariot of men, with a couple of horsemen. And he answered and said, “Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. KJV

The best way we can purport to understand this OT passage in modern terms is that these two horsemen are serving as *news reporters*¹. Messages from distant places were carried by “pony express” in those days, something foreign to people today who listen to news anchors on radios and televisions to get their news. What these ancient reporters are broadcasting is the recent fall of Babylon, pictured as if the news event had already taken place, yet visualized or understood by the prophet, Isaiah, as yet to happen in the future.

¹ Cf. Revelation 6:1 ff. where horses also function similarly

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With Isaiah living about 150 years before the fall of the Neo-Babylonian kingdom of Nebuchadnezzar in 539 B.C., the fall of that Babylon is thereby predicted, yet had not occurred yet. But the of historical Babylon that Isaiah already knows was long known and historically relevant to him, the same being the fall of the original Babylon of Nimrod, or the tower of Babel, in Genesis. This earlier Babylon is the *type* then, and the fall of the Neo-Babylonian empire following the Babylonian Captivity of Israel, assumes the OT role of an *anti-type*. And like modern apocalyptic Babylon, the original Babylon had received a deadly wound—God struck it down and it fell, and the people had been scattered. But the kingdom of Babel later revived again, and became a powerful world kingdom, which also, interestingly enough, had a famous tower associated with it.

Fall of Babylon an Old Testament Theme

The final message, though, of our day features the “fall of Babylon,” but that idea is lifted from Old Testament history. In the Old Testament prophets is found an exilic theme inspiring a call for the exiles to return to Palestine from their captivity, to rebuild the Jewish state, to bring about a revival of the hopes of Israel in reclaiming their glory, calling, and purpose under Jahweh. In chapter 47 of the book of Isaiah the judgment of Babylon is predicted in very similar terms as found in Revelation 18. Then in the following chapter (Isaiah 48:20) the call is made:

Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, the Lord hath redeemed his servant Jacob. (KJV)

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The fall of Babylon is thematically referred to in many other Old Testament passages, especially, for example, Jeremiah 51 and 52 or Zechariah 2: 6-9. Yet the fall of Babylon is not always referring to the second “fall” at the end of the exile, but also includes the first fall of Babylon earlier in history.

It should be recognized that the semi-modern word “Babylon” is simply the Greek transliteration of the ancient name in the Hebrew Bible known as: “Babel.” The word “Babylon” is not really an Old Testament word. “Babel” is. And Babel, the city and the tower, indeed fell. The “Spirit of Prophecy” says that the top of the tower was destroyed by God’s intervention, and the rest was pretty much leveled as well. The Rabbis write in several places that it “fell into three parts;” a third was struck off by fire and lightning, a third sunk into the earth, and a third remained but in a damaged condition.

So the terse message of the said news reporter in Isa. 21:9 actually is more accurately: “Babel fell! Babel fell.” Given in the past tense, it brings into focus a stark reminder and memory of the collapse and demise of the Tower of Babel reported in the eleventh chapter of Genesis. The

Old babylon



fate of the original tower is a type of the then anticipated fall of the second kingdom of Babylon that took place hundreds of years later when Babylon took Israel captive for 70 years and then finally fell at the hands of Cyrus the Persian through the drying up of the river Euphrates (Rev. 16). Both Babylons are allegorized and encapsulated in the cry: “Babylon is fallen!

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Is fallen!” Both Babylon kingdoms fell. So Babylon is appropriately double-featured in that it fell—twice. And the fall includes a fall of religion, not just the state, because the “idols” or the “images of the beast” are “broken to the ground.”

It should also be referenced that “Armageddon,” properly explicated is not exclusively referring to the threadbare, lame, and popular interpretation tied to a location usually equated with the Plain of Megiddo in Palestine. Rather it is a contextually appropriate and direct reference to a *mountain*: i. e., the tower of Babel (*mountain of assembly*, i.e. Isaiah 14:13; a high place; as in: Rev. 16:14— Greek: *topos*; a *place*/called Har-mageddon, Heb: *har*; mountain).

A “topos” (place) was a mountaintop “gathering” place—an agora, atop a prominence or mountain (where the temples of the gods were often placed). The Mt. of Assembly has an anti-thetical relationship to the true Mt. Zion, the high place of the faithful.² In other words: *Armageddon* and the *Tower of Babel* are the same thing, and both terms refer to “falls” or “battles” that God has, or will most certainly, win.

The Core of the Bright Angel's Message

The elementary core of the fourth angel's message is a God-spoken invitation:

“Come out of her, My people, that you be not partakers of her sins and receive not of her plagues.” 18:4

²(Please read, *The Days of the Seventh Angel*, Vol. 5, “What is Armageddon?,” for the verification of this interpretation, and the lexical and theological defense of it).

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Of course, what this really means, and when it is to be fulfilled, and in what way it is to be understood and applied, will be the endeavor of the remainder of this book and will be looked at in considerable detail. But we must begin by stating the major premise in the simple and straightforward manner that the Revelator gives us.

Terms that are related or relevant to the discussion are:

- The Loud Cry Message
- The Loud Cry
- The Sealing and the Shaking
- Apocalyptic Babylon
- The Latter Rain
- The Beast
- The Mark of the Beast
- The Seal of God
- The Great Immoral Woman
- The Dragon
- The False Prophet, Etc.

Apocalyptic Babylon:

The next task that confronts us is how to understand the “Babylon” of prophecy. Nearly the entire matter rests on the understanding of what is meant by “Babylon.” This cannot be carelessly or lightly claimed, but requires stringent exegesis. The interpreter must be right about what Babylon represents, because if he or she is not, the entire prophecy and its meaning will change in outcome as a result.

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Understanding the Passage in the Light of the Days of the Apostles



With the above considerations let us begin by examining how apocalyptic Babylon, or the spiritual Babylon of prophecy would have been originally understood by the early apostles and the post “Christ-event” saints.

Many today tend to look at these passages through “history-colored glasses” and do not consider adequately how matters would have appeared to the people in the days the *Revelation* was given. To properly understand the matter before us we must understand the type, or types, in order to properly understand the anti-types.

What many expositors do is jump in conclusion initially to the city of Rome or the Roman Empire as the primary fulfillment of apocalyptic Babylon. This consideration is actually important to our further study because a dichotomy needs to be recognized between the “Beast Power” of *Revelation* and the “Babylon” of *Revelation*. Because in the end they are not always the very same thing, and actually in a certain case, are even found in conflict with one another. The same figure cannot be in conflict with itself. Many automatically co-identify the two figures, and while historically there is some legitimate rationale for this, direct co-identity does not represent comprehensive and decisive scholarship when all things are considered for our day. When this matter is ignored, the integrity of the prophecy and its interpretation is compromised and invalidated.



Further, many expositors forget that the early Christians were not “Roman Christians” but rather “Judeo-Christians.” The center of apocalyptic hopes and historical Yahwistic religion was not the city of Rome, at

least yet, but rather the city of Jerusalem.

Peter sends greetings from the saints in “Babylon.” (1 Peter 5:13) But where was this “Babylon?” Peter was a Jewish apostle, and his work largely centered in Palestine and its environs. The Babylonian Captivity was a relatively recent memory to the Jewish people. Daniel’s prophecies, related to Revelation’s prophecies in many ways, are especially focused on the disposition of the Jewish state and the Jewish people. Apocalyptic “Babylon” in any early Christian’s eyes would probably have been Jerusalem, not Rome.

In many ways Jerusalem fits the faithless harlot, the proud and solicitous whore described in Revelation 17. In prophecy, a woman represents a church or nation. The church of God was at that time not centered in Rome but in Jerusalem, which God had made to be the center of the nations and to rule “spiritually” over the world. And in the days *Revelation* was probably written, the city imbrued with the blood of the Son of God, the now living Christ, was Jerusalem, not Rome.

This is largely the theme of the entire prophetic message of the Old Testament. God wanted Jerusalem to be a faithful woman (or church), drawing the wealth of kings and nations to Palestine, to be a light to the

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Gentiles, and to be the moral center of the world. But alas, over and over, she became instead a wanton and evil harlot; selling and despising the beauty and glory God had given her. She was in the final outcome to be destroyed by the very ones she had made illegitimate alliance to. She became lost in idolatry and in vanity and unfaithfulness to her true husband, the Lord of Hosts. This happened in the Old Testament era and was happening again.

Says Isaiah: "How the faithful city has become a harlot!" (1:21) Jerusalem is the city that is spoken of there. There are numerous passages assigning adulterous faithlessness and idolatry to Jerusalem, the locus and capital city of the nation of Israel.

But one might object on the basis of other anomalies in the 17th chapter of Revelation. Isn't Rome the city that is built on seven hills, etc?

The answer is yes, Rome is such a city and certain applications are to be made later to Rome. We will get to that. But Rome is not the only city known for sitting on seven hills. Jerusalem, in the apocalyptic and apocryphal writings is also characterized the same way.

The writer, Ellen White, makes an interesting observation in her very first vision, which is indicative to me that she was given information whose veracity is amazing and could hardly have been invented by her. In her vision she writes of the New Jerusalem. Ahead she sees Mt. Zion, surrounded by **seven** other mountains. Children are seen flying to these and picking the never-fading flowers (EW 18).

Jerusalem too was believed to be built on seven hills. This idea also appears in the apocryphal writings. Another evidence of this concept is the word "Zion." Now lexically, the word "zion" probably means

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“barren” or “bald.” But *zayon* (*phonetically identical*) is also a letter of the Hebrew alphabet, and since in Hebrew letters are also numbers, *zion* is the number seven. In fact, the consonant, *zayon*, appears in shape very much like the number *seven*. Mt. Zion, might therefore be allegorically interpreted as the “mountain of seven” or “the mountain in the midst of seven.”

So we must keep in mind that prophecy may offer us a primary fulfillment that can also include the desolation and destruction of Jerusalem, the impure city. It became impure and subject to judgment because she rejected the Messiah and because she tolerated the shedding of the blood of saints and prophets, and she carried on illicit relations with her neighbors. Revelation 17 can be primarily seen as an apt description of the “abomination of desolation” or the desolating sacrilege spoken of by Jesus and Daniel. The early Christians were in expectation of this immediate fulfillment.

Starting with and including Julius Caesar, there follow six legitimate emperors to the time of Nero Domitius. After the dissolution of the three unsuccessful emperors (Galba, Otho, and Aulus Vitellius 68, 69 A. D.) we come to Vespasian, who “continued a short space” until Jerusalem was destroyed--during his reign.

But what about the three short-lived emperors? Does not the book of Daniel say that three horns would be “plucked up by the roots?” This is exactly what happened. Their root did not take hold or produce. Therefore in reality there were not, in one view, ten kings or emperors, but seven leading up to the destruction of Jerusalem. This order or explanation could fit with Revelation 17 in a primary sense. But we cannot now digress for the particulars and difficulties found in Revelation 17, addressed elsewhere.

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Most expositors reason that the Revelation was written very late in the first century, after the destruction of Jerusalem. But other better evidence may place it before the destruction of Jerusalem, where Revelation 17 could apply to the times of Jerusalem's fall. Those considerations then argue for a Neronian date for the writing of the book of Revelation that is a much better fit to the whole situation, addressed in another place (ca. 68 A.D.)³. The later date (96 A.D.) is based on Catholic traditions and questionable translation of traditional statements by the Church Fathers. And, interestingly enough, the book of Revelation does not seem to clearly recognize the destruction of the temple and city of Jerusalem by the Romans as an event happening in the past.

We think it very possible that this, at least in general, represents the primary fulfillment of this prophecy for the early Christian nation. It was an indication of the nearness of Jesus' prediction concerning the destruction of Jerusalem but it was also an indication that further fulfillment was also awaiting (Thus in Matthew 24 also, etc.).

As predicted in both Daniel and Revelation, and particularly by Jesus himself in Matthew 24, Jerusalem, the city raised up by God to reign over the nations, was turned on by her former alliances; in fact, she rebelled against them, and thus incurred their anger. She was burnt with fire. The ten-horned beast power (Roman empire and extensions) collaborated to eat her flesh and punish her because blood and every impurity was found in her. She had lifted up her hand with the state (Rome) against the "Prince of Princes" and must meet her woe. Dreadful was her fall.

³(Cf. my chapter "The Date of the Writing of the Apocalypse" in Vol. 1, *The Days of the Seventh Angel*).

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We must remember now, however, that this is merely a primary fulfillment or type and not the ultimate fulfillment of this prophecy. Other players such as Rome and the Roman Church enter the drama later in history. But Jerusalem becomes a proto-type of the eschatological Babylonian figure in prophecy, and noting this first will help us look at the entire prophecy in the clearest and best manner.

The Theological Background and Character of the Call From Babylon

The task approached in this chapter, and the first endeavor necessary, is to identify the chief **spiritual** characteristics of the modern prophetic message of the fourth angel to “Come out of Babylon!” Questions that emerge are:

- What is the particular message given?
- What are the elements of the message?
- What is meant by “the Loud Cry?”
- What is meant by “the fall of Babylon?”
- What is the scale of the message or what is meant by “the whole world is enlightened?”
- What are the world conditions in which the message is given?
- What is the message’s relationship to the Three Angel’s Messages?
- How is it related to the doctrine of Righteousness by Faith or related to other key doctrines?

These and other questions we will look at and analyze more thoroughly in our quest for further understanding.

The Theological Background and Character of the Call from Babylon

Opinions vary in considering what this message is really about. Is it as some say the message of righteousness by faith in Jesus? Is it merely a repeat of the three angel's messages? Is it a popular and well-received message to the world? What general proportions of Christianity will respond to the message? Has it begun already, or is it still future? What really is this message? Who gives the message, or what is its ultimate purpose?

Though some of these questions we may not be able to fully understand until the final fulfillment of the prophecy, it is still a profitable endeavor to seek to understand what these events and movements will look like so that they can be recognized for what they are when they do occur.

The Importance of the Message

That the angel of Revelation 18 cries with a loud voice, and the whole earth is enlightened with this angel's glory, is emphatic testimony to the importance of this message. That such a message is anticipated should be the focus and study of every modern Seventh-day Adventist and every Christian. Even though little seems to be said about it among church members today does not lessen its overall importance in the prophetic scheme. This last warning message is to receive the attention of the entire

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world.⁴ In a sense it appears to be the most momentous and greatest religious message ever to be proclaimed in this world's history with the possible exception of the first Advent of Christ and the work of the Apostles. But this message in a way could exceed that, for it not only includes the first coming of Christ, but adds to it the Second Coming of Christ, a message that will close up the entire history of our planet. In addition to this, when considering the fact that population-wise more people are living on the earth today than perhaps have lived in all the other eras of history certainly places it in the most prominent view possible. This final message outranks all others in scope, in weight, in scale, and in reach.

⁴ **World-wide Extent of the Proclamation**

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold.... Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given.—[The Great Controversy, 611, 612 \(1911\)](#).

The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God.—[Letter 86, 1900](#). When the storm of persecution really breaks upon us, ... then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.—[Testimonies for the Church 6:401 \(1900\)](#). In every city in America the truth is to be proclaimed. In every country of the world the warning message is to be given.—[The General Conference Bulletin, March 30, 1903](#). During the loud cry the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town.—[Evangelism, 694 \(1904\)](#). A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come.—[Testimonies for the Church 6:24 \(1900\)](#).

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The Multiple Aspects of the Message

What is becoming apparent to the writer of this book is that to be fair, the message of *Revelation* 18 cannot really be reduced to one single element. For years it has puzzled this author what the message really is. Is it Righteousness by Faith? Is it the Three Angel's Messages over again? Is it truly a "tirade" against sin and corruption? Is it about promotion of the seventh-day Sabbath? Is it the proclamation of the Second Coming of Christ and the close of the judgment hour? Or is it put simply, a global revival of apostolic zeal and power?

But the author of this book is gradually coming to the conclusion that it cannot be easily reduced to one elemental substance and do justice to its broad purpose and character. It is sort of like my own father who had a stock answer when offered a choice, for example, between lemon-meringue pie or banana-cream pie. When asked which one he wanted he always simply responded—"yes!"

So since the message cannot be simply reduced to one aspect, it is probably wisest to fully understand the message in light of a confluence of all of them working together to prepare the world for the final events leading up to the close of probation, and the end of the world.

Adjoins the Third Angel's Message

According to the prophetic writer, Ellen G. White, the angel's message of *Revelation* 18 is not a "new" message *per se*, as in something never heard before—but is the message of the three angels augmented, imbued, and renewed with unprecedented power. This fourth angel *joins* the other angels. The exact words (high-lighted in red for certain readers) as found in the book, *The Great Controversy*, are:

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[[Revelation 18:1, 2, 4](#), quoted.] This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of [Revelation 14 \(verse 8\)](#), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844.... These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth.... The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these.—[The Great Controversy, 603, 604, 606 \(1911\)](#).

Because the Loud Cry message is a more-Spirited renewal of the messages of the three angels, the message would necessarily include the content of those particular messages; that is:

The expected coming of Christ, the hour of judgment come, the fall of Babylon, the mark of the beast, the Sabbath. . . . or in other words, the imminent Second Coming of Christ, the inroads of sin and corruption in the church and the call for reform, the mark of the beast (Sunday sacredness), and the true Sabbath as the seal of God.

The major aspects of Babylon's "sins" are delineated in the previous statement as:

1. "The fearful results of enforcing the observances of the church by civil authority...."
2. "the inroads of spiritualism"

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3. “the stealthy but rapid progress of the papal power.” (GC 606)

A Repeat of All Three Messages

Even though the message of the angel of Revelation 18 is couched in the words of the Second Angel’s Message, we must not forget that the messages that are repeated in the last call to humanity are actually all three of the messages of the THREE angels of Revelation 14!



What contributes to the urgency found in all the messages of coming out of Babylon, not receiving the mark of the beast, etc., is that all are made against the background of the imminent approach of Jesus from heaven and the anticipated Second Coming of Christ.

The Soon Coming of Jesus

So even though the *Parousia* of Christ is not really specifically mentioned as prominent or specific in Revelation 18, the *Soon Coming of Christ* is still probably the first and foremost aspect of the Fourth Angel’s Message. This was the “CRY” of the early Adventist Movement—another loud cry, called the “Midnight Cry.” The coming of Christ is why Adventists are and were called “Adventists.” The first angel’s message

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was about the coming of the Day of Judgment, in meaning to them the Advent of the Lord from heaven. The early Adventists expected Jesus to really come. The first message of any series is usually the first in importance. It is always foremost because once the first message is given, it reigns continuous to the end and is “joined” by the succeeding messages.⁵

So the first angel's message today, is not over by any means. In the Loud Cry, the messages of all three angels are to swell, and these messages are also characterized in prophecy as coming through loud voices.

It is interesting though, that in Revelation 14:6-12, the first and third angel are specifically reported in that they are declared to be given in a *loud voice*, but of the second angel in the original passage, the narrative does not indicate—with a “a loud voice.” But in Revelation 18, which is couched in the identical language of the second angel, the angel there proclaims it in a “loud voice” and the entire earth is lightened. This means, therefore, that the second application of the message far outshines that of the first.

But the message of imminence is the background of the entire saga. The Advent Hope is the message that eclipses all others, and from which all the others spring. So, in the end all three angels get their “loud voice!”

⁵ God has given the messages of [Revelation 14](#) their place in the line of prophecy and their work is not to cease till the close of this earth's history.—[The Ellen G. White 1888 Materials, 804 \(1890\)](#).

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One reason why I believe that at the current moment we are not experiencing the final phase of the Loud Cry is that in many if not most SDA churches during the current hour a limited amount is said in an official manner about the soon-coming of Christ. I have preached messages about the Second Coming in various Adventist churches and have heard people comment to me afterwards that they have not heard a sermon on the Second Coming of Jesus in an Adventist church in five or ten years! Hopefully this will change soon, for nearly all the other expected signs of Jesus' coming are descending upon us in great profusion. While some may disagree with this assessment and say the Coming is always assumed in the background, and that Adventists ARE Adventists, the Coming of Christ should never be a "background" issue, but clearly a foreground one.

The Sabbath More Fully

In the early writings and visions given to Ellen White the time of the Loud Cry of the third angel is briefly described. To the idea that Jesus is soon to come was to be added the matter of the Sabbath:

Quote:

I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And 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. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. 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 33:2

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Again, the above quote is a simple yet significant summary of the times of the Loud Cry—Come out of Babylon—message. These words are keyed in basically the first visions given to Ellen White recorded in the book: *Early Writings*, and refer to the Former Time of Trouble just before the close of probation.

There it says that the Sabbath will be proclaimed “more fully.” At the foundational base of the third angel’s message is really to be found the Sabbath issue. The mark of the beast (Sunday worship) is what it always has been claimed to be by orthodox Adventism: the observance of a false Sabbath. The seal of God, is just the opposite of this, the liberating yet submissive dedication to God in honoring the blessed day of the Sabbath.

What proclaiming the Sabbath more fully must mean though, is that while the importance of keeping the biblical Sabbath of the Fourth Commandment will be a prominent aspect of the Loud Cry Message, what is really in greater focus is particularly about in what way and in what character God intends for His Day to be honored and kept.

It is the opinion of the author of this treatise that what is meant by the “Sabbath more fully” relates not only to the importance of Sabbath observance, but particularly refers to the open sharing with others not only the legal aspect of the right day, but more directly the blessings and joys of the Sabbath, or the positive relational aspects found within the Sabbath.

For too many decades Adventists have focused on the legal aspect of the Sabbath and its being a test of loyalty and obedience. While this IS a legitimate aspect bound to the integrity of the Sabbath command, outsiders of Adventism have generally seen only this side of the Sabbath doctrine, which has left them thinking Adventists are stuck in “Jewish” legalism.

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What the Christian world desperately needs to see in the Sabbath is just the opposite. They need to see the inherent blessings of Sabbath rest, the peaceful joy that is found in its hours, a reprieve that offers a weekend “vacation” from the hectic pace of modern life. They need to see it as a redemptive time for personal interaction with Jesus, the celebrative aspect, a time to rejoice in God’s creation, and to spend time, like a date, with the love of their life.

While the responsibilities to God’s commandments will always still be an issue, to see the Sabbath “more fully” must mean that the relational aspect of the Sabbath will be shared in its actual beauty and pathos, and not presented as a cold, legal law to be kept. The matter will not be so much as which day, as it will be how the Sabbath can be truly observed by God’s people. How we keep the Sabbath and live our religion is particularly important in our witness to others.⁶

A Pronouncement Against Sin and Corruption

While it is not fashionable to condemn the sin in our midst it is very clearly delineated that the work of revival and reform is most definitely part of the last day work.⁷

⁶ In my recent book, *The Mysterious Marks of the Apocalypse*, I examine in depth the seal of God issue, and how it relates to this entire scheme. The seal of God issue, largely eclipsed by the mark of the beast matter, has been overlooked by the people of God and should be a central part of this entire discussion. Anyone is welcome to read there or elsewhere the overwhelming evidence and importance of the biblical, or Adventist position on this doctrine.

⁷ In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost.—[Testimonies for the Church 9:126 \(1909\)](#).

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In vision the prophet, Ellen White, was shown “a great reformatory movement” predicted within the revivalistic culture of the Loud Cry and the Latter Rain. Every movement of reform comes with a call to turn to the Living God, and to forsake the sins and practices that would preclude the fullness of God’s blessing.

This is true of every work of reform in the history of this world. This was the cry of Enoch, and Noah. This was the work of Moses, and Aaron. It was the work of the Judges, and the prophet Samuel. It was the work of Isaiah, Jeremiah, Hezekiah, Josiah, Ezra, Nehemiah, all the prophets from Hosea to Malachi, from John the Baptist, and from the Lord Jesus. It was found in the Reformation and the Great Awakening. It is impossible that the last great work go forth without the clarion call for decided and necessary reform. There needs to be a reformed Adventist movement, and a renewing in all Christianity a zeal and fervor of former times.

It can be already ascertained that this work is never an easy or pleasing one, but is one that must necessarily be done. Yet a clear invective against the evils of our day is seldom heard. In fact, it has been made almost impossible because of modern views on political correctness. The permissive attitudes in society do not allow one to actually name even a blatant sin, for fear one will be condemned as being racist, homophobic, or intolerant.

Jeremiah, one of the longest books of the Bible, chronicles the work of the “weeping prophet.” Jeremiah had the most difficult of tasks, giving the last warning to the kingdom of Judah, a nation fast-drowning in its own apostasy. Jeremiah serves as a type of giving a last warning message to the world.

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If one reads the Old Testament at all, the reader becomes immediately aware that the work of the Old Testament prophets would today be labeled as extremely negative, and anything but politically correct. Probably a large portion of the Bible is occupied with extensive chapters describing and deriding the downward spiral of morality. Whole strings of these carry on and on in condemnation and warning, leaving the reader quite overwhelmed and wondering when they might end! Whole sections of Scripture are filled with them. These woes and predictions become most descriptive and desperate when addressed to a nation on the very verge of final collapse. This was the case with Jeremiah, and basically all the major or minor prophets.

It must be observed also, though, that the recital of curses and predictions and the threats in the prophetic calls were in actuality calls to reform and repentance. What many fail to notice is that while most all the dirges and tirades against the nations were severe at times and may actually go on chapter after chapter, the reader may tend to overlook that they are nearly if not all ended with moving appeals from the Almighty. All the negativity is actually coupled with strong appeals at the end for the sinners and nations to repent and find solace in God.

God is not willing that any should perish, but that all should come to repentance (2 Peter 3:9). The severity and tenor of even the tirades against evil are actually efforts of mercy, their severe threatenings really aimed at getting the attention of the lost and causing them to turn them from their way.

Jeremiah complains that God has deceived him, he is in derision daily, and everyone mocks him. He makes the determination that he will no longer mention God to anyone, or speak any more in God's name. It causes too much trouble! But finally, duty and responsibility to God

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prevails over the seeming futility of it all: “But his word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay.” (Jeremiah 20: 7-9 KJV)

The messages of reform were never popular. Jeremiah has a thankless job, and God admits to him that such is indeed the case, and yet he is encouraged to set his face like a flint because the warnings must still be given. Statistically, Jeremiah was not a very successful pastor/evangelist, nor humanly speaking were many of the other prophets. Jeremiah is finally thrown in prison and sinks in the mire. Isaiah is sawn asunder. Zechariah is slain between the porch and the altar. Scrolls are thrown into the fire, prophet after prophet are persecuted for telling the truth, and not a few suffer untimely death or imprisonment.

The prophets were forced to give a message that was not likely to be heeded, yet the trumpet warnings were still necessary, because God has promised that he will never do anything without giving sufficient warning. The last warning message to this earth cannot be soft and pleasing or disguised ambiguously in long dissertations. Nor should it be judged by baptismal accession rates or handsome conference tallies.

I once received a terse “letter” from my conference president noting that the series of meetings we had conducted had only four baptisms. He told me that in those circumstances “something must be wrong” with myself, and the evangelist, or in the whole endeavor, for such a low return. I was personally very hurt by the criticism at the time, and almost left the ministry, because I don’t think there was a time in my ministry where I, along with the church and the evangelist worked and prayed as hard as in that particular series and in the time leading up to it.

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But I have since reasoned that Jeremiah, and Noah, and others might have received a similar letter. Though none of us are perfect in our efforts, the results of some evangelistic endeavors may not necessarily be rewarded always with a positive response, yet can still be judged as the right sharing of the right message that should still have been given. And some messages that are well received in human terms may not be particularly blessed or legitimate in God's eyes. The Adventist message will probably never be enormously popular. A message of reform or "stern rebuke" doesn't often lead to those types of results. The message must be faithfully given, though always with love in our hearts. We should simply do our best and let God do the rest.

Though always done with all the tact and Christian courtesy as is possible, the actual directness and clarity required in saying that Babylon is truly on the verge of extinction, cannot be totally softened or avoided. It must be communicated that it is what it is. Part of it must be simple, forward, and direct. Though given in love, the individual messages must be straight-forward, direct, and terse. As the great Nez Pierce chief, Joseph, once remarked, "it does not require many words to tell the truth." And it shouldn't be in this case either.

The Sins of Babylon

What are the sins of Babylon and the particular corruptions that have entered the community of faith? This will be examined in a separate chapter, *The Sins of Babylon*. But here we will include a summary, or the "short list."

- Sabbath-breaking
- Godlessness
- Idolatry

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- Vain worship
- Lawlessness
- Crimes against humanity
- Immorality
- Covetousness or Materialism
- Spiritualism

Righteousness by Faith

Germane and often mentioned in discussions of the message of the other angel is the issue of *righteousness by faith*. Righteousness by faith is declared to be the central core of the final message to this earth to be given by Adventists and other Christians. What is meant by this term, *righteousness by faith*, an expression vague in apprehension to many Christians?

Here are such examples taken from the writings of Ellen White:

The Heart of God's Last Message

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." — [Selected Messages 1:372 \(1890\)](#).

The Lord in His great mercy sent a most precious message to His people through Elders [E.J.] Waggoner and [A. T.] Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own

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righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.—[Testimonies to Ministers and Gospel Workers, 91, 92 \(1895\).](#)

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.—[Testimonies for the Church 6:19 \(1900\).](#)

The last message of mercy to be given to the world is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.—[Christ's Object Lessons, 415, 416 \(1900\).](#)

What these passages seem to say is that the message of “righteousness by faith” is the message that will go forward during the “loud voice” of this mysterious angel of Revelation 18. But how is the message of righteousness by faith related to these final messages? Let us ask a few questions about this claim.

If it is “righteousness by faith” that is the message, why are we given all these other aspects? So is the message given a repeat of the three angel’s messages, or not? Or is it about the sins of Babylon, as the Bible says? Or what do we do with the claim that it includes issues such as the Sabbath shared more fully, or the mark of the beast, or the seal of God? Or what about the matter of the Second Coming of Jesus, or the message being the last warning or general reformatory message to a doomed world?

The Inner Part of the Message, not the Billboard Message

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In order to solve this apparent dilemma we need to look at the obvious headline message—and compare it with the underlying aspects of God's last-day messages, or the underlying purpose of any message that God gives. Typically, in biblical terms there is an open and public version of a message, but then there is usually a deeper, more foundational aspect and purpose that God is trying to accomplish through the message. The foundational aspect is usually the most important and intentionally effective part of the message. In this case it is not ultimately “the fall of Babylon” or “the Sabbath,” or even the sudden “appearance of Jesus.” The foundational purpose of the entire message is for men and women to repent, reform, and be converted so they can be saved. The great purpose in all of God's designs is to bring men and women to Him through a saving relationship. He wants men and women to have a “righteousness” found in a “faith” relationship with Him. In a way, *all* messages from God are then about righteousness by faith!

So we might say there is always the billboard or headline style of the message, that says: “Get out of Babylon before it implodes!” But the “real” message is really a message from Jesus that says, “Come unto me, all you who are burdened and are heavy laden, and I will give you rest.” There is the “inner” message, and an “outer” message. The private appeal and the public one. The superficial view vs. the real.

The Third Angel's Message—Righteousness By Faith

For example, let us ask what is the Third Angel's Message? According to the statement above the message of “justification by faith” is the Third Angel's Message—IN VERITY. It is saying it is the message in truth, or in exactness.

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But when you go and read the third angel's message in the Bible it does not say that at all. It says it quite the opposite, really. If you actually read the message in the Bible it very clearly and gloomily warns (paraphrase):

“Don't worship the beast or his image, and receive his mark. If you do you will burn up with fire and brimstone, and the results will never go away. You will suffer and be doomed. There won't be any hope or reprieve ever. You will be in trouble with God for sure!”

This doesn't sound at all like righteousness by faith, and the love of Jesus, does it?

The first angel's message proclaimed that the hour of God's judgement had come. That didn't sound that cheery either. But the warning of the impending judgement in God's eyes, at least, has a very different purpose. It is actually to proclaim the everlasting “good news” to the world and prepare a world for His coming. These dire warnings are in reality given in ardent love. God wants men and women to love Him and serve Him. This can only be accomplished through a saving relationship with Him, and as a result of men and women experiencing forgiveness and cleansing. It can happen in no other way. We all need God's love and grace, and especially need to know this as we experience the troublous and momentous times before us.

The warning of the fall of Babylon is not particularly “good news” either, one might think. But God is not *ultimately* interested in highlighting Babylon's fall. He is interested in saving people from it. That is why there is a merciful call to come **out** of Babylon, so one won't become victim to the inevitable plagues and trauma. The message is about warning and rescue, and not really meant to be a tirade against the wicked.

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God is about saving, not destroying. The message isn't "loud" just to be mean and caustic, but rather to get people's attention so they can be saved.

The messages to Lot at Sodom, or to Noah's world before the flood, were not really about the world's destruction as much as it was about being saved out and away from it. The Bible says that Noah was perfect and righteous in his generation. So Noah we can assume understood and taught righteousness by faith, which made him and his family savable. All of God's warnings before these events were about salvation more than they were about destruction. The call from Babylon is no different.

What the world needs to see today is a God of love who calls it from the inevitable suffering and destruction that awaits our planet. A saving relationship with the Creator God is the only way of rescue. This is why "righteousness by faith" has everything to do with coming out of Babylon.

The early Adventists who anticipated that Jesus would come in 1844 had their disappointment and faced embarrassing defeat. But what many fail to reason out is that the ultimate feature and purpose of the message—the reform of their spiritual lives—actually took place for thousands. They were ready for Jesus to come, and their faith was never purer. So the message of Christ's coming and 1844 was not really a great failure or a mistake (the popular view), but rather in God's eyes, a great success! The humble and teachable were sealed in righteousness. But for many of the then current world, there was a "shut door," because most did not pass the cleverly devised test. The fact is, that if Jesus *had* come then, most would not have been ready.

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So while the purpose of the last warning message is really salvatory, it may not appear like that in how it is billed. It comes in terms like the fall of Babylon, or Sabbath reform, or interest in the Second Coming, or in understanding righteousness by faith. All of these aspects are part of the great reform that must take place to prepare a people to meet their Lord. So if you ask me which message it is, I will say like my father and his choice of pie—“yes.”

What Will the Loud Cry Message Sound Like?

We here now venture an opinion, given, of course, in the context of what we have just considered. In what form will the message be related to others?

That the final message will actually bear the title: “Righteousness by Faith,” or “The Fourth Angel’s Message,” or “The Mark of the Beast,” is doubtful. But these are associative aspects relative to the ultimate purpose underneath it, of course. The actual message itself may not even be: “Come out of Babylon!” If I said those actual words to my neighbor today, he would look at me very strangely, walk away with question marks all over his face, and would likely not have a clue what I meant. But if I say to him that Jesus loves him and is coming soon and he would do well to get ready to meet Him, then it might, at least, make a little more sense to him. So even though the message might be one of righteousness by faith, it isn’t likely that this is the exact form or way in which it will be shared with our neighbors.

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Why “Adventists” and Righteousness by Faith?

Now let us remember that for the most part the other Protestant churches of Christendom have preached righteousness, or justification by faith for centuries. In a way, it is the basic Protestant doctrine that the Christian world has heard and largely promotes. And for sure, it is a central theme of the gospel. This great truth has been preached effectively by thousands of others, including Luther, Huss, Wesley, Knox, etc. etc. and the giving of it represents whole eras of religious history. This grand truth is what really started the Reformation.

The message of righteousness by faith has been preached to thousands in more recent times by such personages as Dwight L. Moody, and Billy Graham—quite effectively—to even kings, queens, and presidents. So why should Adventists, who are perhaps the last to really understand it, and in a way are not even known to be good proponents of it, make any difference in the world if they preach it in their odd, little old way?

Let me offer an opinion on this. I could be wrong, but I don't think at this point I am.

What we may be beginning to see more distinctly is that the version of living by faith that the typical Christian world has been teaching is not really the entire, genuine article. Or, at least, is it the complete one.

Ellen White defines Righteousness by Faith as:

This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people **to receive the righteousness of**

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Christ, which is made manifest in obedience to all the commandments of God.

Therefore Ellen White seems to describe the message of righteousness by faith as: “Trusting totally in Christ’s righteousness *which is verified or validated in the observance of the Commandments.*” That is, a life a faith which trusts in Jesus, yes, but one that results in faithful obedience to Him also. In other words, faith that does not lead to legitimate works in the end as its fruit may not be genuine faith—James’s point exactly. Faith without works is dead, or in other words—faith that doesn’t result in a changed and faithful Christian keeping all of God’s commands is not real faith. It is presumptive and fake.

It is an important observation that when Ellen White speaks of righteousness, or justification by faith, this may not really always mean the same variety as is commonly or sometimes taught in Christendom. It has some of the same elements, of course, but it isn’t in my opinion the very same thing.

What the Reformation Christians adopted was not particularly an erroneous righteousness by faith, in that indeed the good news is that Jesus through His love and sacrifice justifies the sinner. This emphasis and doctrine was pure in what it said, and desperately needed in its time. But what has developed subsequently has been a sort of cheap grace, where the sinner partakes liberally of the free grace, yet he does not really experience a full change of life as a result. In other words sanctification does not always follow as it should justification. The delivered sinner often has not shown reflexive responsibility to honor the free gift God has given him by allowing God to truly sanctify him by the same gift, His grace. He may claim to be a “saved by faith” Christian, yet when claiming

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to be a converted and justified Christian he still carelessly tramples on the Commandments of God.

Adventists have had a tendency since their inception to come at this from the opposite side. They discovered the Commandments and the Law of God and so set about honoring those commandments with every effort, in fact, some trying to be perfect of themselves, law-wise. Seeking to keep the commandments in itself was basically the right thing also, and Christendom, since they had abandoned them to a degree needed to be reminded that they need not only be justified but that they needed to be sanctified as well. But the problem for Adventists was that they taught the Law, the Law, until they were dry as the hills of Gilboa. They couldn't even really keep the Law of themselves—they should have known—when they forgot about Jesus. Jesus alone is the sin bearer, and the only one who can both justify and sanctify the sinner, and make one righteous.

In recent decades Adventism has been blessed by preachers and writers who have been sent by God to correct this inequity in Adventist theology and practice. The message of Waggoner and Jones didn't really take hold among many Adventists originally as it should have. Such preachers as the Vendens in modern times, but scores of others before, have shown us that righteousness by faith is that quality that defines successful Christian living not in terms of just keeping a law, or the Sabbath, but that a faith relationship with Jesus is the only way to conquer the problem of sin within us and to properly live out the law's intent in our lives. Law-keeping is not what makes us righteous. Only Jesus can make us righteous. This corrective emphasis, I believe was truly sent to us by God, and has been a wonderful and refreshing message to the Adventist church.

The Theological Background and Character of the Call from Babylon

Now it is my present opinion that today the pendulum may have swung a little too far now to the left and that “millennials” are being taught that law-keeping has little or no place at all, really, and if you just make the claim you’re a Christian you will be automatically saved. Liberal interpretations, and lax responsibilities to standards may prevail in some cases. But overall, for some in Adventism, at least, the swing back to the center and away from legalism needed to happen. (Some have always understood it correctly among Adventists). But better and open views of Jesus, the Christ, is a wonderful, welcome, and necessary adjustment to our faith in general. It is all about Jesus.

So to put it succinctly, the Christian world has a tendency to emphasize the role of faith but ignore responsibility to God’s laws and standards. Adventists have had a tendency to emphasize responsibility to God’s laws and standards, but ignore the necessary and atoning work of Jesus in the believer.

So my opinion is, that what God is waiting for, and what the world is waiting for, is for a people who demonstrate how to get these two grand teachings together in one powerful, balanced, and beautiful package! This is the wondrous message that we as Adventists have like no other. That is, the complete harmony between sanctification and justification through Christ, and only Christ.

The oft-used statement about the perfect reproduction of Christ’s character says:

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. EGW; COL. 69:1

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Some have taken this idea and aimed at perfection in themselves and also for everyone else (!). That will “make” Jesus come, they seem to say! But what we have ended up with, sometimes, were not loving and lovable Christians, but rather perfectionistic, 100 % vegan, bony-fingered legalists who were not perfect at all really, and in some cases even worse—downright obnoxious!

What this statement, in my opinion, is **not** saying—is that when God’s people are behaviorally perfect, that this then would be the reason for Jesus to come (*Last Generation Theology* gone sideways). But rather, that when Adventists realize that they should be what the law describes, yes, but that can only be accomplished with a trusting faith in Jesus, their only redeemer and surety, who equips the sinner with divine help and coverage in their failures that they could never possess within themselves—that then and *only then will they become complete, mature Christians*.

And this is not because of their feeble, law-aimed efforts, but because Jesus in his atoning capacity is both the author (justification) and the finisher (sanctification) of their faith. Only Christ through His grace can orchestrate perfect character in us. So when we are loving and lovable saved by Grace Christians because of what **Jesus has done** in us, we will “look” like Jesus, and people will notice, and be willing to listen to our messages on how to prepare for Jesus to come. The focus won’t be on “our” perfect character, but on the “perfect character of Jesus” working in us.

So what the final message is, is that while the Sabbath, the Law of God, the Second Coming, Christian health, lifestyle, and living are indeed part of God’s plan for humanity—yes!— they can only be accomplished through the Grace and Power of the Lord Jesus Christ. God desperately wants the world to see a people who are not only saved in their sins, but

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are saved from their sins! He wants a people who will finally get these two noble themes: Righteousness, and Faith, or Right-doing because they know Jesus—in a relationship—together! Love and Law. TRUST and RESPONSIBILITY.

It is not righteousness by works. It isn't even righteousness by faith. It is righteousness by Christ. 100% Grace. But 100% man's cooperation and submission. This last part about complete and enduring commitment (*patient endurance*) is really the key and missing difference in many today. Christ's Grace has been there available all the time, but our submission has been incomplete and Christ has not been able to complete His work in us. But He who began a good work in us, will bring it to completion in the Day of Jesus Christ (Philippians 1:6).

If one looks carefully at the summary of the three angel's messages in vs. 12 it locks these two great principles in embrace. They are balanced between each other.

Here are they which **keep the commandments of God**,
AND....have the **faith of Jesus**.

Inasmuch as the final message is largely a repeat of the three angel's messages; this as stated is perfectly appropriate.

I can't improve on Ellen Whites's statement:

It presented justification through faith in the Surety; it invited the people **to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.**

Thus we have faith in the Surety, the Blessed Jesus—*manifested* by keeping the commandments of God. Commandment-keeping is only a

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“fruit” test God uses to “showcase” the faithful. It is how God checks to see—and how the world might check to see—who has “real” faith. It is the old tried and true test to see who is genuine. But humanly speaking it has its limits, for we can’t know the motive, only God can. Outward obedience isn’t always the genuine thing. But God, and only God knows the heart and can discern the background motive with 100% accuracy. That is why it is “God’s judgment,” not ours.

This then is how we sometimes can hear of the final message as: preaching the *Sabbath* “more fully,” or repeating the *messages of the three angels*, or the call to *come out of Babylon*, or hear it as actually *righteousness by faith*—and we might be confused. But they are all brought together by the fact that if we enter God’s kingdom as commandment-keeping Christians, it is only because we have learned to be righteous in Christ and keep the commandments in Christ because we love and obey and honor our Lord, Our Creator, Redeemer, and Friend.

What makes the message so powerful is that people will be able to see that responsibility comes with faith, but that it truly is a life-changing faith, that comes only through a relationship with the blessed Jesus. A true “faith” that “works.” Great power will attend this message. It is about getting ready for Jesus to come. But that is about Jesus. It will be about the Sabbath, but that is because Jesus is the Lord of the Sabbath. It will be about righteous living, but that can only happen because of Jesus and His power and grace.

When I reason with others who typically claim that we don’t have to keep the Law or the Sabbath, they think they win the argument, and in a sense they do, because it is true that we cannot be saved by keeping the law or by keeping the Sabbath. It is only a “sign” of our sanctification. So even when I quote to them the verses about being commandment-breakers,

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and that only those who keep the law have the Holy Spirit (Acts 5:32) or that will be saved, etc., they are all but unmoved and only come back with the argument that we are saved by faith and not the works of the law.

But when I share with them that the Sabbath is about **Jesus**, and a rest in His Grace, that I delight in keeping the Sabbath that Jesus kept and invented for my benefit—that it is a celebration of Grace, and that it is precious to me because I personally encounter Jesus in it; and quote to them:

“I delight to do thy will, O my God, yea, thy law is within my heart.”⁸

. . . And share with them that the Sabbath is not a pain but a privilege, it is a wonderful vacation from the hectic pace of life that one should not want to miss, and that I share personal time with Jesus in a faith relationship with him that is afforded by the Sabbath, that it is a sign of sanctification and justification—and that it is wonderful and an awesome privilege and delight to enjoy the Sabbath—they do not really have a good come back, because all of a sudden they are the ones missing out on the extra privilege of being in the intimate company of Jesus. I’m the one then who is at the party, and the one who is having all the fun. They have been sold short. They don’t know what to say to that, or what to do with that.⁹

⁸ Psalm 40:8

⁹ The last message of mercy to be given to the world is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.—[Christ's Object Lessons, 415, 416 \(1900\)](#).

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This is because Seventh-day Adventists, when properly informed and experienced, have a divine and unique message, a truly balanced and biblically responsible message, that incorporates the faith of Jesus and the Commandments of God. When rightly viewed these things are not at odds at all. Someone who truly loves and trusts Jesus will be in end a commandment-keeper. “If you love me, keep my commandments.” John 14:15. Only the disingenuous would refuse to do what God asks of him or her. Yet no one can even do the right thing without the power, mercy, and forgiveness granted them by the atoning Christ. We are helpless and dismal failures without Him. Such an obedience, returned in impassioned love, can never be called: “legalistic”

Adventists hopefully soon will be seen as commandment-keepers — not because of the Law—but because they distinctly and openly know and love Jesus, and that is why they do everything they do. Jesus will be seen in all of His glory through their actions. And hopefully it will be seen through them and by the entire world what a lovely and glorious Savior, Friend, and Lord, He truly is!

Descriptors and Timing of the Loud Cry Message

In the study of any issue that is important or newsworthy we must ask the typical questions of who, what, when, where, how, and why. What are the expected characteristics? What will the message look like? What is its color, appearance, and shape? What will it appear like and sound like?

In this chapter we will investigate the matter of the expected time of the Loud Cry Message and the Latter Rain, and suggest where we might be in relationship to it. Let me emphasize with all the candor that I can muster that I am not pretending to be a prophet or prognosticator. I have had no vision, or think that my opinion on such things is all that matters. I am not any more qualified in comparison to any reader who may read this to make this judgment. But I do feel a responsibility, as a Seventh-day Adventist minister, to call the attention of others to this most important and maybe sometimes forgotten message.

What I am trying to do in this effort is to be responsible to my calling as a gospel minister and believer, and to note the signs around us, and attempt to make sure we are not blind to the times in which we live. This is an important endeavor because voices around us and even within the church may not be calling attention, as they should, to the current relevance of the last day message. This is not to criticize. It is just that at this writing I don't hear the "come out of Babylon" message being

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preached that clearly, or hardly at all. Very few are truly proclaiming it in its completeness. But if this is the current message it certainly should be sounding everywhere. I am sounding a warning that whether or not we are in or are near the fulfillment of Revelation 13 and 14, and 17 and 18, we should at least be examining the matter before us, and asking if the time is upon us.

One great man once said that the only thing he learned from history, is that is that men do not learn from history. The past leaves us with many failures of men to faithfully recognize the significance of the times before them. Because they were not careful to interpret the times and warnings for what they were, they were surprised over and over again because they foolishly ignored the opportunity to be prepared.

The flood in Noah's day, the rain of fire and brimstone on Sodom and Gomorrah, the destructions of Jerusalem, the appearance of Christ the first time, and even modern events that have come by surprise like the "Day of Infamy" at Pearl Harbor, are all examples of events for which there was ample warning, but for which men and women were for the most part regretfully unready. Great heartache and loss could have been largely avoided or minimized if the subjects of the disaster or these other momentous events had only listened or taken heed to the warnings that were liberally given them.

It is never safe or acceptable to attach particular dates to future events or to identify for certain particular current events as THE fulfillment of a prophecy. My parents, now deceased, believed that WWII was Armageddon, and was just before Jesus would come. It made sense to them at the time. Even the early Adventists were wrong about 1844, not as an error of time, but, at least, in correctly identifying the accorded event.

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Many things have happened since then that seemed like they were announcing the very end, but they were not.

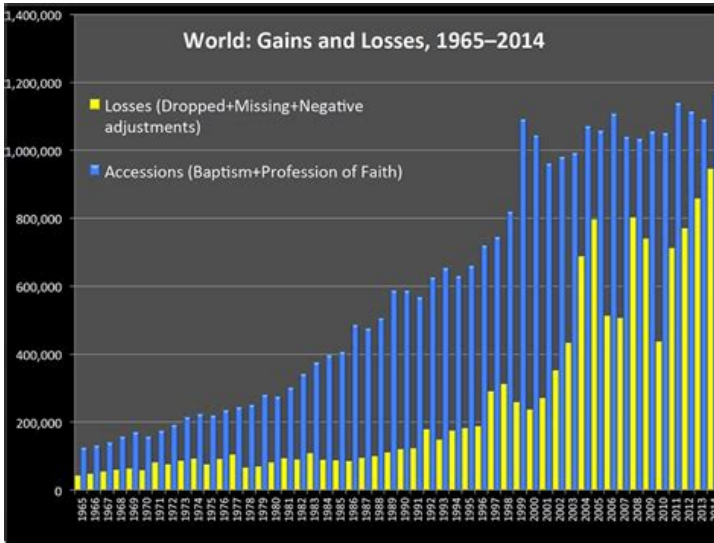
The only thing we can do is soberly watch, and take the advice of our Lord, that while we cannot know the day or the hour, we must continually and faithfully watch, a circumstance likened by Jesus to a midnight or early morning sentry, standing, awake, eyes open and always ready.

May believe we are now just entering this time

With that being said it is probably safe to surmise that we are just now (ca. 2020) entering what is known as the “former time of trouble,” or what is sometimes referred to as the “little time of trouble.” A little later we will note some aspects that would leave us to believe we cannot yet be toward the *end* of this part of eschatological history. But again, this is opinion, though, I hope, it is a somewhat informed one. Unique signs are in proliferation all around us.

So why could we determine we are tracking toward the so-called beginning of the former time of trouble, or the beginning of the crescendo toward the Loud Cry and the Latter Rain, and approaching the Sealing time? Let us first examine the aspects that might lead us to believe we are in or approaching this time, and then finally identify aspects that seem to announce that they are still awaiting their final fulfillment. But remember, as we do, we are making no claims of infallibility in this endeavor, but are only watching the horizon of history with interest, never claiming as we do this— any declarative or absolute certainty.

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Growth of the church in the world

A key indicator in this regard is the growth of the church in the world. For example, we can look at the growth of the Seventh-day Adventist Church in the world, recognizing, of course, that God has faithful Christians in all faiths, and that church membership is only an artificial indicator.¹⁰

But the trends can be recognized to a degree in the statistical rates of growth. While the church in North America does not reflect that well in this regard, perhaps due to Laodicean staleness, the church in the world provides perhaps a better overall picture.

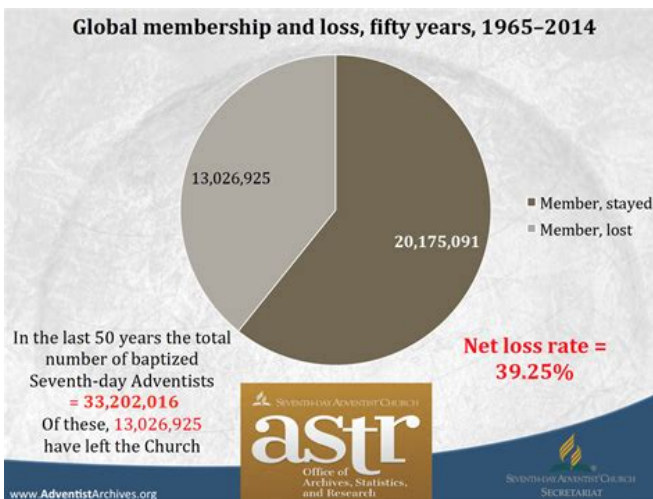
¹⁰ SDA Church website: Churches, Companies, Membership Summary of Statistics as of December 31, 2018 Churches 88,718 Companies 72,843 Church Membership 21,414,779 Total Accessions 1,383,427 Baptisms 1,262,998 Former Members...<https://www.adventist.org/church/statistics/>

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Adventist church membership is about 22 million at this writing, worldwide. Even though accessions are counter-balanced with death and apostasy losses, the church still has grown.

It can now be attested to that “thousands” are added to the church rolls in a day. Prominent Adventist evangelists, such as Mark Finley, John Carter, and others have held meetings in places like Russia, Africa, New Guinea, and South America where literally thousands have been baptized in basically one single event.

The Spirit of Prophecy predicts that the gospel message will “swell into the Loud Cry” so on a graph this would likely predict an upward curve in accessions.



When compared with population growths in the world, the upward curve is not so impressive. But while large numbers taking the Lord’s side are promised, it never does promise that a majority will ever be seen on the Lord’s side. The road is narrow that

leads to life, and the right is seldom held by majorities. But we can be sure that the Lord will get “His lion’s share” and that it will be more than 144,000.

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The Adventist Church, now past 22,000,000, is growing exponentially. That the gospel will be preached directly to every person in the world may not be true in a proclamatory sense. What this probably means is that adequate opportunity will be given to every person. It is generally true today that the gospel is being preached “all over the world,” that is, in basically every country, but it may not be necessary to believe that every person on earth will go through a series of evangelistic meetings. But with radio and tv, publications, and the internet, millions, even billions, can find the Adventist message available to them. The message given by Adventists is said to go “through the air” or “in the midst of heaven,” so what may have seemed impossible a few years ago could easily reach almost every corner of the globe. If over a billion people watch the World Cup of Soccer, it is demonstrated that if interested, news of a certain nature could reach nearly the entire earth in hours, days, or weeks if the right circumstances allowed it.

Expectations and Numbers

Indications are that “thousands” will accept the Adventist message. However, in what context should we be given to understand this? Is this “thousands” in terms of the worldwide reach of thousands of churches and witnesses, or is this in terms of the Day of Pentecost where the relative proportions were more dramatic as attached to single events?

Great Messages Never Accepted by a Majority

One thing in terms of expectation is that while the church in the world may grow even dramatically, the final message will never have popular or full acceptance by the Christian world at large. It has never been the case in the past, and in terms of the total population of the world and in relative terms it is probably best to see the Latter Rain as actually

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the result of but few, comparatively. The road to life is straight and narrow, and the way to destruction is spacious and wide.

The vast majority we are instructed will reject the message.¹¹ This may even be true in terms of even “Adventists.” The situation is compared with Noah, and his “eight.” The words, “by far the greatest number,” and “vast majority” are used when speaking of the entire Christian world who will reject the message.

Lay Driven

The anticipated scenario is that while the visible organizational structure may be actively involved in some places, the rank and file of the church at large will really be the ones who make the greatest impact on the proclamation of the message. In many ways there has been seen increased lay involvement in evangelism and ministry, and this is encouraging in the light of what we are to expect in the last days.

¹¹ Most Non-Adventists Will Reject the Warning

Many who hear the message—by far the greatest number—will not credit the solemn warning. Many will be found disloyal to the commandments of God, which are a test of character. The Lord's servants will be called enthusiasts. Ministers will warn the people not to listen to them. Noah received the same treatment while the Spirit of God was urging him to give the message, whether men would hear or whether they would forbear. — [Testimonies to Ministers and Gospel Workers, 233 \(1895\)](#).

Some will listen to these warnings, but by the vast majority they will be disregarded.— [In Heavenly Places, 343 \(1897\)](#). The popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it.— [The Great Controversy, 607 \(1911\)](#).

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In fact, if the “Ross” statement¹² attributed to Ellen White is at all genuine (I believe it largely is because it agrees with other similar statements), the organized church, at least in some cases, will in a way go “underground” to some degree. Anticipated is a large “storm” that will scatter the organized church, leaders will not be seen as prominently, and many leaders, either embarrassed at the boldness of its common members, or philosophically opposed to how the message is being proclaimed, will go out from among God’s people. This will cause a shaking among the ranks.

He will raise up from among the common people men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places.—[Manuscript Releases 15:312 \(1905\)](#).

The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go

¹² “About 1908, with Sr. McInterfer (her Secretary and Brother D. E. Robinson (her granddaughter’s husband) present, and myself Sister White told us that a terrible storm of persecution was coming, like a windstorm that would blow down every standing object. Not one Seventh-day Adventist was to be seen. They, like the disciples, all forsook Christ and fled. All who had sought positions were never seen anymore. After the storm there was a great calm. Then the Seventh-day Adventist’s arose like a flock of sheep, but without shepherds. They all united in earnest prayer to God who answered by helping them choose leaders of their number who had never sought positions. They prayed most earnestly again for God’s Holy Spirit, which was poured upon them, making them fully ready for service. They then unitedly went forth ‘as an army with banners’ fearlessly and fully to give the message to all the world.’ “—Related by W. E. Ross. The brother who related this testimony said, “I was surprised and asked, whether this refers to Loma Linda. Her answer that this vision refers to the entire denominational Adventist people in all the world. “This startled me,” he said, “So that I did not dare ask further questions.”

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forth with holy zeal, declaring the words which God gives them.—[The Great Controversy, 606 \(1911\)](#).

But very significant lay driven missionary work is actually quite common today in places like South America and Latin America. So we could definitely say that this important aspect of gospel success will increase in an upward curve as we approach the final days.

Not Dependent on Literacy

Even the illiterate and unlearned will be given special anointing power in proclaiming the gospel.¹³ In these statements it is not meant that educational training and expertise should be ignored, in fact, such gifts can potentially make the gospel proclamation even more effective. What is meant is that God is not dependent on such measures to effect the success

¹³ God Uses Even the Illiterate

Strengthened by unquestioning faith in Christ, even the illiterate disciple will be able to withstand the doubts and questions that infidelity can produce, and put to blush the sophistries of scorners. . . .The Lord Jesus will give the disciples a tongue and wisdom that their adversaries can neither gainsay nor resist. Those who could not, by reasoning, overcome satanic delusions will bear an affirmative testimony that will baffle supposedly learned men. Words will come from the lips of the unlearned with such convincing power and wisdom that conversions will be made to the truth. Thousands will be converted under their testimony. Why should the illiterate man have this power, which the learned man has not? The illiterate one, through faith in Christ, has come into the atmosphere of pure, clear truth, while the learned man has turned away from the truth. The poor man is Christ's witness. He cannot appeal to histories or to so-called high science, but he gathers from the Word of God powerful evidence. The truth that he speaks under the inspiration of the Spirit is so pure and remarkable and carries with it a power so indisputable that his testimony cannot be gainsaid.—[Manuscript Releases 8:187, 188 \(1905\)](#).

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of His message. He can use anyone who is dedicated to Him to reach the masses for Christ.

Children Giving the Message

It has been reported that in Europe during the “first angel’s message” that predicted the coming of Jesus around 1844— that children were active in proclaiming the good news that Christ was coming because in places like Sweden and Denmark it had become illegal for adults to preach. It is predicted that this will happen again.¹⁴

But in a diagnostic sense, child preachers are a reality in parts of the world, many of us have witnessed children effectively communicating the gospel, examples being brought to General Conference settings, etc. So this is perhaps partially fulfilled already in at least a small measure. But more can be expected when persecution and repression comes in reaction to “preaching the Sabbath more fully,” and the outpouring of the Latter Rain.

Moral and Church Polarization

¹⁴ Children Proclaim the Message

Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from heaven. The Spirit is poured out upon all who will yield to its promptings and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power.—[Evangelism, 700 \(1895\)](#).

When the heavenly intelligences see that men will no longer present the truth in simplicity as did Jesus, the very children will be moved upon by the Spirit of God and will go forth proclaiming the truth for this time.—[The Southern Work, 66 \(1895\)](#).

The Descriptors and Timing of the Loud Cry Message

Another sign of ripening toward the last days is one that I personally believe is an important and significant one, and is what I call “polarization.” It could come under other nomenclature, like “the Shaking.”

What this is, is a notable division that is dividing the world, dividing our nation, and dividing our church. Regardless of what side one may claim to be on, most everyone must admit that divisions in politics, morality, and culture, are reaching unprecedented levels.

For example, this sentence is written during the Trump presidency in the United States. The open war between supporters of this president and his detractors is manifesting division in this country unlike any other time, with the possible exception of the Civil War. Hatred and malignment have no bounds. Issues of supposed racism, political impeachment theatrics, disputes around the subjects of socialism, the divide between liberals and conservatives, is widening by the moment. Though these cultural issues have long plagued our earth, they are reaching levels that are unprecedented, because of the enormous populations they represent, and because the world problems emanating from them are at levels unparalleled.

What happens in the world is usually passed on to the church. The General Conference and the conferences of the nations were once essentially united in mission and purpose. But today we have issues, where North America, once the leader of world mission, is sharply divided over issues of ordination, finance, worship style, science, and administration. We are not all “in one accord.” Feelings are deep on either side of some of these issues. It is a new day in the church, and not always a good one. Some conferences are labeled as “non-compliant,” and the

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supposedly “compliant” ones, trying to make efforts at unity, are accused of being just the opposite.

Therefore, in my mind, at least, is found a deepening polarization in the church. God cannot fully bless the church when this is the case, and the divisions are so marked. Friends with whom I have grown up with, who I even embarked on missionary endeavors with, and who once were what I thought loyal Adventists, have left the church ranks, adopted contrary and even radical beliefs, have joined or contracted affinities with anti-church organizations, or adopted worldly lifestyle practices at surprising and shocking levels. The exit doors to the Adventist church sees hundreds upon hundreds of now disinterested Adventists hemorrhaging from it daily. It is a sad, but true assessment of present conditions that in my mind equates perfectly with what is expected as a sign of the times.¹⁵ I can name numbers of even former ministry friends, formerly ordained Adventist ministers, who apparently no longer see value in Adventist teachings, mission, and practice.

¹⁵ Many Adventists Brace Themselves Against the Light

There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work. “Why,” they say, “should we not know the Spirit of God, when we have been in the work so many years?”—[The Review and Herald Extra, December 23, 1890.](#)

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory.—[The Review and Herald, May 27, 1890.](#)

The Descriptors and Timing of the Loud Cry Message

It is actually a profound mystery why those who have particularly known what is prophesied about this (stars once brilliant will go out in darkness), still seek to leave the church. For reasons only God knows, they are blinded by the light, or caught in the world's clutches, or deceived by the Enemy of Souls, and are tragically lost to us. Our prayer is that they will see the light, and soon return to the fold and unite again with the last remnant of God's true family. While God's true church is not the denomination, it is still important that God have a unified people and structure to which those hungry for the everlasting gospel can flee to or be identified with as they leave Babylon.

And not all are to be totally condemned for leaving. Unfortunately, some have been truly mistreated or harmed by their fellow Adventists. Almost all of us have probably been mistreated by the "church," in some way or another. I certainly feel I have at times. Many tragic stories, many true, are surely part of the picture, and those who caused the mistreatment—it were better that a millstone be tied about their neck. But I love my church anyway, because I love its purpose and message. And I choose to love and serve my church, because I love and want to serve Jesus. No one in the church will be allowed to squeeze me out or away from my Jesus. It is still better to be in a battered "ark" than in the raging flood. Plus there are still many wonderful, godly people, and many good things and blessings there as well.

But friend, if you are one of these offended ones, remember that the "church" has never been nor ever will be perfect. But Jesus and His message is! He wants you to be part of His body regardless of the disingenuous often found within or around its ranks. Judas, part of the church, and as evil as he was, did not by his hypocrisy and selfish actions make Jesus or even the sometimes faulty apostles the wrong ones to

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follow.¹⁶ One single denomination is not “Babylon.” Babylon is bigger and broader than the Adventist Church or any other church. The Adventist Church is not “Babylon,” but there is sometimes found “Babylon” within the church. Come out of Babylon, the confused found in all faiths, today. “Come out,” from Babylon; but also, “Come in” to the family of God. God needs you, and we “hanging on” in the church need you also!

Such divisions can only predict tough times ahead for the church and the world. The Bible predicts that the last days will be times of trouble and perplexity. As we see these things we can measure them as somewhat significant in the claim that we are on the verge of the former time of trouble, and that matters will only deepen in their challenge as time goes on. These conditions clearly spell that “apostasy” is in the mix. And history tells us that such conditions are always the harbinger of ultimate “ruin.”

Inappropriate Worship Practices and Music

One indicator that we are living near the final moments come in the predictions that the world at the expected Coming of Jesus will be characterized by false revivals, irreverent worship styles, shallow religious practices, and deteriorating musical venues. Though fanaticism, or pagan worship practices, or satanic music and motions have long characterized religious and heathen festivals, the modern levels of these surpass

¹⁶ I would suggest one stay with the church body that teaches solid (all) Bible truth, or at least professes to. Caleb and Joshua stayed with Israel even though they were about the only two faithful ones left in it. But Israel was still possessed of the oracles of God and were still “God’s people.” Jesus stayed with the church (Luke 4:16) until He was crucified out of it. The apostles were found in the temple preaching and teaching until they too were driven out of it. You don’t leave when you find the first disingenuous person within it. There will always be tares in the wheat. But you leave it when it no longer teaches the greater truths, or “officially” departs from true Christian doctrine as a whole, or if persecuted continually by it in important matters of conscience.

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anything else by far. Electronic amplification of sound, cinematic and video capabilities, audio amplification to large groups, and vast media capability, have made most anything available to large audiences or private viewings. TV, radio, internet, social media, have all made an enormous impact on worship in society, sometimes good, but sometimes bad, also.

Samples of pagan¹⁷ worship practices, false revivals, extreme and demonstrative religious antics, rock-style or certain popular music, worldly entertainment styles of worship, and shallow standards and preaching abound everywhere. Here we do not know where to begin. But these things are a sign that the false revivals and apostate forms of Christianity that are predicted in the last days are now taking place. My elderly father-in-law's characterization of some of these practices, now found in the church as: "dancing around the golden-calf," may not have been that far off.

What is most troubling is that these things are now becoming common in Adventist gatherings, in camp meetings and in work gatherings for ministers and teachers. This author has witnessed such things as these, not just once or twice in recent years and months, but many times. While music and worship style is the "war department of the church" and few will agree on what is appropriate or not appropriate, at least this author will testify that he has left many a recent meeting not only troubled, but with his spirit offended by the music and the tenor of the worship style. These worship styles and musical venues are often borrowed from the apostate churches or the world, and mimicked or used in what should be reverent worship of our God, but in the author's

¹⁷ "Pagan" may be an inadvisable word to use. What we mean are typically non-Christian modes of expression taken from ancient practices related to sun worship, secularism, or other worldly and cultural modes and habits.

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opinion, sometimes is not. But I do try to leave a margin to not over judge this matter, giving room for some who don't agree with my assessment.

At a recent professional Adventist meeting, the percussion was so loud (he was sitting in a large hotel banquet room underneath SOME of the speakers) that he feared he might have incurred ear damage. The music was generally tasteless and anything but melodic, and certain lines were unnecessarily driven into the ground by grating repetition that hammered in the point for many minutes on end. The words mentioned God, and the thoughts expressed in the words were not repugnant, but regardless of the supposed sincerity of the performers who coo-d on about how wonderful God is (and I agree that God is wonderful!) still left me feeling that the true Holy Spirit was anything but present and that what I was experiencing was not the Spirit of God at all, or at least the One that I know from experience, but was rather something else entirely. The young girls in the group, swaying with the music, were dressed in jeans with tears, in the appropriate spots, and the entire group was casually attired, with tattoos, and strange haircuts, shaved heads, or neon-colored hair.

Now none of these “outward” things in themselves are “evil” necessarily. And it is not because I’m typically critical of young people. I love them to death, have been an academy pastor and a youth pastor, and have seen young people demonstrate a depth of Christian maturity that sometimes amazed me and actually perhaps at times surpassed some of the staff. Repetition can be appropriate at times. Further, I listen to music that in my opinion is moving and appropriate, yet uses percussion or varied instruments in a balanced and appropriate way; for drums and beat, and rhythm are not inherently evil in themselves. No instrument is evil by itself, but how it is played might be.

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Yet it is apparent to me that Ellen White's prediction (that is laughed at and scorned by many as antiquated and not applicable to our day) is actually very true and positively accurate to our times and is being fulfilled at even the present moment. That we are living at some time before the close of probation, or maybe close to it, puts "amplified energy" into her statement:

. . . .The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

— — *Selected Messages*, 2:36:2

At any rate, this writer has seen a vast change in the music and worship style in worker's meetings and camp meeting gatherings in his own short life-time. At some of the first he witnessed: pastors and their wives were singing some of the grand melodic hymnody of the past (not all long past!) and sometimes he could not even sing because he was overwhelmed by the pathos, beauty, and spirit of the music. God's Spirit could be easily sensed. I believe there is hardly a more moving experience than to sing or even just listen, while in the presence of SDA pastors and their wives when they sing. Pastors often are gifted with good voices and often have wives who are gifted musicians as well. It can be a powerful experience, I know!

But now, at the meetings required, we are given worship bands, with a thudding and booming electric bass, worship teams clanging out modern chants, the audience made to stand until their back hurts, raising their hands in Pentecostal fashion, with music only familiar to the ones

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leading it, music often borrowed from popular venues. Changes have come. I'm not saying all contemporary music is bad, some is really good and should be incorporated into our worship, but there needs to be a screening and standard that respects worship decorum and has the qualities of heavenly hymnody, not the demonic variety that many of us are sure that Lucifer, the once song leader of heaven, has now introduced to us. I will argue with conviction to any who claim this matter is merely one of personal taste or narrow judgment or prejudice. It is *sometimes* a matter of sensing the Holy Spirit of God, versus that of sensing another Spirit entirely. I don't wish to condemn or judge anyone. It is only what I honestly sense, and that I believe I sense accurately, along with many others who feel the same way—in certain situations. This should not normally occur, because I know it is possible to orchestrate worship music so that no one is offended.

These and similar and other similar aspects of worship tell us that we are unmistakably approaching the time of the end, just before the close of probation. It is a sure and certain sign of the times in which we live.

War, famine and pestilence in the land. EW

In the *Early Writings* statement from the writer Ellen White she states that in the former time of trouble, Adventists went out to proclaim the Sabbath more fully, and that significant numbers came into the faith. But also in the context she states that: “war, famine, and pestilence were in the land.”

Now history has always given us these three or four sore acts of judgment. They are nothing new, and nothing unique to even this time of trouble that is described.

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But for it to be mentioned as one of the characteristics of this time of trouble has to be an indication that these terrors are coming in unprecedented measure during the proclamation of the loud cry of the third angel.

It can be safely assumed that these types of things are ever increasing because the Spirit of God is gradually departing from this earth, and Satan is given more and more permission to gather his deadly harvest. And a harvest it truly is, because Satan is trying to secure his victims in sin and defeat. Whenever God is “harvesting,” Satan becomes even more desperate to “harvest” on his side of things. Our modern world has many such things that have general prophetic significance, such as 911, Andrew and Katrina, and the Indonesian tsunami that killed over 200,000 people.

War and violence is always a given in times of trouble. Terrorism, though, a modern world problem in its own right, will be with us until the end and the political divisions in our country and others will only continue and worsen as time goes by. Yet this is a sign of the times. Not only is found terrorism in general, but the mob spirit is being expressed in our great cities, with riots and looting going largely unchecked. As I am writing this news has reached me of protesters I am watching on the set—an unruly crowd burning a flag over a statue of George Washington in my nearby city of Portland, Oregon. These are times of godless rioting, encouraged by the left, bringing mob violence into our once peaceful cities of America. So called “protesters” sometimes are creating far more damage than what they are protesting against ever did.

Famine is thought by many to be an old problem that is gone in modern times. But this is not at all true. More people go to bed hungry today than have in all the previous eras of this world’s history. It is also known that as in Old Testament times, when God’s people turned from

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Him, they were no longer protected as before by God's mercy and providence, and famine would come to the land. In America, for one, the nation is fast falling into apostasy, and the blessings that were once in her favor will soon go away. America, and other prosperous nations may once again feel shortages of food and supplies. Ecological problems like "global warming" or "climate change" may actually be blamed on the wrong cause, more likely coming because of the negative spiritual conditions all around us.

Of particular mention are pestilences. That pestilence and disease is a sign of the times can easily be recognized in the COVID 19 crisis the world is experiencing at this writing. The reach of this deadly pestilence is what is so sudden and amazing. America, in the midst of a booming economy stronger than ever experienced in history, has been suddenly brought to its knees by this tiny virus, that has crippled the economy within weeks, killed thousands, unemployed record numbers, and stalled public worship opportunities almost in total. Confined to our homes we are at the mercy of the government, that controls our lives at every step, where we eat, worship, and work. Such things at any rate are harbingers of what is yet to come, and describes to perfection the time of trouble anticipated in the prophetic statements.

Things Still Missing

So we are listing above a host of reasons where it looks like we are well into the beginning of the swelling. But with a general assessment of matters, we still are left unsatisfied that we are in the final moments of the Sealing Time, the Loud Cry, and the Latter Rain. Here are some reasons why. But when we see more of these things, even after this is written, we can reason that we are living in those final times.

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Faces lighted up

The Servant of the Lord shares with us that when the message of the “fourth” angel goes forward to lighten the whole earth that God’s church will demonstrate through her zeal and excitement a sincerity and a focus that is prophetically noteworthy as compared to other times in the history of the church. That such a remarkable zeal is not so readily apparent in the church, still somewhat stalled in Laodicean malaise, may tell us that we have not reached this apex at the current moment, at least. Hopefully, when it is different, and when these words are again read, things will have changed and can be recognized as such:

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven.—[Testimonies for the Church 7:17 \(1902\)](#).

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers.—[The Great Controversy, 611, 612 \(1911\)](#).

It would appear that in North America, at least, this is not the case. At least, I wouldn’t describe what I see, members of our churches as having “their faces lit up.” Whether this is figurative or not, it is but a few within our ranks that could be thus described. Instead, actual apathy characterizes most of our North American churches instead.

But there are positive signs too. A couple of years before this writing I had a group of about 20 young people, with their leaders, come to my church and canvass the area with Christian literature. They actually stayed in my church facility, and I worked for several weeks on finishing

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some showers located in the back of the church, and some other things, to try to accommodate their stay in the building.

What a transformation and impact these fantastic youth had on our aging and somewhat backward-thinking congregation! The young men were polite and sincere. The girls were dedicated and attractive, in the right sort of way, and the testimonies and stories of both the young men and women were inspiring, honest and innocent. It truly seemed to be that their “faces were lighted up” with the love of the gospel, and their willingness to learn and share about their God.

Second Coming

Another lacking indicator at the moment of this writing is that little seems to be said, at least with interest and candor in the church about the expected Coming of Christ. It simply seems that when the “Loud Cry” is going that there will be no question what the matter is about, and the themes of “reform” in light of the near coming of Christ will dominate the thoughts and actions of Adventist Christians.

The Cry Isn't Loud Enough and Reflexive Persecution

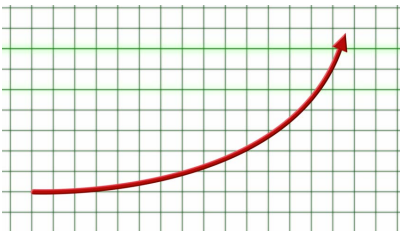
How “loud” is “loud” is a question we can only surmise about. But it would seem that a “swelling crescendo” still awaits us. Persecution, likely not of the physical variety, but certainly that of repression and malignment, will come when the message is loudly proclaimed. Whenever God has a great work, Satan's forces rise up against it.

But it seems to be the present scenario in most places that persecution of this nature is limited. At least, it is not this way in the United States. This would tell us that we have probably not reached the

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final moments of the Latter Rain, but still await this prophetic descriptor for the most part.

Rather than a general trend upward, as in some of the former graphs we supplied, it would seem that the Latter Rain or the Loud Cry would necessarily demand that the growth of the church would look more like a more suddenly concave upward curve graph to match the verbal descriptions of what to expect. We are not seeing this yet, it would seem. But this is only a guess, and only God knows who are truly his, and such matters may not be given to pure statistics. Elijah could not account for the seven thousand in Israel that had not bowed the knee to Baal. Some, insincere, we are told, won't even recognize the events taking place before their very eyes. So we must be careful in such matters. Being faithful and ready is the only safe position to be trusted. We must pray and work. Work and pray. And God will give the increase.



Approach of a Sunday Law

Prominent in last day discussions within Adventism is the matter of the Sunday Law. But this expected indicator may not be as diagnostic as one might think, however. Many Adventists have been for decades “waiting for the Sunday Law,” so to speak. What is tricky is that while it is likely that there will be time for people to decide before such things are universally enforced, what could also happen is that when such things take

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place it could already be too late for some. The final events will be rapid ones.

It is like a teacher who has promised that there is likely to be a “pop” quiz in the near future. A student could come up to the day before the quiz and think to himself: “See, there is still time to prepare.” But the next morning when the quiz is brought he might suddenly find himself very unready for it. And these momentous events will be more than just a “pop” quiz.

Sunday laws have been on the books for decades, even centuries in some places. Most people don't realize these laws are existent because they are no longer enforced in many places. But conditions could change in a moment, depending on the demands and the circumstances.

What Proportion will be “Adventists?”

The prophetic page shares that: “the greater part”¹⁸ of Christ's followers are found in other churches of the Protestant faith, and in other

¹⁸And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith.—[The Great Controversy, 383 \(1911\)](#)

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places a “great body”¹⁹ of sincere believers are yet in “Babylon.” “God has jewels in all the churches,”²⁰ and among “Catholics”²¹ many.²²

As large numbers²³ come in, large numbers will go out, though the latter group will likely have gone out over the years preceding it in a progressive fashion, and may not be as noticeable. Yet many “stars,” known for their brilliancy, “will go out in darkness”.²⁴ It is my opinion that we have already seen this trend in place, even now, and have seen it for many years, and is important to our discussion. The author can testify of many of his friends and relatives, once considered loyal Adventists, who have left the church in significant numbers. I remember going door to door in Anchorage, Alaska, a few years ago, *ingathering*, and we estimated in light of conversations we had with people at the door that almost 1 out of 3 of the homes in the blocks we covered indicated former Adventist connections of some sort or another. This sad fact is alarming and disheartening, nevertheless true. But the reality in many cases is that:

¹⁹the great body of Christ's true followers are still to be found in their communion.—[The Great Controversy, 390 \(1911\)](#)

²⁰ God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world.—[The S.D.A. Bible Commentary 4:1184 \(1893\)](#)

²¹ There are many souls to come out of the ranks of the world, out of the churches—even the Catholic Church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore.—[Selected Messages 3:386, 387 \(1889\)](#).

²² Among the Catholics there are many who are most conscientious Christians and who walk in all the light that shines upon them, and God will work in their behalf.—[Testimonies for the Church 9:243 \(1909\)](#)

²³ Multitudes will receive the faith and join the armies of the Lord.—[Evangelism, 700 \(1895\)](#).

²⁴ PK188, LDE 178.3

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“they went out from among us, but never really were among us” (1 John 2:19). But encouraging is the fact that some will return.²⁵

Strength and Power of the Message

Indications are given that the Latter Rain, and the Loud Cry will far exceed in scope the 1844 message of the 1800's, and even the impact of the Day of Pentecost. Again, expressions such as “thousands” and “a large number” are used.²⁶

I saw that this message will close with power and strength far exceeding the midnight cry.—[Early Writings, 278 \(1858\)](#).

Like the Day of Pentecost

Comments that relate to this report:

²⁵ Many who have strayed from the fold will come back to follow the great Shepherd.—[Testimonies for the Church 6:401 \(1900\)](#)

²⁶ Thousands in the eleventh hour will see and acknowledge the truth.... These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.—[Selected Messages 2:16 \(1890\)](#).

There will be thousands converted to the truth in a day who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God.—[The Ellen G. White 1888 Materials, 755 \(1890\)](#). The time is coming when there will be as many converted in a day as there were on the Day of Pentecost, after the disciples had received the Holy Spirit.—[Evangelism, 692 \(1905\)](#).

Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side.—[The Great Controversy, 612 \(1911\)](#).

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It is with an earnest longing that I look forward to the time when the events of the Day of Pentecost shall be repeated with even greater power than on that occasion.the people will hear the truth spoken to them, every man in his own tongue.—[The S.D.A. Bible Commentary 6:1055 \(1886\)](#).

In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost.—[Testimonies for the Church 9:126 \(1909\)](#).

Global Reach

The extent of the Loud Cry Message will reach every quarter of the globe. It will be a message for the entire world.²⁷

Organized Revivals

The Latter Rain May Not Come as the Direct Result of Conference Leadership, or the Corporate Planning of Evangelistic Endeavors, nor in Particular Organized Revivals or Promotions

²⁷ In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world."—[Prophets and Kings, 188, 189](#) (c. 1914).

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For years, as a pastor and conference worker I have been submitted to countless Conference-wide, even Division and General Conference-wide efforts to jump-start global mission and to promote and drive evangelism and outreach in an artificial manner. I have been submitted to every possible idea and program, from Church Growth, to Natural Church Development, to Small Groups, to Days of Reaping, to Global Mission Projects, to Share Him campaigns, Spiritual Gifts Training, Lay Bible or Personal Bible Trainings, and many, many such things. I have seminary training and the appropriate degrees. And though I cannot claim I am a perfect representative of Christianity, I assure you, that at least in my mind I try to be as sincere, godly, and devoted to the Lord and Gospel as I can reasonably hope to be. These ideas and programs were all good ideas. Yet these movements and programs have been in my assessment largely ineffective and in some cases almost total flops when marketed and promoted generally as efforts to bring about the Latter Rain.

I am not saying that no plans should be made, or implemented, or that the motivation behind such ventures are all fundamentally wrong in themselves, or that they have never worked in some places, or that I am against proclamation evangelism efforts entirely at all. Now and then there are modest successes. But what is wrong in all of this is that revival and reformation cannot be planned, engineered, or corporately organized into being. The Holy Spirit cannot be programmed like computer software, and one cannot be truly evangelistically successful by mere noise and effort. Selling religion is an entirely different venture than selling cars or going into space. Yet few leaders seem to realize this, and teach just the opposite. For decades the organized church has used contrived and business-driven models of gospel sharing, which are not in the purest sense the witnessing models that are blessed, at least as they should be, by the Spirit of God.

The reason that modern evangelism is not more successful than it is is a complicated question. The claim that “evangelism works,” that we customarily hear from conference leaders and others is not that statistically

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true, and would never need to be expressed in these words if it were the case. These words are repeated to church members to assure them that with more effort and focus, numbers of proselytes will come into the church. But most of us have had another experience. I have been a pastor for forty-five years, and have embarked or become involved with scores of evangelistic endeavors. Most that come in, if any do in the first place, vanish in a year or two. I cannot say that in all of this I have really seen in the United States what I would consider even one truly successful evangelistic campaign.

Humanistic Goal Setting

A major reason why evangelistic events are not more successful might be because if they were, men would get the idea that it is their methods, their efforts, and their wisdom that made them successful. The case where God cannot truly bless is when human planning or human effort is the main impetus behind it. The best evangelism is “disinterested” evangelism, the unselfish sharing and witness motivated by purity and selflessness. Intentional, market-driven evangelism is in many ways “fake” evangelism, whereby the lost are seen as targets of conversion, rather than lost sheep in need of help. This is why God’s work can sometimes be even poisoned by human planning. The Holy Spirit prompts and uses us. We do not prompt and then use the Holy Spirit. (In this context, when some spiritual leader, no matter who he is, uses words such as: “strategic,” or “goal,” or spouts some “soul-winning slogan,” or another; listen to him no longer—but “strategically”—pray most earnestly for his eyes to open!)

This is why I am asking the reader to carefully read the following quotes. There are several more that could be cited. My aim is not to fill this chapter with Ellen White quotes, and be a lazy writer. My purpose is to drive the point home that this aspect of the Latter Rain, and all evangelistic endeavor, is not really understood by church members and especially church leaders. I believe there is an enormous

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misunderstanding of this whole issue of human planning, and corporate incentivizing, and unless it is properly understood, God cannot bless His church as He wishes. Only God can lead the work, and only those efforts that are 100% led by God's Spirit will be abundantly blessed in their endeavors:

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.—[Testimonies to Ministers and Gospel Workers, 300 \(1885\).](#)

Do not imagine that it will be possible to lay out plans for the future. Let God be acknowledged as standing at the helm at all times and under every circumstance. He will work by means that will be suitable, and will maintain, increase, and build up His own people.—[Counsels to Writers and Editors, 71 \(1895\).](#)

The Ministry of Angels

A matter that is exciting to anticipate, but in many ways is being fulfilled in greater measure than is commonly realized is the direct ministry of angels in spreading the gospel message.

But in reality, “angel stories” abound at the present day, and though angels have witnessed to men for centuries and even millennia, probably more angelic ministry happens today than all the former generations combined. Angels have appeared beside many colporteurs and young people. Imams and priests have received dreams leading them

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to the Adventist message. Already the book of Acts could be re-written for the modern day, and it could be as long as the entire Bible.

While God's actual plan is for men, women, and children to be His agents in spreading the gospel, God has precious souls who are marked for His kingdom that men, either in their limited capacity, or because of their unfaithful execution of duty, have failed to reach, but who in God's plan still need to be reached. Like Cornelius of old, or the apostle Paul at his conversion, angels sent by the Spirit of God will reach out and notify these waiting souls, types no man would have thought possible to reach with the truth. We can only wait with more anticipation for the stories and testimonies of these citizens of God's kingdom that could be related. How exciting to hear these testimonies and reports today, and how exciting to hear in God's kingdom how angels have helped men reach other men for Christ in a boundless number of ways!

There are many men in our world who are like Cornelius.... As God worked for Cornelius, so He works for these true standard-bearers.... They will obtain a knowledge of God as Cornelius did through the visitation of angels from heaven.—[Letter 197, 1904](#).

When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern. Angels will do a work which men might have had the blessing of accomplishing had they not neglected to answer the claims of God.—[Selected Messages 1:118 \(1885\)](#).

Political and National Leaders Will Be Addressed

God will have modern Josephs, Daniels, Nehemiahs, Esthers, and Mordecais. He will also call before governmental authorities even simple, and unlearned Adventists who God has called to the kingdom for such

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times as this. These unnamed and unknown heralds of the gospel, though humble and even in some cases even illiterate, will stand tall for their Savior and their God.²⁸ Many will be called into questioning, and we will never know until the kingdom of God their story or their stand. Satan will try to cover and to squelch their faithful testimony.

But he who honors God, him will God honor. Heaven's Hall of Fame looks nothing like the world's halls of fame. The greatest of God's saints today live in small towns, or in remote countries of the world. But God knows where they are, and all heaven will someday know their story.

²⁸It does not seem possible to us now that any should have to stand alone, but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the Word of God, that we may know why we believe the doctrines we advocate.—[The Review and Herald, December 18, 1888.](#)

Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures and give definite reasons for their faith. They will become confused and will not be workmen that need not to be ashamed. Let no one imagine that he has no need to study because he is not to preach in the sacred desk. You know not what God may require of you.—[Fundamentals of Christian Education, 217 \(1893\).](#)

The Honest in Heart Will Respond to the Message

The truly sincere will respond to the message.²⁹ It is the testing truth for our time. God knows what He is doing, and He knows every heart. It is to be set up that every true soul when given the opportunity to understand the message that is presented, will naturally turn to God's call for them. It was the same in the days of Enoch, and Noah. It was the same in the call to leave Sodom, and Egypt. It was the same in the days of Samuel, and David, and in the days in the reforms of Josiah and Hezekiah. John the Baptist called men to repentance. Jesus and His first coming was a grand test to all humanity in the apostolic mission to the whole world. It came in the Lutheran stand, and in the Great Awakenings and the Reformation. It came in the solemn appeals of Joseph Wolf, Manuel Lacunza, and the cry of the farmer, William Miller. It now comes in the final moments of time in the call to come out of Babylon, and to keep all of God's Commandments before Jesus comes!

The Printed Page and Media

The Printed Page and Likely Other Media Will Have a Distinct Role

²⁹Every truly honest soul will come to the light of truth.—[The Great Controversy, 522 \(1911\)](#)

A good many do not see it now, to take their position, but these things are influencing their lives, and when the message goes with a loud voice they will be ready for it. They will not hesitate long; they will come out and take their position.—[Evangelism, 300, 301 \(1890\)](#).

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It is my conviction that the greatest impact will come through the role of the media and the role of printed publications and the work of planting the precious books of Adventism and the writings of Ellen White,³⁰ especially the book, *The Great Controversy*. Like others, I have seen people converted to the message by the simple reading of the *Great Controversy*, including my own brother-in-law, who became a powerful evangelist as a result.

It seems reasonable to conclude that Ellen White's books may have even more influence than here-to-for. Not only because of their inspired value, but because people will recognize that the things that she predicts are coming true before their very eyes. This will greatly augment their power, because the test of a true prophet is precisely this very thing. In the previous decades her words had not stood the test of time as they do now. Only the Spirit of God could properly predict the outcome, and the nature of the things we are seeing in the modern day.

³⁰ Influence of the Printed Page

More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.—[Evangelism, 693 \(1885\)](#).

The results of the circulation of this book [*The Great Controversy*] are not to be judged by what now appears. By reading it some souls will be aroused and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others also will come to pass, and when the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency.—[Colporteur Ministry, 128, 129 \(1890\)](#). In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory [[Revelation 18:1](#)].—[Testimonies for the Church 7:140 \(1902\)](#).

The Descriptors and Timing of the Loud Cry Message

Those who devalue in any way the prophetic gift may be immediately marked as false and disingenuous persons, and agents of the Evil One. The last great deception aimed at the people of God is “to make of none effect the testimonies of the Spirit of God.” The Holy Spirit cannot reach the mind of those contrarily opposed to the working of this same Spirit. The Spirit of Prophecy is promised as the prescribed way for the Adventist believer to be made safe from the many delusions of the last days. Based on solid biblical truth, God has given an abundance of life and power and truth in the testimonies, and in the perfect system of truth given to the Advent people. Thus those whose minds are sealed with these truths of the Bible, and with its Christ and God, will be able to stand through the last great conflict.

The Prophetic and Eschatological View of “Babylon”

The Historical View of Babylon

Our next endeavor is to look at the term: “Babylon,” and ascertain to a degree what is represented and taught through this prominent prophetic symbol. And first of all, we must acknowledge that any prophetic symbol, is just that, a symbol that represents a greater reality.

So when “Babylon” is used in prophecy we must recognize it cannot refer to literal Babylon, in ancient Iraq. God is quite clear in several OT passages that Babylon itself, in its literal existence would fall, and be no more (Isaiah 13, 14 etc). Therefore, Babylon is a safe symbol for something “like” Babylon that will exist in the last days and is thereby utilized to teach to us a modern reality.

But what is sometimes taught is that Babylon is only a fictitious, or spiritual, or representative designation, and does not apply to anything specific, but only in general refers to “evil,” or is vague collection of “sin,” or “corruption” found in the world. But to limit the symbol to this third dimension renders the symbol quite useless, for everyone knows sin and corruption exists in the world. We don’t need anyone to tell us that. What we need is identification of what we are really up against so we can

The Prophetic and Eschatological View of “Babylon”

avoid it, not be deceived, and come out of it! How can one come out of Babylon if they don’t know what it is?

While falsity and sin and corruption are definitely associated with terms like “Babylon” in prophecy, this does not necessarily preclude that there is no true modern equivalent in terms of a national manifestation or actual identifiable religious organizations or practices.

In prophecy we find such symbols, and I believe they are intended to identify real things, in what I call the direct application of symbols. In other words, if a nation or city is represented in prophecy for the modern day, we should look for an actual nation or city that replicates it in its modern manifestations or has some of the same characteristics of the original type. As with real Babylon of old, it was a real nation, a real power, that persecuted God’s people and demanded religious worship of them. It wasn’t just a vague power like “sin” they were up against. It was real in temporal terms, not just spiritual terms.

For example, the book of Daniel supplies us with several beasts, there identified clearly with nations then existent. The goat with a prominent horn, for example, is said to be the king of “Greece,” a real nation that existed, with a prominent leader, who most believe accorded with Alexander the Great, and so on.

So when prophecy provides us with these same symbols, even the same-styled beasts sometimes, we know it is pointing out to us a modern *equivalent* of the real nation or organization. But since it is given as a symbol, it is not the very same thing as the original, but is something “like” it. To co-identify it with the actual ancient kingdom would be absolute literalism, and this determination we cannot make. What we look for is the modern equivalent, that re-iterates the original and represents it

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in modern times. But the symbol is not purely allegorical and vague, but is representative of real nations, real powers, real organizations that fit the description. Too often, scholars, afraid of exact literalism, or afraid of the politically incorrect identification of certain modern powers, leave the matter dark and vague and useless. But God through prophecy is trying to warn us of a specific power or characteristic spiritual danger to watch out for. To put it simply, I believe there is both a "spiritual" and "semi-literal" application of Revelation's symbols. So we need to identify through history and careful exegesis what organizations and movements are identified in the prophecy.

Identification with Papal and Pagan Rome

It is not necessary to argue the case that for centuries, beginning in the early Christian era, that Rome, especially in both its imperial and papal manifestations, has been identified as apocalyptic "Babylon." The reason is apparent. Rome fulfills more than any other historical power the identifying characteristics of the former Babylon. Especially in middle age history, papal Rome finds easy association for many expositors:

1. Its position upon the famous "seven hills." (Seven mountains, 17:9)
2. Its authority in reigning over the kings of the earth (17:18).
3. Its responsibility for the martyrdom and blood of millions (17:6).
4. Its propagation of erroneous doctrine and "spiritual" fornication (17:2,4).
5. Its blatant sins in the papal claims and the "magnifying himself above all," and the equation of the papacy and its acts with "the man of sin." (2 Thess. 2:3,4).
6. Its traditional correlations of the papal office with the number of a man: 666.

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7. Its practice of changing times and laws (Daniel 7:25; 11:37), etc. etc.

This has been the consistent view for centuries, at least among Protestants, and before this from many others of those groups and individuals opposed to Rome's policies. Of particular significance is that even Catholic writers in certain instances have made this same identification. Usually, however, they apply it to pagan Rome. But the general view of many in history has been that Rome, in both phases, papal and pagan (historical prophecy essentially merges them into one) fulfills the prophecy of the great harlot of Revelation 17-19.

Ellen White, in some places, and at least originally, or when speaking of the Dark Ages, appropriately reiterates this position:

The woman (Babylon) of Revelation 17 is described as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness:...and upon her forehead was a name written, "Mystery, Babylon the Great, the mother of harlots." Says the prophet: "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." Babylon is further declared to be "that great city, which reigneth over the kings of the earth." Revelation 17:4-6, 18. **The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome.** The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." *It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.* (GC 382)

Therefore, in Rome, is found a striking "application" recognized by the Reformers, by Protestantism, and by many prophetic voices. But the fact also emerges that Rome is not alone in wearing the designation "Babylon," for the very same writer makes other comments regarding this.

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For some, this has been fuel to exploit the idea that Ellen White is contradicting herself:

Patriarchs and Prophets, p. 124



In the professedly Christian world many turn away from the plain teachings of the Bible and



build up a creed from human speculations and pleasing fables, and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days.

The Great Controversy, p. 383

Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth"--the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world. And the term "Babylon"--confusion--may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.

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Babylon has daughters and these are an extension of herself, because they practice the same spiritual fornication and falsehood in the Christian world. This describes perfectly what history has revealed.

Temporal and Allegorical Application

But it would seem that it is equivocating to say that the Roman church alone *is* Babylon and then in other places teach that it is Protestantism and its conflicting creeds and sects that constitute Babylon. In the 1888 edition of The Great Controversy Ellen White wrote:

Babylon is said to be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. **The message of Revelation 14 announcing the fall of Babylon**, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a message that is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. GC 382,383 (1888 edition)

Upon review of this, "W.W. Prescott asked how 'Babylon' in Revelation 14 could apply to Protestantism when 'Babylon' in Revelation 17 applied to Roman Catholicism. . . . To eliminate any possible misunderstanding, Ellen White added the word 'alone' to her 1911 edition of the book. The key sentence now reads, 'Since the message follows the warning of judgment, it must be given in the last days; therefore it cannot refer to the Roman church alone, for that church has been in a fallen condition for many centuries.'

Prescott was delighted with the added word and said so at the 1919 Bible Conference." (R. Olsen, *101 Questions on the Sanctuary*, p. 52)

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The matter that must be recognized in the study of Revelation is the necessary realization that prophecy is ingeniously designed to find greater accuracy and larger fulfillments that accord with its place in time or history. In certain cases a prophecy will change in its appropriateness to fit the more modern application. This does not invalidate the original prophecy, for it made perfect sense and applied to the original objects and meaning of the prophecy, which was formerly fulfilled or that transpired earlier in historical time.

An example of this is Matthew 24. Jesus there “mingles” the description of the Second Coming and its associated signs with those signs and events which accompanied the destruction of Jerusalem. At times one cannot tell whether Jesus is speaking of the destruction of Jerusalem, or if He is speaking of events expected right before He comes.

In the great Olivet sermon Jesus spoke of a “desolating sacrilege” or the “abomination of desolation” taken from the book of Daniel. In that case it was originally a description of the “trampling under foot” of the “holy” ‘thing,’ meaning the destruction of the sacred temple and the holy city of Jerusalem by the Roman armies. With this came an opportunity for Christians to “flee to the mountains,” to experience portents and signs in the sky, and to see other signs such as famines, pestilences, violence, and false prophets. These things all took place for the most part in the destruction of Jerusalem by Titus in A.D. 70, and is well documented in history. It was a cataclysmic event. The words of Jesus came true in almost every aspect.

What one has in such passages as these, are adjusted applications, which need to be governed, we must say, by careful exegetical principles and consistent hermeneutics and not just applied everywhere. But when valid, the prophecy can be divided into at least two distinct expected

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fulfillments. One is called the “type” and the other and later one is called the “anti-type.” The type is not opposed to the anti-type, but is thematically related to it, just as the object (from, “tupos,” the seal or object making the impression), gives way to the “anti-type,” (the impression or mark that is made by the type). Typewriters, or types for printing, make a mark or impression when they strike the page. The print matches or corresponds to the original type. So the type is like the nutshell version of the anti-type. It often isn’t the exact same thing, but it is usually the original from which the later fulfillment is based. There are many of these in Scripture and they are especially found in prophecy.

For instance,

1. The sacrificial lamb offered morning and evening in the sanctuary was a type. But Jesus, “the Lamb of God taking away the sin of the world,” Jesus on the cross—was the “anti-type. Usually the anti-type is the greatest and clearest fulfillment of the prophetic type. Jesus is much greater than a mere sacrificial lamb that predicted Him.

In this scenario in Matthew 24, the destruction of Jerusalem is the type, but the Second Coming is the anti-type. So was Jesus wrong when he mingles these two events? No! He is teaching that one is the type, and what the other points to is an antitype. The destruction of Jerusalem was the mini-version and somewhat incomplete version of the more cosmic and later events at the Second Coming.

Likewise, the “abomination of desolation,” the destruction of the “holy thing” the sacred edifice, was accomplished according to Daniel’s prophecy with the “trampling underfoot” of the *holy* city and particularly the temple of Jerusalem. But the anti-type, will see a desolating sacrilege too. But it won’t be the Jewish city and temple. Another “holy thing,”

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highly sacred, and attached as it were to the Divine Being is “His Holy Day,” the Sabbath. Isaiah 58:13,14 pictures the Sabbath as “My Holy Day,” and says that those who honor God will not “trample it under foot” but will turn away their foot from trampling on it. The Christian world in these last days have tragically abused the holy thing, the Sabbath, and have trampled it underfoot. It is a most severe abomination of desolation, or a desolating sacrilege. A “sacrilege” is something religiously “sacred,” for roots for “sacred” and “religious” are found in the very word, referring to something holy that is mistreated or violated.

In the prophecy of Matthew 24, the type, the desolation of the most sacred edifice or the holy temple associated with God, is later to be fulfilled in the expected “Sunday Law” and the violation of the most sacred “temple in time,” (term from a Jew: Abraham Joshua Heschel) the Sabbath—the holy thing also associated as “holy” to God. We know the Sabbath will become an issue because there is no modern “temple,” and it is clearly the modern *sacrilege* being trampled underfoot. By persecuting the people of God who worship on it, it will become the modern “abomination of desolation,” and serves in prophecy as the anti-type of modern times.

So in the prophecies of Revelation we have a type, Babylon, and all it represents—and the anti-type, the false churches and particularly the nation, or nations that hold God’s true remnant people captive, and from where they are eventually called away from so they can honor the sacred forms of their faith and religion.

Modern Changes

But in the case before us, the identity of modern apocalyptic Babylon, it must be recognized that world forms have changed since the

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time of Jesus and the Apostles. At first there was one church. So in that time, the capitol city of Roman Empire, or even the Jewish city of Jerusalem—which “sat” upon the beast, or where Christ was crucified, would have been equated with the city of “Babylon.”

But since the Reformation, the church of Christ has splintered into hundreds of denominations, and in a large number of cases apostasy is rampant in them. Babylon is in a fallen condition, confused, as it “babbles on” in an impure doctrinal milieu. Babylon cannot refer to Rome alone, but must now include the many daughters of the great immoral woman, the various churches of Protestantism, speaking every possible language (denominations) when it comes to religion, like Babel of old, or the original Babylon.

Ellen White’s characterizations of Babylon as representing the “confusion of conflicting creeds,” or as “the world-loving churches of the last days,” are actually a very accurate modern definitions. Babylon, and it’s confused tongues and languages remembers Babel, “babble,” of old, and is very fit as a description. Babel is chosen as a symbol because of its descriptive and colorful associations.

Non-city dwellers know the cacophony of sound that occurs when the tongues of “frogs” are heard down by the old mill pond at night. It is the very essence of confusion. It is “babble.” Frogs are used in Revelation 16, and in the “Armageddon” references are there equated with Babel and confusion. Frogs were anciently considered symbols of “uncleanness,” were classed among the “abominable,” and some were even toxic, like snakes. Frogs have “spirits” or “tongues” that come out of their mouths. And frogs sound very much like the confusion that is well represented in the cacophony of the sound found in the wagging tongues of an assembly or large crowd. Babel is the biblical symbol for the

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confusion of tongues or languages. Armageddon, the “Mountain of Assembly” is a “gathering” together, for the Revelator says: they are “gathered together for the battle of that great day of the Almighty.” But in their efforts to engineer “assembly,” (ecumenism) they are actually to end up “scattered,” in confusion and language in the end, the same as happened at the original tower of Babb-el.

The purpose of prophecy, as we have stated earlier, may be much broader than has been customarily taught. What appears to stand as contradiction, may not be at all contradiction, but rather the opening of new vistas of understanding. When interpretations can be offered, even dual in nature, that consistently find answer both in the fulfillment of history and in the beam of prophetic light, it is not wise to sacrifice one at the expense of the other. If they fit, and they have prophetic testimony to support them, they should be considered carefully. It is again suggested that by understanding certain prophetic variances in light of the "time-adjusted viewpoint" of prophecy; and in taking in consideration at least the possibility of an “advanced” or further prophetic fulfillment; one may find these interpretational difficulties greatly diminished.

Modern, prophetic Babylon most consistently therefore represents the fallen or corrupt segments of the Christian religion in modern times and can include members of Protestantism, Catholicism, and even nominal Adventism, or any of the conflicting creeds of Christendom in their doctrinally confused state of impurity and apostasy.

But it also includes secularly, the western nationalities which are the principals in the modern geo-political re-ordering of the nations. The religions of the earth are largely attached to the prosperity and government

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of these nations. In Bible times, the nations were reckoned as one, both religious and secular, the state combined with the church.

Especially prominent in the world scheme is the home of modern religious freedom and the nation that “helped” (Rev. 12:16) the woman, and to which those wishing to live in freedom to worship as they pleased, fled. We are referring to the United States of America. The host nation of modern Protestantism, and even Catholicism, Judaism, and all religions, is today, first and foremost, America. This nation, at first offering liberty and justice for all, bound by its constitution and its values, is now, though, fast becoming the sponsor of Babylonian trends and policies.

Having the heritage and gentleness of Lamb, it is predicted that it will finally speak as a Dragon. Babylon is not alone in its suppression of others, but it is certainly the nation that leads out. This is why she becomes the focus in modern times as a great city, which reigns over the kingdoms of the earth.

Modern Babylon Different Than Early Church Babylon

Modern apocalyptic Babylon is different, than even the Babylon recognized by the early apostolic church, for great changes have come across our world since the Reformation and the Great Awakening. Therefore Babylon cannot be the same thing in these modern times as the older prophetic Babylon. It can no longer be only the city of Rome, for the modern world is much larger, taking in the new world, and a whole new arrangement of great “waters,” the Great River Euphrates, now giving way to the large world oceans of the Atlantic and Pacific, where today the merchants of the earth transport their wares.

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There is a type, but now a greater anti-type that fulfills the expansive reach of modern prophecy. Babylon is more than a nation, because people of all faiths live in all places throughout the world, some sincere and savable, and some apostate when it comes to religion. Therefore Babylon includes the apostate and confused condition of modern religion everywhere, and is clearly non-*denominational* because God has his faithful in all religions. But most of these are found in the Protestant religions, but not exclusively. Apostate Protestantism is a good general description of apocalyptic Babylon, but is only general. Babylon, therefore primarily refers to apostate religion of all types, but in her national and political identity identifies with the regions of the world where its stronghold is, the chief of these being in North America, in the United States and Canada.

The Contemporary or National Identity of Babylon

Revelation 17:1

Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show the judgment of the great harlot who is seated upon many waters."

Having seen how Babylon was understood by first century Christians and then later by Christians through the Middle Ages, it is time to investigate the modern meaning of the symbol, "Babylon." identifying factors are presented as follows:



The

Identifying factor #1

She is seated upon many waters.

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The first hint of cosmic dimensions is the geographical location of this kingdom. It is positioned upon or amidst much water. The preposition "epi" can mean, with an accusative force, several things:

[“epi” can be translated: on, upon, in, against, over, to, for, around, about, concerning; toward, among (rarely)]

The best determination is that the prepositional force calls most likely here for the translation; "upon," or "in the midst," of much water.

When we are told there is a significant kingdom given world dominance positioned in the midst of much water; we should be required in modern times to think *world scale*. Verse 17:15 virtually gives away the meaning of the waters, which represents all the nations of the modern world.



The characteristic mistake of many expositors is to ignore the principle of the "local" to "worldwide" in eschatological prophecy, and therefore limit apocalyptic Babylon to either a resurgence of the old local Babylon, or the preterist pre-occupation with the ancient city of Rome. However, modern times have brought new forms,



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and the world geographical and political alignments are changed in the new world. We would expect prophecy, if it is truly prophecy, to recognize these changes. Unfortunately, most expositors become so enamored with the specific biblical locales (the movement of Zionism, or in the “dispensational” focus on literal Jerusalem, and the Middle East, for instance) that they close their minds to the geopolitical reordering that has occurred over the intervening centuries. Rome, in the midst of the waters, once the center of world commerce, is no longer of the same status, but is now in terms of statehood, a different and atrophied power.

Using the type, Babylon of old, the prophecy of Revelation 17 simply asks us to search for a counter-type in modern times. Babylon of old was surrounded by rivers and moats that were the highways of commerce and trade unparalleled, no doubt, at that time. The simple demand of prophecy is to begin by identifying a world-class nation, a nation that is prosperous and commercial whose geographical position upon **much** water affords her the super-highways of trade and commerce.

Any nation in our modern world could be said in a sense to be in the midst of the other nations, but only a few nations have the geographical position of literally being among the **greatest** waters of the world. We know that the largest bodies of water on this globe are the Atlantic and the Pacific oceans. We also know that modern Babylon according to Chapter 18 would have to have noteworthy seacoasts and harbors to traffic the great list of merchandise and cargo that the merchants of the earth in Revelation 18 and in the last moments of history are no longer able to sell.

Few great nations or landmasses could fit this description as well as the Americas and specifically the United States of America, one of the few world-class nations, which has seacoasts on two separate oceans and

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is skirted by much water. America is laid out "from sea to shinning sea." But there are other countries that are situated on much water. So far one could not exclusively identify her as the great harlot. But the reader is asked to keep the foregoing point in mind.

Identifying Factor #2

She (the harlot) commits fornication with the kings of the earth. (A king also represents a kingdom under him [Rev. 10:11; 17:15], etc.).

Now when a woman commits "fornication" or practices immorality and prostitution; what does this represent in prophecy?

It is true that an admixture of false beliefs and systems in the religious realm has often been the meaning drawn from this, and rightly so. This is legitimate. But secularly and geographically there are dimensions left ignored. Those publicly practicing immorality are not usually too concerned with religion. But Babylon is both the state and the church combined. Yet, please give attention to what significance the Bible itself sometimes gives this metaphor and figure of "fornication."

However, even before this, consider what a harlot, or "prostitute" does. She simply trades her services for money. She sells herself for money. Harlotry itself is a business transaction. It is commerce; trade. The prostitute uses her own "natural resources" to become "rich."

Of paramount importance is the very root meaning of the expressions: "harlot" or "immorality." The root is πορνέω, "porneo," and means literally and simply, "TO SELL." This is the commonly used word for "selling" in the New Testament.

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Isaiah 23:16-18 is a useful or parallel passage for understanding Revelation 17 and 18. It is similar to Revelation 18, except the prosperous kingdom of Tyre is the subject and not Babylon. Tyre also was a significant center of maritime commerce in the ancient world. In the previous verses the ships that trade with her wail and are in anguish over Tyre because of her downfall. Starting in verse 14, it says:

"Wail O ships of Tarshish, for your stronghold is laid waste. In that day Tyre will be forgotten for seventy years. like the days of one king. At the end of seventy years, it will happen to Tyre as is the song of the harlot: Take a harp, go about the city, O forgotten harlot! Make sweet melody, sing many songs that you may be remembered."

At the end of the seventy years, the Lord will and she will return to her hire, and will play the harlot with all the kingdoms of the world upon the face of the earth. Her merchandise and her hire will be dedicated to the Lord; it will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who dwell before the Lord." (KJV)

visit Tyre,



Amazingly, in this context, harlotry is not particularly considered the immoral thing we know it is. In fact, it may surprise the reader to notice that it almost seems moral, especially when the harlot's wages are "dedicated to the Lord!"

The point here is simply this: harlotry in this particular context is considered neither moral nor immoral, but is rather a symbol of commerce and trade between nations. It is not primarily good or bad, but simply the business of trade. Therefore we find that another identifying factor is that

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modern Babylon is at least in one sense, the political one, a great "commercial" nation or group of nations.

This does not mean that there are absolutely no "moral" issues indicated, or that false doctrine is not in the picture, or that prostitution or adulterated religion is O.K. The point is that the primary thought here likely *includes* secular "commercialism," as well. In addition, commercialism can have abusive marks within it, and certain commercial policies can be illegitimate and wrong. But for now we simply want to emphasize that the temporal "Babylon" of prophecy is hereby identified as a very affluent and commercially prosperous power. Ancient Rome was just this, but modern Rome is not really such a power anymore, especially, as accorded to the nearby religious capitol: "Vatican City." She is no longer known as a "commercial" giant, in a worldly sense.

Identifying Factor #3

Babylon is described as "great." The fact that the Babylonian harlot is designated as "great" should quickly exclude several contenders from consideration. We look for Babylon, then, to be among the greatest powers in the modern world. In fact, she is *the* greatest according to the final verse of chapter 17, in that she reigns over the kings of the earth. The reference to the kings and kingdoms of the earth implies the political aspect of the relationship. The nation described is a political giant, as well as a commercial one, and a religious one.

Identifying Factor #4

The woman is seen coming from the wilderness (Rev. 17:3)

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Says *Webster's Seventh Coll. Dict.*: "wilderness 1a: A tract or region uncultivated or uninhabited by human beings."

Now we find a very narrow and specific qualification that should cause the expositor to see flashing lights and illuminated arrows. For though the woman is in the midst of the nations she does not arise out of them the same way as the others have. She rises independently in the uninhabited regions—yes, she rises “out of the earth” (Cf. Rev. 13).

“The Wilderness of the Sea”

In Isaiah 21:9, the passage from which the fall of Babylon is predicted: “Babylon is fallen! is fallen!,” the heading on the whole section is: “Concerning the Wilderness of the Sea” (“Oracle of...” KJV Authorized, anyway). In Hebrew and Greek terms, the words for “desert” or “wilderness” are essentially representing the same basic meaning. The idea is not so much a pure “desert” so to speak (sand and cactus), or “a forested or mountainous area,” but more particularly a tract of desert,

mountain, or any land that is *uncultivated* or mostly *uninhabited*.



It is curious that this passage in Old Testament prophecy refers to “Babylon” in this way. Written ca.150 years before the “second” fall

of Babylon, it predicts accurately that Babylon would fall at the hands of the Elamites and the Medes (Medo-Persia). Isaiah also accurately predicts the fall of Babylon later in chapter 45, even naming “Cyrus” as the king

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and general that would accomplish it. The Medes and the Persians were: “kings of the east,” who “dried up the great river Euphrates” to accomplish the fall of Babylon.

The thought emerges that a further application of this prophecy, in the allegorical sense, is possible, and could point to America, being a modern Babylon, and this “oracle of the wilderness of the sea” could be perhaps thus broadened.

I am not boldly insisting this is a direct fulfillment, for that cannot be proven, and such an application may violate the bounds of certain OT prophecies.³¹ But it is just curious, that America, a tract of uninhabited wilderness found in the sea or nestled amongst the greatest oceans of the world, can be seen to fit so appropriately. Modern, apocalyptic Babylon will also fall it records, at the hands of “kings from the east” (Rev. 16:12 making “Babylon” therefore situated to the west). If a prophecy like Daniel 8:14 can reach to the time of the end, perhaps some of these OT prophecies can reach the time of the end when inspiration gives us permission to make such applications. We are not really demanding or making an insistent case for this, but are noting it for curiosity and interest. America could fit like no other the curious designation: “the wilderness of the sea,” or “the wilderness in the ocean,” a powerful nation that arose within the vast wilderness expanses of a newly discovered, and undeveloped continent!

³¹ Certain popular writers and TV enthusiasts make wholesale and illegitimate interpretations of OT prophecy, and often abuse the rules of careful exegesis in the process. Especially do they focus on the Holy Land, and try to apply the prophecies in a questionable manner—or seek to read modern events so as to fit “dispensational” theology, or to promote “Zionism,” or other “literalistic” interpretations—that see the Middle East as the center of eschatological significance.

Identifying Factor #5

She is seated upon the scarlet colored beast.

This beast we know to be consistently throughout the book of Revelation as symbolic of the Roman Empire, but in modern times particularly Rome in its papal phase, for no other power fits all the characteristics revealed in Revelation 13, and remains as Rome does on the world stage. The “beast” remains consistently, therefore, the Roman Empire, empirical and papal. Revelation 12 describes the same power as the “Great Red Dragon.”

HOWEVER ONE MUST NOTE: The woman in the prophecy is corporeally SEPARATE from the Beast, and is not a horn or appendage rising directly from the former world powers. She is independent, and in this scenario *declares her independence. This is important* and ignored by most students of this prophecy. The beast in Rev. 17, has the same seven heads, ten horns, scarlet color, and blasphemous names as the first beast of Revelation 12 and 13. Both the first beast of Revelation 13 and the beast of Revelation 17 rise out of the bottomless pit, or the Mediterranean Sea. But the woman is materially different from the beast itself and comes into prophecy supported (helped and related) by the beast and the ten horns (Europe), but in a sense does not come *out* of the beast but “out of the earth.” It is almost like the Old World Beast goes west, picks up the woman, and is seen coming back in Revelation 17:3—from the wilderness.

The main beasts in both places, Revelation 13 and 17, sort of disappear for a time (deadly wound) but then “heal” or come back. Vs. 8 of Revelation 17 simply describes the “healing of the wound,” as

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described in Revelation 13. But in this scenario (eschatological application), the Babylonian woman SITS on the beast. That is, the beast "supports" and "works in league" with her. Some might say that only the city of Rome could be meant by sitting on seven hills. But the present reference may be read as simply pointing back to the original figure John saw in the wilderness with the beast that the woman sits on, namely, the Roman power. This is consistent.

What is here described is a complementary relationship between the two chapters. One beast presages the other but the second figure eventually works in league with the first. And by looking back to the first and second beasts of Revelation 13 we find the same complimentary relationship; in this case the second beast copies the first in forcing the inhabitants of the earth to bow to its dogmas. The woman submits to the direction in which the beast is going; yet the beast responds to the wishes of the woman who in a fashion steers it. This is an exact representation of what is expected in the latter days according to prophecy, where the second beast will enforce the will and direction of the first beast.

Identifying Factor #6

The woman is dressed and bedecked luxuriantly.

This, I now suggest, is another clear reference to the United States of America. The United States is by far the most affluent nation on the face of the globe as a "nation," when singled out from other smaller rich nations because of her international and global position. She is "cosmopolitan" and "affluent" in every sense of the word.

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The list of wares in Revelation 18 is incredibly tell-tale as regards a country that lives in relative luxury and security. "How much she hath glorified herself and lived deliciously." The whole point in the list of wares in Revelation 18 is not given to equate with religious doctrines, but rather to associate this power with luxury and affluence. Every item in the list is really a luxury item. Even merchandise like wheat, which is not in itself a luxury item, is still listed as a luxury item, because she has *plenty* of it. Only three countries in the world grows more wheat than it needs, the western nations of The United States, Australia, and Canada³². The Great Immoral Woman, therefore, is noted particularly that she lives in supposed security, affluence, and decadence.

Identifying Factor #7

She is separate from the Beast so is not the same as Rome.

Eschatologically, one must recognize, the woman cannot be Rome (only), for if the beast is Rome or the Papacy, and the ten kings eventually ally themselves WITH the beast AGAINST the woman (vs. 12,13, Revelation 17). Rome cannot fight itself. **The nations of Europe**, "the ten kings," apparently in the end, seek to make war on not only Apostate Protestantism, but more specifically—the stronghold of Protestantism—the United States of America. It appears God gives the "Ten," power to bring a threat of judgment upon, or to accost this nation, in the final remnant of time. This factor then, is that the woman cannot in an eschatological sense identify as the city of Rome, exclusively, by itself.

Identifying Factor #8

³² At least toward the end of the last century, this was true. The circumstance has not greatly changed at the present, it is expected.

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The woman reigns over the kings of the earth. This specifies a nation, which has world dominance, yet not absolute empirical power; for



other nations—we must notice —still have kings or governments, to which the adulteress relates. She has dominant power, but she must still be part of the ten toes (or the fragmented world order) of the great image of Nebuchadnezzar. This describes almost perfectly the position that the United States takes in her foreign policy

today as we write. She has dominance, and power, and influence, but she accomplishes it not with typical force or imperialism; but in a gentler, feminine, alluring kind of way: with her wine, and her wiles, and her beauty.

But the turning of the nations of the earth against the United States has already begun in some places and will be completed when the actions she enforces upon the whole world become more apparent and precipitate. But even today those very ones who the United States has aided and given favors to, and at one time were friendly and warm, now strangely hate her and demonstrate against her.

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The New Rome

No country on earth is better suited to emulate and reduplicate the role of the Roman Empire in modern times as does the United

States of America. Once a small player in the geo-political ordering of the nations, she has now risen to world dominance.

As America has risen out of the world sea, she was at first only a fledgling nation, somewhat weak in her first revolution and in the War of 1812. But following, and winning two world wars, she has become the savior of the world, and is an incredibly significant world power. She has introduced to the world the “nuclear” weapon, and today has “star wars” technology at her command.

Since the fall of communism at the close of the last century, America has risen out of the heap as the clear world leader. All acknowledge that the president of the United States is considered the most powerful man on earth. Toward the close of the last century the Palestinian leader, Yassir Arafat, called Washington D.C., the “New Rome.”

She is seated between two of the most significant oceans of the world. Her situation and resources are the center of world trade and

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politic. As Italy and Rome was on the map of the Mediterranean world³³, so America fits on the modern map of the world, literally and economically and politically.

And again, what is also significant is that she is portrayed as a woman, when all the other nations have “kings,” as it were, to whom she relates. This is interesting not just religiously, where women usually represent a “church,” and religious issues, but also interesting in terms of politics. The New World has never had a “king,” or monarch, but instead the United States brought to the world freedom and democracy, a softer and gentler form of government as opposed to the typical monarchy, even bureaucracy, found in the Old World. Her rule over the world is based more on capitalism, economics, and the seduction of affluence; with the kinder, gentler “Monroe Doctrine,” non-imperial, type of world leadership.

Identifying Factor #9

She is secure and arrogant.

She says, "A queen I sit, I am no widow, mourning I shall never see" (18:7). Only the nation, The United States, it seems, could be heard saying such a thing, for this is a perfect description of the attitude of Americans, rich and increased with goods, and secure within their own shores, geographically separate from the conflicts of the powers of earth.

³³ Turn Italy sideways, and also note the general configuration, shape, and position in the midst of the “Sea,” and the then known “world.”

Identifying Factor #10

She makes all nations drink of her wine.

According to prophetic testimony, it is the United States as the leading representative of Apostate Protestantism that causes the nations to imbibe and swallow her deceptions and to court her religious and political agenda. It is absolutely essential for consistency to see the United States as a geopolitical Babylon both religiously and politically if one looks with logic and forms a syllogism based on the following quotes:

“As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false Sabbath, the people of every country will be led to follow her example.” (6T 18)

“She made all nations drink of the wine of the wrath of her fornication” (Revelation 14:6-8). How is this done? By forcing men to accept a spurious Sabbath.” (8T 964)

“The Sabbath question is to be the issue in the great final conflict in which all the world will act a part.” (6T 352)

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” (6T 395)

“The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause “the earth and them which dwell therein” to worship the papacy--there symbolized by the beast “like unto a leopard.” The beast with two horns is also to say “to them that dwell on the earth, that they should make an image to the beast;” and, furthermore, it is to command all, “both small and great, rich and poor, free and bond,” to receive “the mark of the beast.” [2 REV. 13:11-16.] It has been shown that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy.” (GC 578, 579)

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“When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” (5T 451)

“The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” (GC 588)

“God denounces Babylon "because she made all nations drink of the wine of the wrath of her fornication." This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God's memorial of creation. 7BC, Vol. 7, p. 979.” (Letter 98, 1900)

These statements clearly identify the United States, the national representative of apostate Protestantism, as the power which is spoken of in the second angel's message. The fourth angel's message is a repeat of that message. Therefore, America (though not alone, but dominant as the promoter and home of religious freedom and teaching) will become the prophetic enforcer of economic and religious doctrine, and acts as did Babylon of old in the geo-political climate of the modern world. Babylon placed God's "Jewish," "Sabbath-keeping" people in captivity and attempted to force its state run religion upon them. Babylon made an "image to the beast" and demanded that it be worshipped. The United States, as the center of modern apostate Protestantism, and too in the adoption of Catholic religiosity, is to become the modern enforcer and promoter of "Babylonian" policies. There is both a national phase, and a religious phase then, to apocalyptic Babylon. Babylon represents both.

Identifying Factor #11

She (Babylon) is drunk with the blood of saints.

How?

The answer comes in the following quote in referring to the third plague: "By condemning the people of God to death they have as truly incurred the guilt of their blood as if it had been shed by their own hands." (GC 628)

Conclusion:

It is inescapable to make direct and certain identification of the United States of America as the best national representative of "modern" Babylon. She stands as the **NATIONAL** symbol of Babylon just as in Revelation 13 she is recognized as a **NATIONAL** power rising out of the earth. However, it is also necessary to see Babylon as "**Apostate Protestantism**" or as "**Apostate Religion**" in all its facets—Catholic and Protestant, and otherwise, in a **RELIGIOUS** sense. Just as the second beast in Revelation 13 is in other places pointed out to be "**Apostate Protestantism**," a **RELIGIOUS** power likened to a false prophet (Rev. 16:13), so America as the host of apostate religion is to be likened to the Great Immoral Woman in Revelation 17. Women in Bible prophecy are usually symbolic of the church and of religion, true and false. Here we have in figure, an immoral woman, but also one relating to kings and

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governments, representing therefore, a combination of both the church and the state, united.

Further Considerations

Therefore we can see clearly enough the powers and political alliances that will shape up the end-game of our earth. It will necessarily see strong alliances between the church and the state, and will involve elements from United States as an arbiter and promoter in the modern world. We can see in the following statement how this relates to the subject of this book, the Loud Cry message to "Come out of Babylon:"

- "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 the loud cry." EW 277.

As America was the leader in the proclamation of the First Angel's Message, especially in New England, so America will be the leader in the proclamation of the Third Angel's Message, or as we are presenting in this particular book and its title: The Fourth Angel's Message. America was the leader in the proclamation of the First Angel's Message, and in this was then typical of an innocent and pure woman (Rev. 12,1 3). But

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America is particularly to be associated with an impure woman, in her doctrinal fornication of religion, imposed on the world as well.

American dominance in world affairs and her association with the prophetic descriptors can be documented in a number of ways:

As pertains the list of luxuries in chapter 18:12-14:

—These figures, given for interest, and some older, could doubtless be updated and shown to be even more significant in the current geo-economic milieu:

- “Only three countries in the world annually produce more wheat than they consume: The United States, Australia, and Canada.” (B. Graham, *Four Horsemen of the Apocalypse*, p. 153)
- “Sixty percent of us in Europe and America are overweight. We Americans weigh a billion pounds too much. We spend an annual \$15 billion on diet formulas and \$22 billion on cosmetics. Those expenditures alone would be the difference between life and death to those who will starve to death worldwide next year.” Ibid., p. 151. (Just up these figures for today)
- U.S. residents in 1980 spent 3.2 billion on their dogs, \$20 billion on tobacco and 42.8 billion on alcoholic beverages.” (“Wealth,” file item, source unknown)
- In the U.S. in 1992, the number of pacemakers fitted for cats: 800. (This is no doubt presently increased. This is only one example of the affluence and privilege available in the United States of America. Where else?). *Leadership*, date unknown, ca. 1994, p. 89.

United States: Trafficking, Slavery, and Human Rights

- In the chapter in *Early Writings* entitled "The Sins of Babylon," is this interesting comment already fulfilled in a certain way by the Civil War. America definitely has a history associated with the issue of slavery and human rights. It continues to this day in a sense. Though all lives matter, not just black lives, it still should be the responsibility of Christians to make sure human rights are awarded to all, and that racial or gender discrimination should never be tolerated and should be corrected where it occurs. What is notable is the ready association in the following quote of the United States with the final things in the list in Revelation 18:

“Professed followers . . . heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. . . . God will restrain His anger but a little longer. His wrath burns against this nation and especially against the religious bodies that have sanctioned this terrible traffic and have themselves engaged in it. . . . God's anger will not cease until He has caused this land of light to drink the dregs of the cup of His fury, until he has rewarded Babylon double.” pp. 275,276

The Woman in the Red, White, and Blue

The woman in Revelation 17 is dressed in particularly interesting apparel:

Says the text:

“And the woman was arrayed in purple and scarlet colour; and decked with gold and precious stones and pearls, having a golden cup in her hand full of the abominations and filthiness of her fornication:” Rev. 17:4

“And saying, Alas, alas, that great city, that was clothed with linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!” Rev. 18:16 (KJV)

The woman is pictured with more than one simple garment; a luxurious principal garment; and then extra and colorful outer coats or outer garments to represent her layered affluence.

(1) She is dressed first in fine linen. Linen is always white in the *Apocalypse* (Rev. 15:6; 19:8,14).

(2) She is also arrayed in scarlet. Scarlet can be only one color: Red.

(3) In addition she is wearing “purple.” Purple could vary in



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shade; but on cloth, especially in ancient times, it would usually appear deep “blue.” (Actually it varied from red to dark blue, thus: “blue, purple, and scarlet.”)

These three colors arranged upon many banners and insignias are very familiar to most of us. Red, White, and Blue are the colors of the western nations, especially the United States.

The woman is also “decked,” or adorned with precious stones, and pearls. Precious stones, especially white ones, are equated in other places in Revelation with “stars,” because they have brilliant, shining, gem-like qualities.

It is not difficult to associate these symbols with the American flag:



There are also great similarities between the biblical Tyre from which certain of these particular symbols and allusions are drawn, and later economic powers, namely Rome, that was found in the center of the Mediterranean world—and now the United States positioned in the updated locus and center of the entire modern world. The prophecy of Tyre (from which we probably get the word, “attire,” and also famous for the marketing of “purple.”) in Ezekiel 27:7 mentions these same colors; white linen, blue, and scarlet that were her “sail,” (KJV) pictured, as it were, her *flag*, or *ensign*. The relationship between Revelation 17 and 18 and the oracles against Tyre (Ezekiel 26-28) are thematically definite. The

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Revelation uses allusions and language that are taken from this famous passage.

United States Represented By a Woman



While other nations can be typified by a woman, prophecy more commonly equates nations by using symbolic animals such as lions, bears, goats, rams, etc. It is simply a matter of interest that the figure/nation in Revelation 17 is represented by a woman.

In modern times associating a nation with a symbolic woman does not readily bring to mind many examples, except the most obvious one, America, having an iconic statue sitting in the middle of New York harbor greeting and inviting the peoples of all nations to her shores.

The Relationship Between Revelation 13 and 17

Observe also that the great immoral woman is riding the very same “beast” as found in Revelation 13 and has its similar characteristics: i.e.:

- Her mount, the beast, has blasphemous names
- The beast has seven heads; ten horns
- She (the woman) persecutes the saints
- She consorts with kings of the earth (Rev. 13=a political power).
- She elicits awe (“wondered after, etc., cf. Rev. 13)
- The beast rises from the “abussos” (Rev. 17) or the *bottomless* “sea” or “deep”(Rev. 13).



The Woman Separate From the Beast

But it is very important to note that the woman is not corporeally connected to the beast that she rides on. This is very important to observe because in prophecy any political body that carries on from the former nation is usually somehow directly connected with it in terms of a horn, or a head, or an arm or a leg, so to speak. This is

because the conquering nation assumes control of the entire body thus far, because it is rising up or taking over in the same physical locations on the earth map, so the composite or meta-morphing beast takes on the character of the new dominant kingdom or political body.

For instance, we will consider the “little horn” of Daniel that becomes a large and significant horn later. This “little horn” is attached to the composite beast that morphs and “evolves” over time as history progresses. A horn EMERGES out of a head, and so is necessarily related to the head from which it arises. Thus the greater horn, imperial and papal

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Rome, has to be materially connected politically with the little horn, early Rome.³⁴

Even in the image of Daniel 2, the Medo-Persian arms and breast made of silver, follow the Babylonian head of gold, because Persia assumed auspices over Babylon, but this second kingdom is still part of the “kingdom body” of the prophecy, and the newer kingdom basically incorporates the same realm into its own, as it succeeds it. Thus it continues clear down to the toes of mixed iron and clay, where it is indicated that these “ten toes” are bodily part of the original image, and seem to clearly represent the nations of Europe and Asia which succeeded the Roman Empire and its break up—and which was indicative of the Old World, and incorporates into it the same territories occupied and ruled by Rome (as in the Holy Roman Empire, etc.).

But the woman who rides the beast is a separate body politic from the beast itself. She comes up allied with, but not incorporate with the beast from the wilderness. She is a “new” figure and represents an addition to the world map and to world dominance. Though she is supported by the beast, and has influence and is in league with the beast, she is politically and corporeally separate from it.

The best way of looking at this figure in modern terms is that in Revelation’s prophecies, the beast is always the beast—Rome imperial and papal—and the great immoral woman becomes a representative of a New World figure that works in league with the beast. The same relationship

³⁴ The main beast of Revelation has seven heads. But the seven heads are progressively reckoned. Apparently in Daniel 8 (there described as horns at first. . . .but the heads of Revelation can be explained in vss. 8:20 ff.) as Babylon (Belshazzar, 8:1) one, Medo-Persia, the Ram, one; Greece, the Goat=4; making Rome the seventh head, out of which arises the “little horn.” (There are other reckonings—but the point is made)

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appears in Revelation 13, where the second beast, forces the world to make an image to the first beast.



Therefore it seems apparent that the details of the case argue that any modern interpretation of these passages must include that dominant world power known as the United States of America, which as the modern representative of apostate Protestantism

becomes the friend and supporter of papal Catholicism. A woman represents a church or religion, but in modern terms, this woman relates to both religion and the state, united.

Colors of the Western Nations

Also of interest is the thematic relationship borne out in the typical western nations and the colors of red, white, and blue.

Australia, and Britain, prominent British Commonwealth nations also have flags that are red, white, and blue.



The western nations are typically connected to the United States in terms of foreign policy and language. America arose as a British colony, and in Canada (Red and White), and in North American doctrine, England and the Commonwealth nations are still very much a part of New World politic. In modern times, Britain and Australia are still found largely in political alliance with the United States.

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What it boils down to, in the eschatological sense, or in the last-day scenario, is that the “BEAST” is consistently to be equated with Papal Roman Catholicism as a religio-political entity (not the individual people)—along with those having similar characteristics. The Great Immoral Woman is to be generally equated with the United States in its national phase where the state becomes influential in siding with Rome’s religious interests. The daughters of the Great Harlot (Babylon) are chiefly the Protestant Powers that are in accord with the disingenuous religio-political enactments of the prophecy. Only then will the prophecy make complete sense and along with Revelation 13 provide us with the three great powers in the end game, Apostate Catholicism, Apostate Protestantism, and Spiritualism (That is: Satanic and Apostolic apparitions, Satanic influence and manipulation, and especially in the “soul” doctrines and their infiltration of Christianity) giving us—The Dragon, the Beast, and the False Prophet (the false trinity).

The Death Cry of an Eagle

I have borrowed the title of this chapter from the writer and author Rene Noorbergen, who has written a book some years back, bearing this title, that served as one of the most influential books at the time I had ever read on the subject of the moral fall of America and its impact on modern world society. America, once great because of her pure and wholesome roots, is fast becoming illicit and unwholesome in so many ways, and the fast descent into apostasy is comprehensibly alarming and breathtaking.



Once the country known as the “God-blessed land, or the “Land of the free, and the home of the brave,” the United States is now known as a country that is profligate, decadent, and loose. Terrorism is directed her way, yet few fully comprehend the “religious” reasons behind this, and why America has actually become such a target.

Moslem extremists justify their actions, such as 911, because America is considered by them to be the “Great Satan,” and she is under attack—not because of her inherent goodness—but because even non-Christians, or other world religions as well, have plainly noticed that her once godly reputation is now sullied, and she is viewed by them as ripe for

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destruction. And in a sense, we who are Americans should be ready to admit that in a general sense, their assessment weighed on a moral scale, is tragically accurate.

Though the attacks on America are not justified, in that Moslem extremist are trying to play god with their efforts to thwart the success of America by these attacks, and have a religion that in this regard is false, warped, and misled to begin with,³⁵ it is nonetheless apparent that only a nation that is indeed falling fast in apostasy and ruin would at the same time be losing the protection of the Almighty.

It is, no doubt, a fact that we Christians, at least, believe that God has had his hand over America, and has providentially blessed it in the past. America has enjoyed “a golden age.” But like the nation of Israel in the Bible accounts, when they fell into apostasy (a recurring theme), they became the target of attacks from the surrounding nations (same ones today really), and God was helpless in the end to protect them. Not that He couldn’t protect them, but because they had abandoned Him, and wouldn’t let Him.

The pleas of the prophets were constantly given that Israel was experiencing their woes because they had forgotten the God of the Red Sea, the interventions of Yahweh, and the deliverance from Egypt. But when steeped in apostasy, they received the chastening of the Almighty, sent to them as it were, by the very nations that trouble our earth today and were used in God’s design to “punish” the apostate people of God. By and

³⁵ Not all Muslims are supposedly full of hatred toward other religions, or are Jihadists, but the extreme elements within it betray the harsher side. The Koran and religious tenets of Mohammedism do not clearly teach, as does the Christian religion and the teachings of Christ, to “love your enemies.” Only false religions will persecute others who do not agree with them.

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large the calls to reform, or to: “Come out of Egypt and apostasy” failed, and Israel tragically fell or went into captivity to Assyria, and Babylon.

French writer Alexis de Tocqueville, after visiting America in 1831, said:

"I sought for the greatness of the United States in her commodious harbors, her ample rivers, her fertile fields, and boundless forests--and it was not there. I sought for it in her rich mines, her vast world commerce, her public school system, and in her institutions of higher learning--and it was not there. I looked for it in her democratic Congress and her matchless Constitution--and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. **America is great because America is good, and if America ever ceases to be good, America will cease to be great!**"

The popular American president, Ronald Reagan, but earlier then, the governor of California, delivered a powerful speech, heard by this author, probably in the 1970's in which then Governor Reagan warned Americans about the dangers of religious apostasy, and how moral decline affects the politics and prosperity of a nation.

He compared America to the Neo-Roman Empire, its rise to dominance, resulting in the *Pax Romana*—but how then came its decline and fall, fueled by increasing decadence and irresponsibility. Rome descended into a state of party and riot, where every third day was a holiday, amusements were indulged in which preyed upon the minorities or the weak, standards eroded into crime and bloodshed, and the rich got richer and poor got poorer. Luxuries, such as the tongues or parts of insects, were eaten by the wealthy, while whole crowds were entertained, as they watched and cheered on the spectacle of unfortunate human beings being served as a diet of human flesh to lions and tigers. Such conditions led directly to the fall of Rome, and America, it seems, through the media,

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and in its bars and night clubs, sports, entertainments, amusements, and immorality, is fast following the same example.

In Edward Gibbon's final volume of "The History of the Decline and Fall of the Roman Empire," three of the five major causes he identifies behind the fall of one of history's greatest empires equates in a significant measure to the cultural climate in America today:

- the breakdown of the family,
- an insatiable craving for pleasure, and
- the decay of religion.

In a later speech, President Ronald Reagan forewarned (August 23, 1984):

"Without God, there is no virtue because there's no prompting of the conscience. Without God, we're mired in the material, that flat world that tells us only what the senses perceive. Without God there is a coarsening of the society. And without God, democracy will not and cannot endure. If we ever forget that we are one nation under God, then we will be a nation gone under."

Andy Berges³⁶, a freelance writer comments:

The U.S. is steering off course onto the broad road leading to destruction comparable to the one ancient Rome traveled upon that led to their demise. What the United States is in desperate need of is a united spiritual revival.

According to a Gallup poll conducted in May, 2018, 49 percent of Americans say the state of moral values in the U.S. is "poor." Meanwhile,

³⁶Andy Berges is a freelance writer who resides with his wife and children in Berlin. To him goes credit for some of the following quotes and statistics.

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37 percent of U.S. adults say moral values are "only fair" and only 14 percent say they are "excellent" or "good."

One has to think, that if the self-diagnosis given by Americans admits that 85-90% cannot be identified as purely "good," then such a nation is probably more accurately to be rated at even less positive values. A nation on such a course is sure to be ruined or is close to be ruined then in the rapid advance of history.

We have digressed into a nation as wicked as (if not more wicked than) Sodom and Gomorrah as clearly evidenced by the increased acceptance of sexual immorality and deviancy—in, for example, New York's gruesome abortion law that Gov. Cuomo pressured the state into enacting, or as evidenced in the circumstance where the governor of Virginia has led his state toward a policy of late-term abortion, even adopting questionable post-birth choices. More than 80% of abortions occur as the result of illegitimate unions and non-family-styled sexual alliances.

Crimes of every kind are committed across our land. Serial murders, un-prosecuted rapes, theft and violence, riots and looting are all too common, and if there is no law or conscience written in the minds of a generation, nothing holds them back from the commission of every kind of evil. News reports teach us of organized crime, and whole bands of declared "anarchists," and such. Law and order and the policing of the masses are becoming unpopular ideas. Without a moral compass, or respect for God or wholesome values, any nation is therefore doomed to fall.

George Washington stated in his famous farewell address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be

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conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”

America, once the land of Puritan lifestyle standards, its economy thriving and driven by the Protestant “work ethic” and “Yankee ingenuity,” her churches lining every street, has now become just the opposite. Our nation, offering freedom to all modes of thought and conviction, has actually given way to the rise of common secularism which is now the new religion adopted by immense segments of the population, especially thriving in the large cities, and continued by electing liberal leaders who insure the choices of abortion, gay rights, communistic social policies, and the giving in to the reign of anti-religious factions. Crimes of every sort proliferate. The television and the media fan the spark of these crimes, and present as normal and acceptable a culture of lawlessness and terror. Babylon’s mountain of sins are mounting and reaching to the sky, and from this we can know the end is nigh. It can be the only outcome.

Nor will the answer to our nation’s woes be to legislate religion and force values upon those who are of a secular mind, or of other faiths. Character cannot be changed through legislation. Our nation’s woes are inherent because it has turned its back on God, and given too much tolerance to the lawless and corrupt. But moral values must be learned and educated into the fabric of a nation, not forced on the non-recalcitrant.

Unfortunately, the prediction is that matters will become so deadly and severe that America and the right wing will eventually solicit the help of the state to enforce its religious tenets. They will have recognized correctly the problem, but will commit a monstrous error in how to correct it. The first mistake was to violate the Law of God and the

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Commandments. Then naturally follows the violation of even secular law and order. National apostasy will lead to national ruin.

For any who may someday read this, please observe, that in making these judgments it is not to be charged that this author is “against” America, or any person; or that in making these predictions is he happy or hopeful for America’s demise, or even that he is trying to be “judgmental” at all, in the negative sense. He takes no delight in condemning “sinners,” for he too is one—a great one. He is not the judge of the whole earth, God is, but he has the right to be concerned about the spiritual health and welfare of his beloved country.

This author’s wish is for America, or for the United States, to prosper, and to remain a country where no one is *forced* to believe—even in God—or in anything. I love America. I love its constitution and its freedoms. I love its scenery, its byways and highways, its mountains and forests, and rivers and valleys. This land was made for you AND me. You will not find a more patriotic citizen in this the land that I love. I am not wishing in any way for America’s demise. I want just the opposite. I don’t want to be right in suggesting its possible inglorious end. I wish her to be saved from it.

Christians should never be blamed for the plagues and conditions that are inevitable outcomes in this case, when the very ones causing these conditions are the ones that should be blamed instead. A prediction is not necessarily the cause of the outcome. It is only a prediction, and that is all. But unfortunately, I and others with similar honesty and candor, will most certainly be right on this one. It is a natural law. Apostasy from creation’s God always leads to ruin. It just does.

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When Elijah of the Bible predicted the years of famine on Israel he was later blamed for the problem. When he returned to Samaria after the three and one half years of famine he was confronted by Ahab, the king, who said to him, “Are you he that is troubling Israel?” In response, Elijah answered correctly, “I am not the one who troubles Israel, but you are, because of your sins against the Most High God of Israel and in following Baal.” (1 Kings 18:10)

History bears out the tragic result of their national apostasy. The northern kingdom of Israel quickly fell into bloodshed and ruin, and went into captivity in Assyria. National apostasy led to national ruin. This sad result is inevitable unless a nation voluntarily reforms and revives the true values within its culture, and revives the old paths of right and freedom under God. But the death cry of the eagle is being heard, and the entire world as well, stands on the brink of anarchy and disaster, and travels downward on a brisk march into oblivion.

***“Righteousness exalteth a nation: but sin is a
reproach to any people.”***

Proverbs 14:34

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A recurrent theme in the book of Revelation is the inroad of sin and falsehood on this earth, especially as it is promoted by the false apostate powers that be.

It is and always has been an unpopular task to expose sin for what it is. Readers quickly skip over the phrases identifying the sins of Babylon. They apprehend them only in a general sense. They are seldom identified specifically.

While the focus of every Christian should be on Christ, and not on sin, it is important to recognize what particularly are the sins that God hates in this generation. Especially when the Apocalypse in several places attempts to identify them very specifically, we should listen. While it may seem audacious to charge others of particular sins, these errors must be understood for what they are by those seeking refuge in Christ— they are to be forsaken and forgiven. In identifying these sins, the charge is first reckoned to every human being; that there is not one perfectly righteous human being anywhere. Everyone is included and everyone must account for himself or herself.

But the work of reform must be carried out. The exposure of these sins is the last great and fearful work of the church of God. It is being greatly neglected for fear of reprisal or for the fear of being misunderstood. But to neglect this work will place part of the

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responsibility for the blood in Babylon's cup squarely in the hands of those who do not warn others of the impending disaster that will come as a result of these sins. The work of revival and reformation is really a life-saving work, and when entered with the right attitude and spirit it can contribute to a better world and to the salvation of millions.

The final message to be given to this world is: "Come out of her, my people, lest ye be partakers in her sins, and receive not of her plagues." The voice of stern rebuke, the exposure of the sins in "Israel," is a task given to God's remnant people. While there is a wrong way, and a right way to this, there will never be an easy way, acceptable to all. Yet it must be done. The only fix for the apostasy of a nation is a character transformation of its individual citizens. Coming out of Babylonian darkness is about individual and corporate character reform, and must be directed to the most basic of all levels, the human heart. "As a man thinketh in his heart, so is he." (Proverbs 23:7) KJV

Let it also be said that to only bring a harsh vindictive against sin as mere acts that deserve condemnation is not the reason that God and Christians should point out error and delinquency. God is not against "sinners." He actually loves them very much; but is rather against, "sin." Sin is best defined as "any thing that hurts," or "causes harm." God hates sin, and so should we, because sin by nature causes harm. People are hurt and damaged by it. God's or any Christian's hatred of sin is about stopping pain and heartache. God hates stealing because the victims suffer loss. He hates murder because loved ones lose precious relationships because of it. He hates adultery because in every case there is someone who gets rejected and hurt, and children are damaged and homes are broken by it. It is actually God's fundamental nature of love and mercy that causes Him to condemn sin.

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Today, the sins of Babylon have already become heaped as high as a mountain. But who is crying aloud, and sparing not? Tame and innocuous messages proceed from the pulpits of America and beyond. Listen to them! Sin is no longer considered sin by most. Some even doubt there is such a thing! This is, of course, sheer absurdity, because sin is anything that hurts and destroys. One look at our troubled society with its hate, crime, and deviancy proves it exists in incomprehensible abundance. *The Revelation* assures us that it yet exists, in fact, *mountains* of it, and that to continue in openly practicing it will prohibit entrance to the Holy City. There will not enter into it anything that defiles, or that loves falsehood. Murder, immorality, deception, theft, fierceness, and hatred will most certainly exclude the great majority.

What are the sins of Babylon? A summary follows:

Godlessness

One of the greatest sins, if not the greatest sins of modern times, is the denial of God, His sovereignty, His law, and His power. God's authority, and His law are freely trampled upon by even Christians.

True vs. Apostate

The first commandment is that God should always be first, and last, and best. "There should be no other gods before me," God says. *Before my face* is what is literally found in the Hebrew. God as a present reality should never be driven out of the picture. God's face needs to be seen, and should never be eclipsed from the national consciousness.

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God the owner, and creator of this world and every human being upon it, is not clearly acknowledged as its owner and its God. The name of God is written everywhere upon the creation, but God has been effectively removed from his position by the blasphemous claim that this world evolved over long eons of time out of a primordial soup or as the result of an accidental “big bang.” As rightful property owner, God has been dethroned from his position by the notion that the universe came about as the result of a big, random, explosion; or out of invented, backwards physics, or through the vague, mysterious, expansion of our universe out of a singularity or black hole.

To the shame of a vast number of Christians, this outrageous and unsubstantiated claim is believed and propagated by even them. The leader of the largest Christian denomination has openly blessed the supposed reasonability of the evolutionary hypothesis, in direct contradiction to the claims of the Bible, or just plain reasonability. Such a stand should have effectually ended for all time the credibility of Christ’s supposed vice-gerent on earth; but such incidents pass with hardly a murmur from professing Christians. Anything considered “godless” quickly becomes the official government position.

References to God have been removed from our government, our schools, and our laws. While issues of the *advocacy* of a *particular* religion or belief system must necessarily be removed from the administration of the secular state; this does not mean that God cannot be acknowledged publicly in freedom or that his existence should be deliberately discounted. The framers of our constitution knew this. God should be able to be acknowledged openly by every president, senator, and church leader if he so wishes, for God is the source every nation’s strength and livelihood, the owner and custodian of this planet, and the giver of every good and perfect gift. Unbelief, directed toward Him, is the first

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and greatest of all sins committed by this generation. Every other sin proceeds from this one. Fearful will be the result of this grand and blasphemous apostasy.

The founders of our nation and our constitution were nearly unanimous in the opinion that our nation was raised up by divine providence, and were free and open in their expression that we were “one nation under God.” And as a God-fearing nation, America has been clearly blessed by God, and this open fact should be freely recognized by all. To do so in freedom is not the *establishment* of religion, but rather the open acceptance that everyone should be free to believe in God if they so wish. It should never be forced, but it should be acceptable for all to have the religious liberty to express, that: “in God we Trust.” But this has all changed with constant denigration of religious freedoms and the denial of the Christian God.

The fateful crisis that will bring the fall of Babylon is when the religious freedom to serve God as God himself has asked, is trampled upon. This violation of religious freedom to keep God's Sabbath and to acknowledge belief in Him in this way through Commandment keeping will be the equivalent of violating the first and greatest commandment, and not only the fourth. God has not *suggested* to us to keep the Commandments, He has rather, “commanded” it.

Idolatry and Fashion

Idolatry is another sin that has never been expunged from the Christian realm. It has most recently taken the form of human idolatry, where human beings are worshipped, called “stars,” and honored almost as gods. But it is still idolatry nonetheless.

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Most troublesome is that the church itself tolerates the same practice of deifying human beings or in exalting their position. The leader of all Christians in this is the Roman Father, elected as Christ's representative and given titles of outright blasphemy. No human being should ever assume the role and make the claims as made by the Roman Catholic communion of their leaders. It is totally unacceptable. It is idolatry. Idolatry in its truest sense is not the worship of "another" god, but is the worship of something that is pretending to be "like" God. Respect given to a "vicar," someone even supposedly standing in God's place, is in every bit idolatry. The Revelation says the whole world will "worship" the beast. This is already fulfilled in every way!

The most amazing aspect of this is that this ostentatious and blasphemous show is tolerated without murmur by much of the Christian world. Without raising an eyebrow, Protestants are no longer "protesting," and readily acknowledge the very claims of the papacy, when they should turn away in shock at its outrageous presumption. In direct contradiction to the simple gospel of Christ the ornate and blasphemous parade continues from country to country with hardly a word of dissent.

Protestantism patterns itself after the Papacy in that even the humblest cleric attaches to himself or herself the title of Reverend, Right Reverend, or other such clerical titles. Such a practice is prohibited in the Bible they preach from, and is in itself counter-Christian. TV evangelists and faith healers act ostentatiously, and received adulation and applause in the name of Christ but rarely in the spirit of Christ.

Many women (even men) appear on the set with glittering (sequined) dresses and excessive jewels fastened to their persons. How can this be appropriate? Satan himself was known to have every precious stone as his covering. Normally, this was not itself wrong. However,

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glittering and bright (Lucifer-ous), the glory of God was misappropriated toward attracting to his own beauty, and to himself (Ezekiel 28:13). It is associated with his very system and his demise. How inappropriate for Christians to mimic him and seek to draw attention to their persons when they should be attracting others to God!

A Christian woman should look beautiful, and not “frumpy,” ugliness is not holiness as some religionists seem to believe, but why is it that one can now turn on the television and consistently pick out the “Christian” woman as the one most adorned and plastered of all women; with the *largest* earrings, dangling in a ridiculous fashion, if not rather perilously swinging from her overburdened ear? What, can really be the purpose of this? Is it in any way modest, a biblical principle, and self-effacing? But please, I don’t really want to be judgmental about these superficial matters, anyone is welcome to disagree on what is appropriate; it is the “modesty” principle that I’m after here. The Bible isn’t in some ways “anti-jewelry,” but it does discourage needless extravagance, showy dress, vain demonstration. There is a principle here. Let the reader understand!

The practice of human idolatry, and spiritual idolatry is rampant. These sins and others of similar nature will receive in time a fearful retribution, for in thus representing Christ they wrongly represent His character and nature.

The commandments clearly warn against the use of images held for the purpose of worship. There is legitimacy for the use of scenic pictures in worship that directly represent what God has created for our enjoyment and for his glory—but ornate substitutes, in the form of images and icons used in worship are strictly forbidden by the Scriptures. The excuse given for the placement of actual images in churches is that this

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iconography enhances and facilitates worship of the true God. However, the commandment prohibits even the “making” of these things for the purpose of worship, because they actually serve to cheapen, especially to outsiders, the sense of God’s transcendence and apartness. The over-use of certain symbols and amulets by Christians, or excessive jewelry, or extravagant apparel, or riches displayed among the clergy, may in some cases approach a form of idolatry.

Another form of idolatry can be found in the materialistic pursuit of gain and riches carried on unabashedly by Christians who God has blessed, but who lavish it upon themselves. This is also a very great sin, and every man and woman will someday have to give account of his or her stewardship before God. In the judgement any heads will be hung in shame for the lives and opportunities lost in appropriating for themselves what God intended to go for gospel work.

Being “rich and increased with goods” is the characterization given the Laodicean apostasy. Riches are not evil. Money is not evil. But the “love” of them is. This is pure covetousness, or selfishness. People are sometimes hurt or abused in the pursuit of gain, even among church-goers. The Powers of Heaven will bring about judgement on the selfish and affluent in America and the world, and many will indeed end up according to God’s judgement, poor and miserable and blind and naked as a result.

Vain Worship

Another great sin practiced more and more by apostate systems of Christianity is the use of spiritual exercises and forms of worship that are vain or that are not authorized by God. Spurious forms of worship have come in that allow for almost any expression, and are much like the unacceptable offering of Cain.

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A shift has entered Christianity. In an attempt to avoid the cold formalism that has prevailed in the church for centuries, a warmer, more casual form of worship has emerged. While this was needed and is in many ways refreshing, it has now gone too far in thousands of modern churches.

The shift has exalted “feeling” and “expressiveness” to the point that it is now dominated by the loud, the sensual, and the seeming miraculous. Outbursts of “pentecostal” sincerity or impassioned preaching are followed by hand raising, clapping, “spirit slayings,” and “tongues.” Fanatical behaviors are practiced that would never be performed or accepted in the presence of any other important personage or authority. Things are not done “decently and in order.” It should be obvious to most that much of this behavior is actually from “another” spirit. It is an embarrassment to Christianity, and people of world use it as a reason to turn from and avoid Christians; and to laugh and scoff and their strange antics. Their attitudes are justified and the name of Christ is blasphemed among the Gentiles.

Worship has now shifted from an attitude of waiting and reverence to a performance, or even a spectator sport. There are seminars on how to conduct worship. It has become something that you “do,” as if it were an alternative form of entertainment; like going to a football game. “Come, now is the time to worship,” the song says. While it is desirable to worship and there is a need to praise God, coming to God should spring forth more spontaneously, and from a reverent heart, and should be more than planned, rehearsed, or artificial entertainment. It seems that worship is now primarily giving God what we enjoy to show and do, and tell Him, and less listening to what He wants to tell us. This emphasis or imbalance can lead to selfish and vain worship.

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The tool molding all these aspects together is the use of contemporary and other popular styles of music. Any form or style of music is now considered acceptable. God is not consulted about what He directs or wishes. Worshippers choose instead what they want, assuming that a loving God will accept their sincerity. “Christian rock,” a dissonant term in itself, is used freely in worship. At one time such a din would never have been considered as acceptable music for a church, but now it is considered an acceptable alternative in many if not most churches. It suddenly has become “right” because the youth or some others, prefer it! This is strange thinking.

Jarring and screaming sounds, inordinate percussive rhythms, lewd and swaying motions, are all normalized in a church setting. Who is behind this perversion of music is obvious, but churches have a numb stupidity about its danger. There is no longer any distinction between Christian music and music of the world. The words, often claimed to be the redeeming factor, become a non-issue because they cannot be heard against the crashes and the explosions, or because the performer would rather “eat the microphone” than pronounce the words clearly. Even if the words are discernible, in too many cases they are often shallow, breathy, self-centered lyrics; or performance-oriented musical scores, designed to physically or emotionally excite the hearer and elicit applause for the performer. Instead of this showy exertion, the performer should rather be as quiet and transparent as possible so that the glory will go to God who is the real subject of worship.

Vain worship in a thousand forms discredits God’s name and character. The moaning, crooning, showy demonstrations are not the way of heaven. It is probably true that heaven actually registers many worship services with disgust, and many outwardly religious Christians who now

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receive the applause of men at the same time actually receive the disapproval of heaven. Jesus said that “in vain do they worship me, teaching for doctrines the commandments of men.” The same goes for human substitutions in the area of worship. Man should not bring just any offering to God, even though he may be sincere, if God has clearly instructed that it cannot receive the approval of heaven in that form. It is very much like Cain's offering.

Alarming to a great extent is the loose and familiar use of God's name, and the name of Jesus. The words flippantly and easily roll off the tongue. The names of God are used repeatedly and lightly even by ministers in the pulpit in prayer and in conversation. The words are used so easily and repeated so often in a prayer that it is obvious that regardless of the supposed sincerity of the believer it is apparent that the speaker has no idea whatsoever of the greatness and transcendence of his God. The word “Lord” is used in jokes and anecdotes as if the Savior was the buddy next door. Irreverence in its many manifestations is one of the greatest sins of our age. Greater than many realize are the sins of Babylon in the violation of the Third Commandment.

Sabbath Breaking

The violation of the Sabbath is another of the great sins of Babylon and is an extension of the attitude of irreverence toward God noted above. It is a sin that sent Israel into captivity. The lack of respect for God's holy day is almost complete. Even Sunday churchgoers observe but the worship hour, in direct contradiction to the “entire day” principal inherent in the commandment. Sunday is itself a substitute for the exactitude of obedience that God demands for “His” Seventh Day.

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One of the early American presidents was arrested for riding his horse near his home (the White House or its precedent) on a Sunday. Things have slid a long way since then. At least at that time there were some compunctions about how the Sabbath should be honored. Today, however, people are seen casually shopping in their Sunday best (and in many cases not even their best anymore). The day designed by God for spiritual refreshment is selfishly appropriated for almost any activity or purpose.

Football games are scheduled to begin at such a time that one can take in the game without missing church. Worship is compartmentalized as something you do for an hour on Sunday rather than a way of life through the day, and particularly during special hours that God asks for. Other matters are allowed to take priority. The Old Testament cites in several places that the downfall of Israel was directly related to the violation of the Sabbath.

While the day will come when laws are made to respect a Sunday worship day (something that should never be forced for one thing), even this will be in error even further in that it is not the day that **God** has blessed, sanctified, and made holy. Lipstick on a pig still leaves us with a pig. Sunday will never be a day that represents the Creatorship of God or the completion of Redemption in Christ. It is a man-made institution, *created* by man. It can never then represent the “seal” of the true Creator. God is jealous for his sacred Sabbath, and He will yet stand up for it.

Laxness Toward Authority

Another sin predicted by the apostle Paul for the last days is the general disobedience of youth toward the elderly or toward authority in general. At no time in history is there less respect for all authority,

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religious and secular, as in our present day. Because the Law of God is dismissed as having any direct modern application, indeed it is said that we are no longer beholden to it; even Christians participate in crimes of all kinds, almost to the same degree as the worldling. Thousands of youth have left their childhood faith because they see the double standard practiced by their parents, religious leaders, teachers, and mentors. “If they can do it, so can I,” they say.

With no restraints placed upon them, and no penalties promised, the youth turn to sex, drugs, gangs, and perverted music. The family as God designed it essentially does not function; there are but few times in the modern era when the family meets together in an orderly fashion to eat, share, and worship.

One of the sins particularly mentioned with the fall of Babylon is the sin of sorcery. While there is probably a broader definition for this practice, the inference to sorcery is really a reference to the abuse of drugs and harmful substances. The Greek word is “pharmakeia,” from whence we get the word “pharmacy.” Anciently, the alchemist concocted drugs and potients, and their hallucinogenic or sedative qualities were associated with sorcery or magical powers. While Babylon practices “spiritual sorcery” in her religious and secular policies, she also is guilty of the abuse of actual drugs. The United States consumes countless drug formulas and markets probably the majority of these as well. Entire store chains are really “drug” stores. While there is a positive use of drugs, and pain-killers are a wonderful blessing in the case of surgery and trauma, there is a great problem of the addictive abuse of drugs. Not only youth, but adults in all walks of life indulge in inordinate amounts of these harmful substances, and crime, murder, accidents, dementia, and mind disorders are the result. People are being poisoned by the unwise, and even sometimes professionally prescribed use of these substances.

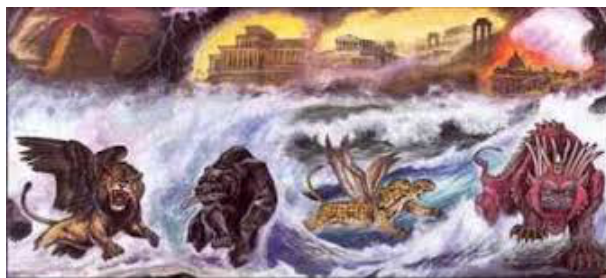
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Unfortunately, even the church is not wholly innocent in regard to the enormous problem of smoking, alcoholism, and drug abuse.

The lack of respect for authority is one of the great sins that the apostle Paul said would characterize the people of the last days. His prediction is in perfect accord with the current conditions in our nation and world.

Says the apostle:

³ But mark this: There will be terrible times in the last days. ² People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, ³ without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, ⁴ treacherous, rash, conceited, lovers of pleasure rather than lovers of God— ⁵ having a form of godliness but denying its power. Have nothing to do with such people. (II Timothy 3: 1-5 NIV)



Fearful will be the final fruit and consequences of this great sin in our nation and across the world. Riot and lawlessness will revisit to the world the horrors of the French Revolution upon the masses.

The Devaluation of Life

A great sin which the Creator God abhors is the slaying of countless infants, never called what it is really, but instead known to the

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modern earth dweller as “abortion,” “choice,” or “planned parenthood.” Some liberal, mainline churches in America and the world have been weak on this issue.

While there may be situations in which the stewardship of life is given to human beings, for the most part the right to life has been greatly abused and tolerated, and is carried out recklessly, impulsively, and secretively. When this is done simply to avoid the consequences of another sin, it becomes wrong. There are devastating emotional, social, and moral consequences that should be related to the person considering such a step, but this aspect is conveniently ignored or minimized. While conservative religious extremists may exaggerate this issue at times, in calling it outright “murder,” there is a place where it does become in many aspects, at least, a certain degree of murder. The stand by some fundamental churches on this issue is commendable, yet they are usually in practice inconsistent on which commandments are to be honored.

The toleration of some Christians, and Christian churches for the abuse of the body temple with drugs, smoking, narcotic drinks, espresso, coffee, and alcohol is another, only slower form, of murder. Temperance is a Christian virtue, but is not clearly required of millions of so-called Christians. While personal condemnations towards the pitiable people helplessly caught in the grip of these vices should never be uttered, the habits themselves should be clearly explained as moral digressions, and warning should be given to youth and all others—before they are thus destroyed by a slow, insidious, death toward both soul and body. Some churches even use the church-after service, or religious gatherings, to imbibe in certain carcinogenic poisons condemned and avoided by even responsible and informed atheists and agnostics. In this case, who then is the most consistent, and who is the most sanctified?

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Immorality

The book of Revelation is perhaps the most direct of all Bible books in its condemnation of immorality. Several times it is repeated in the final chapters that the immoral, the whoremongers (those who seek out prostitutes or commit fornication or adultery), the impure, the filthy, the fornicators, and all such perversions will be excluded from the heavenly kingdom. Nothing could be clearer. God is not being harsh or cruel in excluding such, but those who remain in this condition willingly are criminals and lawbreakers in his eyes, and there cannot enter into the kingdom any such thing that is defiled, selfish, and uncontrolled.

Particularly singled out are those practicing homosexuality and lesbianism. “Dogs” in biblical times had three meanings: literal dogs (the animal); foreigners or aliens, and male prostitutes. All such creatures were considered unclean. Revelation is not however referring to animals-- but people. “Dogs” are included in the list of the immoral and the idolaters and sorcerers, and all such are banned from the heavenly realms.

It is troubling, if not marvelous beyond expression, to hear the modern commentary on the Bible’s view of homosexuality. Often it is heard said that the Bible, when properly understood does not condemn homosexuality. This is nothing but absurdity and blind ignorance. Nothing could be further from the truth. The Bible is absolutely clear on this issue, and leaves no question. God himself labels it an “abomination,” a word that denigrates the practice in the strongest terms available in the Hebrew language. Even Paul, the “liberal” apostle, several times indicates that such cannot inherit the kingdom of God. There are countless reasons why this sin is particularly hideous, perverted, and destructive. It is a simple fact, (and not just the idea of narrow religionists) that there will be

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no practicing homosexuals in heaven. They cannot enter there. It cannot be.

But the objection asserts itself, that homosexuals cannot help their orientation and that they were even born even in that state, and that they should be regularized in the eyes of others because of their homosexual orientation. Supposing this is true, it changes nothing as to their moral responsibility or their destiny. Just because one has even the strongest heterosexual urges or orientation does not give that person the right to commit adultery or to covet inordinately. Just because a serial murderer has the urge to kill does not give him God's, or man's, permission to do so. Self-control is a necessary fruit of the Spirit.

About the most unbelievable of the signs of apostasy in the modern world has been the acceptance of open and avowed "practicing" homosexuals in the office of the priesthood or in high clerical office. Even the world stands aghast, and thousands are leaving such communions because the credibility of their spiritual authorities is almost totally lost when such clear Biblical standards are abandoned and even condoned by church leaders.

In thousands of cases the homosexual tendencies have manifest themselves in the abuse of youth and children. Even the secular world wishes to take action against child-molesters, and sometimes does. Meanwhile, the Christian world ironically promotes those who would be perpetrators of this same evil as clerics and priests! This is an incredible circumstance indeed! Thousands of youth have been violated by priests, who denied the natural need for sexual expression by the non-biblical, erroneous, and preposterous requirement of celibacy for all priests, who (not all, of course) sometimes abuse their subjects. The law, or the church, gives many abusive priests that are caught or discovered as predators a

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pass, and cover up the matters secretly or legally. Few realize how broadly committed and numerous perpetrated this secret digression occurs. Because of its nature, probably the great majority of these crimes are never admitted to the light, and are suffered by the victims for their entire lives—along with the social disorders and problems that come to the human psyche as a result.

While all such people deserve our love and acceptance as persons, it should be made placidly clear that God condemns this *practice*, and all other sexual sins of like magnitude. It is counter to creation. The church has erred in that it has not stood solidly against this evil, and more particularly has not worked to help people find deliverance from these things through the Gospel. Such problems, no matter how difficult or ingrained can be overcome by the cleansing blood of Christ, and by the pure and spotless Lamb. There are many testimonies to this effect.

The Violation of Self-hood and Property

The commission of many of Babylon's sins is in many ways nothing else than the sin of theft. Immorality and adultery is taking for oneself a privilege that belongs to either someone else or which takes from the personhood of another person. The demand for gratification by the immoral person, or the addictive desire for harmful substances, leads to stealing and taking the rights and property of others. These violations are becoming more and more common because restraints are not enforced in childhood, and restrictions are violated repeatedly. Yet the criminal is given tame consequences by parents and by the legal system for his crimes. With few deterrents when it counts, the communities of the world become the hapless victims of repeated violations by these lawless persons, who are free, unrestrained, and out of control.

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A very inhumane violation of life committed by the United States and other nations was the practice of slavery. This evil practice brought untold horror and pain, and has already reaped a terrible reward (The Civil War). In effect, the lives and rights of the slaves were stolen from them for the selfish benefit of their captors. This horrendous sin has not yet reaped its final punishment.

The Propagation of Falsehood

Dishonesty appears at every turn. Presidents and politicians receive little reprisal for being caught in an absolute lie. The legal profession encourages the denial of guilt. Celebrities pad their images. In many cases, such persons are still admired and retain their position. This condition of things is not only disgusting, but is indicative of the moral degeneration of most of the world today. Truth should matter above all things, especially to those in the legal system.

The Revelation is very specific about this sin. Not only those who “create” the falsehood are condemned to remain outside the city, but also those who “love the falsehood” are arraigned with the guilty. This is an amazing statement. Classed with murderers, idolaters, and the immoral, are those who “love” or “cling to” a lie.

This statement has a spiritual import. Spiritual truths held by the apostles and by all the faithful down through the centuries have been discarded by the popular churches in favor of modern or unbiblical doctrines. They are the doctrines of devils.

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The chief of these false doctrines include the teaching that man's soul in death is immortal. The Scriptures clearly teach that God "only hath immortality" (1 Tim 6:16), yet this lie propagated by the serpent in Eden is setting up thousands for spiritualistic delusions. It also leads millions away from Christ because it is tied to the doctrine of eternal torment, another odious and inconsistent error.

The pure invention of "secret rapture" theology has nearly taken over Christendom. While there is no proper Scriptural support for this doctrine, people adhere to it with alarming alacrity. They "love" it more than they love the truth. It is a hideous delusion, and many people will discover this only after it is too late. They did not care enough for the truth to investigate candidly whether such a doctrine can be substantiated by Christ's word. Preachers proclaim this assumed doctrine from the pulpits. Blood will be on their hands in the Judgment Day, indeed their tongues will consume away in their mouths for the propagation of this and other falsehoods that are touted as truth.

Of course included in the propagation of falsehood is the proliferation in these days of other aberrant religious movements such as the "new-age movement," "eastern religions," and other movements that have direct ties to the promotion of "spiritualistic" ideas and tenets. Spiritualism, as represented in these demonic counter-inventions to true apostolic Christianity, very much play a part in the end-time showdown coming upon the world. This Babylonian sin, like the others, will receive its reward in the plagues promised toward those who love such deceptions.

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Materialism (The Idolatry of “Things”)

Another sin of incomprehensible magnitude is the sin of selfish materialism. The sin of Babylon is magnified in that while she commits it, she at the same time boasts of her wealth that she has lavished upon herself. How much she has lived gloriously and deliciously. This means that her affluence is her downfall.

Now while God does not condemn riches in themselves, the love of them is indeed the root of all evil. Covetousness is among the greatest of all sins, yet it is the one least recognized and preached about. God delights that his servants enjoy the pleasures of life, and acknowledge him as the giver of these blessings. But riches are never to be stockpiled for oneself, but are merely entrusted to the rich man to bless and share with others. However, the Christians of America, in particular, are guilty of endorsing a gospel of prosperity, the profit of which is used chiefly for oneself.

While in many countries the gospel is yet unheard, many Christians are treasuring up palatial homes and vacation property, boats and recreational vehicles, country club memberships, and luxuries of most every kind. No one speaks a word about the unfair economic injustice this creates. While one should not promote pure Marxist socialism, yet Christians especially should be observant of the wants and needs of others and should feel a greater responsibility toward the world's problems than they do. Many people with affluence are sometimes generous, for which we are thankful, but few sacrifice to the point that it in any way inconveniences themselves.

Until the gospel is given to the world, it is fundamentally wrong to hoard up treasures and inordinate luxuries for oneself. The Laodicean

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problem is that materialism blinds a person to his own spiritual ineptitude. The Laodicean says, “I am rich and increased with goods, and have need of nothing.” He has no need (or so he thinks). But does no one else have need? Millions are starving every year. Can the truly spiritual person happily sit in the lap of luxury while his brother dies in want? Indeed the Laodicean Christian has a great need, and that is to see his own selfish nature and replace it with the beneficent faith and love of Christ.

Summary

In essence, the sins of Babylon, listed above, are then a simple outworking of the customary trampling down of the *Ten Commandments* that God has written. Godless idolatry, vain worship, dishonesty and falsehood, the crimes of immorality, abuse, and theft are but breaking the laws God set up for the happiness and well being of man. These laws cannot be broken without dire consequences to the human race.

All of these sins of Babylon will bring a terrible judgment upon the apostate Christian world, and particularly the United States of America. Fearful will be her “day of infamy.” The fat and prosperous church will not be exempt. The call is to come out of her, before it is too late.

It is not the purpose of this expose’ to castigate or to pharisaically condescend blame toward anyone or anything. It is not the intent to perform a tirade against everything evil, or to deny every pleasure. The purpose is to draw attention to the need to prepare physically and spiritually for the events that are certain to transpire as the days of the seventh angel come upon us.

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The violation of God's Laws is the first and foremost reason for the downfall of any individual or nation. Satan is known in the Scripture as the "Lawless One." Doing things in his way leads to anarchy, plague, and destruction. God's Laws are "laws of liberty," meaning that those who freely wish to obey them will receive in turn the freedom to live and be happy as a result. They are the laws of freedom, happiness, and success.

The call to exit Babylon is a call for the sinners in Zion to repent and find refuge from the storm. It is call to everyone, rich and poor, free and bond, to prepare themselves for the coming Christ. It is a loving plea for all to examine themselves lest they remain in doomed Babylon, and partake of her sins, and receive of her plagues. "Come out of her, my people" is the urgent warning. The cry is to come out of the danger areas both literally and spiritually. Prepare, then, O Israel, to meet Thy God!

The Two Components of the “Come Out of Babylon” Message

Two Components

Like many of God’s messages, the import of what God directs, is not limited to only the spiritual benefit or responsibility attached to the message. Yes, there is first always primarily a “spiritual side” to the call—and, of course, moral



reform is usually the most important aspect to be considered. But usually there comes with the call to spiritual reform an “active,” “physical,” or “temporal” side to the message as well. God not only requires spiritual and mental responses at times, but usually matches with it a practical, active side as well. Faith must be turned into action.

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I believe recognizing this combination of spiritual/practical elements is most essential in the subject now before us, and the recognition of both of these two components is not only important, but crucial, and even life-saving. Recognition of both of these components is paramount. Acting in league with God's specific directions in the physical removal from Babylon in this case may be in a way almost equally important to the spiritual element. And here is why:

In the case of Lot, a story greatly informative to the present concern, one must ask: "What would have happened if Lot had refused to physically act and leave Sodom?" What if he had said: "God is asking me to only leave Sodom *spiritually*?" As it was, the angels had to literally *drag* him out of Sodom along with his reluctant wife and daughters, for Lot's very life and future, the physical safety of his family, and the existence of entire nations were then hanging in the balance.

In the messages of the three angels are found the judgment hour and the soon coming of Jesus, the cry that Babylon is corrupt, that the Sabbath can bring us closer to God, and that we should live by faith. These are the main spiritual lessons to be learned from these great messages. But ultimately all these messages add up to one thing: "We are to KNOW JESUS so we can be spared and be saved." It can probably be stated as simply as that. That is the basic core of all three messages.

But when you read the actual messages, they don't say it that way, do they? They talk about the hour of judgment come, the fall of Babylon, and not receiving the mark of the beast. If these messages are ignored, real fire and brimstone will actually fall on those who refuse to act. The righteous are actually expected to prepare for a coming Creator God, to come out of Babylon, and not receive the mark of the beast!

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This chapter is provided, not to include any new information, but to remind the reader of the absolute seriousness of this practical counsel. An attitude now exists, and is printed openly in church publications, that the counsel to leave the cities is probably an exaggeration and is meant for only selected individuals. This lethargic, soothing attitude is puzzling, if not perilous. God doesn't only wish for us to be saved, but He also wishes for us to be safe.

One may reason that each family has the option to live wherever they may wish, and that as long as they are "spiritually" removed from "Babylon," they are in a safe spiritual position. But the prophets of God speak otherwise. The statement is made that for some, at least, who insist on city living, may do so, "at the peril of their own soul's salvation" (LDE, p. 119). The physical removal then might be related in certain circumstances to the "spiritual" "**salvation of the soul.**" This places the matter of living in or leaving metropolitan locales in a totally different realm entirely.

Leaving the Cities

LEAVING THE CITIES IS PART OF THE LOUD CRY MESSAGE!

Let me (the author) state this as clearly as I can: I am coming to believe that the call to "Come out of Babylon" in a physical sense, and the call to actually leave the large cities is NOW(!), and is very much a part of the "LOUD CRY MESSAGE" as is the spiritual call to doctrinally and mentally come out of Babylonian darkness. This component is largely and usually ignored today. That is why the banner above is placed in "**bold,**" "underlined," "ALL CAPS," "16pt," "italics," "exclamation point," and in

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“red.” This is in part why it is deemed a “LOUD CRY” message.

A concept promoted by those who wish to ignore the sensational requirements of this counsel is that it is claimed to be difficult or impossible for Christians to share the gospel with those who they do not live and work among. The sentiment floats about, clothed in such terms as “incarnational ministry,” or similarly labeled “witnessing models,” that this is the way Jesus worked; that he lived directly among the people he wished to reach and warn. And there is in the final message a direct imperative to reach the cities for Christ, and this we must!

But while this “incarnational approach,” or “social gospel approach,” all sounds very wonderful, and in a large measure makes practical sense, it is in some respects also partly counter-counsel. A closer look at Jesus’ methods show that he himself modeled an approach of working from outposts. He did not even stay in Jerusalem overnight, but resided in Bethany, and commuted daily. While Jesus worked energetically for the cities and villages, he generally resided in more rural settings. Even His childhood and early life (90% of the total) was lived out in rural settings. His “mission,” the most important of all “missions,” was not as would be expected—based on statistical, targeted, conventional, and efficient demographic marketing strategies. Like all things in His life—a life of example, and one particularly slavish to divine guidance—there was always a reason and a purpose.

The Servant of the Lord is very clear in this respect, and the following citation is only one quote among hundreds. There are scores of such statements, and she even shares them with the words: “This is my message!” Nothing could be made clearer or defined further without question. She writes:

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“As God’s commandment-keeping people we must leave the cities. As did Enoch, we must work in the cities but not dwell in them.” *Last Day Events*, p. 96 (Ev p. 77,78; 1899)³⁷

Very soon entire cities will be laid waste as targets of disaster and malevolent design. Those who ignore the counsel may not be spared these holocausts, regardless of their motives. They will often be tragically lost to the cause of God. However, if they are working after God’s design, from the outside, they will be miraculously spared in many instances; because while working to save the lives of their fellow man they are also heeding the larger counsel to reside rurally.

We are not saying that everyone who lives in the country is right, and those who live in the cities are wicked, and wrong. God may have even sent each to wherever they are. We are not attempting to judge. I accuse no one. I have lived in cities and know of some of their advantages. But at least the matter should be settled in the minds of all Adventists and other Christians on whether they are where they are by God’s design, or just their own. At the very least prayer should anoint every part of the Christian’s stewardship toward God on where he or she works and lives.

The time for reaching the cities is now, it is true. But it is made plain that also the time for residentially leaving the cities is now and long since has been. In places where it is still possible, and for some this time may be long past, let God’s people listen to these warnings and then act, at the peril of their lives and salvation, with definite, prudent, plans. It is actually for the salvation and welfare of His people that God is interested in addressing this circumstance.

The warning to “come out of Babylon” then is more than a

³⁷ The population of Boston, MA, was 560,000 in 1900.

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“spiritual” warning alone. The airy philosophy customarily adopted and taught by Adventist spokesmen about a “spiritual coming out only” has unfortunately led many to ignore the practical warnings given on this subject. Spiritual reformation is clearly the most important part of this message, no doubt, but those who claim to be God’s people should also embrace the practical instruction through strict adherence and preparation in every way.

A Summary of the Reasons to Leave Large Cities

As Soon as Possible

There are actually several good reasons to consider such a call, largely forgotten or ignored by many Adventists and other Christians:

- 1. The awaiting, imminent destruction of the cities**
- 2. Degenerate moral influence**
- 3. General safety from harm and crime**
- 4. Freedom to worship without interference**
- 5. Access to pure air, food, and water**
- 6. A salubrious, healthful, disease-free environment for ourselves and for our children.** (The recent COVID-19 crisis is but one example of this, it was much worse in population centers).
- 7. The impossibility of doing so later**

All of these reasons, and more than even these reasons, should motivate God’s people to prompt action, where possible. Terrorism, for obvious reasons, will most likely target population centers. Fire and sulfur, already on its way to many of these places should provide motivation enough. Earthquakes, fire, flood, hurricanes, tornados, and the like, potentially would leave thousands homeless, without food, water, and

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shelter in metropolitan areas; while the same powerful forces in a rural setting would affect but a few. Gathering human beings into bundles only makes them a more convenient target for terrorism and disaster. Crime proliferates in metropolitan circumstances, and epidemics and pandemics spread faster and cause more death and sickness in population centers, because of propinquity.³⁸

While there is sin in Wamsutter, Wyoming, the cities of America and the world are truly becoming places of concentrated crime and vice. God's people, by a mere glance at the billboards, advertisements, and proffered entertainment should be able to see this. The natural world, designed to make us think of God and His works, is almost totally replaced by asphalt, neon signs, and artificialism. These things do have an effect. When people are jammed closer together, they bump into each other more often, and extra laws must necessarily proliferate. In the end, freedoms are lost. Law enforcement, lost in the hopeless jungle of humanity cannot keep up with the perpetration and the violations of these laws. And strangely, movements are now abroad to defund or remove the police! This makes no rational sense. Only criminals would want less law

³⁸ Writes Bryan Clark: "It is overwhelmingly clear that, at least in the United States, bigger cities have higher crime rates than smaller cities, small towns or rural areas. The data is so clear on this that it is amazing anyone would assert otherwise. . . .

Here are (*shown only in original source*) the violent crime rates for 2009-2013 as per Table 16 of the FBI's annual "Crime in the United States" report. The pattern is not hard to identify. You are about 2.5 times more likely to be a victim of violent crime in a city of more than 250k than in a small town of less than 10k." — Bryan Clark

<https://www.quora.com/What-is-the-difference-in-crime-rate-in-rural-and-urban-areas?share=1>

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enforcement.

Many reason to themselves that they will leave when matters become worse, but not now. The flaw in this fallacious reasoning already appears in many forms. When people in the Los Angeles riots of a few years back were asked why in the world they didn't leave they said, "we wanted to, but we were unable to." When tragedy strikes, the exits are usually blocked.

Recent to this writing, during the Corona Virus Pandemic, I promised to take my young son canoeing as a reward for getting his school work done. We even lived at the time in a very rural and remote location, and getting out seemed to be the thing to do at the time. But I delayed, having several pastoral tasks to do, and trying to get all the canoe's parts, life jackets, paddles, trailer, etc. all together. Finally we went, but when we got to the boat ramp, they would not allow us to even go into the river or past the warning signs. Weeks later I was still unable to fulfill my promise to my son, who was sorely disappointed and "bummed" about it. My delay and the virus restrictions caused a great loss of freedom even in this relatively simple circumstance. If such repressions can be experienced this way in rural areas, how much more can unilateral restrictions be expected in the metropolitan areas of our land?

In many places, while God's people have been happily locating within the limits of large cities, the laws of the counties and states have changed. Satan has stolen the march on many families who had opportunity to secure country property. The state and county governments, in the interest of checking urban sprawl, have made it nearly impossible to secure small acreages. One must buy at least ten or twenty acres or more at exorbitant prices. This creates a practical impossibility for medium income families to find private acreage they can afford today.

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My family has directly experienced this.

While one must not propose rash moves, or sudden re-locations in many cases, nevertheless, one must ask are God's people focusing on these necessary changes for their future? Often they are not. But when prayer and attention are given to these matters, perhaps even yet God will help those wishing to make a change. While this will require some time and some sacrifices, it is a frame of mind that should pervade every home and institution. God will understand the situation of those who are trapped in their circumstances and will protect them—if they are making the necessary efforts to remedy their situation. But delay has put many in an almost impossible circumstance.

Those now living in small towns or suburbs probably should not be considered as “living” in the cities. Some have made rather extreme and senseless decisions and moved to the middle of nowhere or the desert. Yet the question asked should not be whether or not one is within the limits of a city or town, but each should judge the situation carefully, asking what would be the consequences if the place one is living in suddenly became the focus of a disaster, or the target of any repressive measure. They might be in a rural setting even, yet one where neighbors or certain circumstances could compromise their lives. The prophet does make the observation that one should seek a habitat “where the houses are not crowded close together.” This is a sensible standard to plan by.

It is probably the wisest to never leave necessary employment without having another sure position to replace it first. Cities are usually where the jobs are, and so many have been forced to live or work there. So those who wish to make a change may have to wait, or accept commuting longer distances, or suffer certain inconveniences to follow the counsel; for it may take time for God to work out a change. And for some now,

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who have ignored the counsel for years, it may be mostly impossible. But what is important is for the Christian to pray constantly about it, search diligently, starting even now, and be ready to move if providence indicates.

Personally, I know of many that are concerned with the proximity of neighbors and their worldly children who have great influence and interaction with the children of their Christian or Adventist families. The public schools for education, even the private ones, are particularly secularized, dangerous, and corrupt in many cities. They are largely in the control of the forces of evil, thus generally repressive against Christians. It seems that places should be sought by God's people with these things in mind. We cannot physically prepare for the time of trouble except in this one aspect, to secure property at a respectable distance from the large cities or in settings more free from evil influences.

Counsel to Only Leave Babylon “Spiritually”

Is the Counsel to Leave Babylon Only Counsel to “Spiritually” Leave Babylon?

We are suggesting that it most certainly is not.

But it is a searching and important question.

While the counsel to come out of Babylon has been primarily taught to refer to the leaving of “spiritual” Babylon, that is, the false churches and the spurious and false doctrines of Christendom, it is also important to teach that it is referring to the literal removal of God's people; their homes and their work headquarters from metropolitan

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districts. Again, I believe this is part of the final “loud cry” message and should not be ignored. It is the practical side of the message.

Such a call will be considered by most to be a form of extremism. And so it is today labeled by many who are in a position that requires them to warn the people of these things. There remains an attitude of soothing assurance and ease about this subject. The notion is propagated that it is entirely permissible to remain in populated centers, and that there is no specific and immediate danger to God’s cause by remaining in these places. Such thinking is both reprehensible and dangerous.

The Original “Come Out of Babylon Message”

While this attitude is puzzling in light of the many reasons offered us in the counsel, it should really not be surprising at all. It has been clearly predicted and it has several historical precedents.

The most striking precedent is perhaps the scenario on which the whole “come out of Babylon” call is based. Let us consider this momentarily:

In the time of Ezra and Nehemiah (post exile) the call went out to captive Israel that the seventy years of captivity had expired and that it was time to return to the Promised Land, the land of Canaan. God worked in a providential fashion to prepare the way for the Jewish people to return, and raised up prophets, priests, and authorities to lead the band of captives home.

A strange scenario, however, emerged in this circumstance. A few, zealous Jews, responded to the call to return and quickly prepared for it. But at first they were indeed a few. The vast majority, who by this time

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were settled and at ease in Babylon, *ignored* the call, and to God's consternation desired to remain in their land of captivity. They could not be budged or persuaded to leave no matter how urgent or attractive the promise. A "Laodicean" stupidity came over them, and they would not be moved (PK 598, 599).

God through his prophets speaks candidly about this frustrating circumstance (Zechariah 2:6-9). It was like the stranded rock climber in Yosemite National Park who when reached by other climbers who had risked their lives to rescue him, refused to be rescued.

The circumstance in Babylon was both a literal one and a spiritual one. The primary problem was spiritual. They did not care enough for God and His plan to follow His directions. This led them to literally and physically stay where God could not as uniquely bless them or use them fully in His purpose. This caused problems later on, such as in the crisis in the time of Mordecai and Esther.

Sodom

The typological necessity of physically leaving the cities occurs many places in the Scripture. Lot's wife is the classic example. Lot's fated sojourn near, and soon within Sodom, ended tragically. If Lot had not tarried, he would not have lost his wife and most of his family, to the destruction that followed. Yet the real mistake of Lot was not that he didn't move fast enough at the end. The real mistake was that he allowed himself and his family to "pitch his tent toward Sodom" and become too involved there in the first place. Lot may have even wished different, but perhaps pressured by his wife and family, he eventually relented. Jesus' words ring truer today than ever, "Remember Lot's wife."

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Delay can be deadly. A great illustration is the that of several ducks known to have their feet planted in small pools of water that were sitting on top of ice flows on the Niagara River. As the ice headed for the falls, the ducks stayed in their stances, relaxed and scarcely moving. Tragically, when the islands of ice they were standing on reached the precipice the ducks tried to take wing and fly but their feet were stuck, fast frozen in the ice, and they plunged over the falls to their death. Ignoring the call to move when possible cannot but have the same tragic consequence to modern *Babylonians*.

Egypt

The same attitude existed in Egypt, when Israel, miraculously led by God, experienced the Exodus. God wanted Israel in a place where they could have their freedom and could obey His laws (esp. the Sabbath) without outside interference. But the Exodus from Egypt did not come easily. Israel should have been glad to be “free at last,” but history instead describes a long saga of murmuring and complaining to Moses (and the Lord), pining after the flesh-pots of Egypt, refusing to mentally “really” leave the city. Indicated in the subsequent murmuring is the fact that while removed from Egypt physically, spiritually they were not. In it all, the greatest miracle was not the manna, the parting of the Red Sea, the stunning victories, or the fearful plagues, but that God, somehow, got the people, one way or the other, “kicking and screaming,” *out* of Egypt!

Jerusalem

The same phenomenon apparently occurred just prior to the destruction of Jerusalem. As the Roman armies surrounded the city, yet then miraculously withdrew for a season, some quietly saw their opportunity, and fled or retreated to Pella, the “mountains.” or some other

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place. But certain ones refused the wide-open opportunity God created through circumstance and prophetic warning—to leave. Essentially no one survived, physically or spiritually, the terrible ordeal that followed.

The word's "come out" mean "come out." God is not bluffing. Already Seventh-day Adventists have *perhaps* unnecessarily lost their lives in metropolitan places because they have ignored this counsel (9 in 911, though we don't know the circumstances, like if they were new Adventists, or what was the nature of their character, or whatever, we cannot judge....etc.).³⁹ The loss of any person is sad and tragic, and Adventists don't deserve special favors. But perhaps God could have spared certain of them if their work were done according to the plan He has set forth. We don't know. However, they sadly have not been spared to the cause, and perhaps this is for the purpose of giving a wake-up call to those who linger, and for their needed understanding on this issue. The metropolitan jungles are simply dangerous places to live and work, and always will be.

God will not likely bless plans that are made to center our homes, businesses, or living arrangements in the cities. I repeat, He most likely will not. The counsel is clear, but repeatedly ignored. Pray now, and watch earnestly for Divine signals. Then move out as directed, quickly and in earnest. This is the best recommendation on the subject. Even if nothing dire ever happens in the places from which you have moved you will still have made, for a number of reasons, the better choice.

³⁹ It is of interest that Adventists per capita in the United States figures to about 1:325. With the approximate death toll in 911, of almost 3,000, and 9 SDA's among them, calculates to about the same ratio. Not one SDA was killed in the bombing of Hiroshima though there were churches of people in that city.

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Revelation 11 and 18 and Warnings of Metropolitan Disaster

“The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities. . . .” EGW

One of the greatest reasons for removal from “Babylon” is the actual catastrophic nature of the woes and plagues aimed at the cities. When these will come is an issue that is not fully known. But apparently, in light of the counsel given, many of these will not wait for the very final moments of this world’s history. They will happen, at random, some even before the great and final time of trouble.



What many seem to fail to realize is that *Revelation* 11 and 18 have eschatological applicability—where trouble in the cities, and the dangers to God’s people are a background theme. Special attention is given to the struggles of the last-day church, in the symbolic form of the witnesses and lamps, and in light of plagues falling all around them.

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Traditionally, the figures given there (Rev. 11) are said to refer to the French Revolution, the resurgence of the Bible Societies, the rise of atheism (Egypt?—of all places, Egypt was not atheistic), and other such things. While this may have historical similarity and symbolize such things appropriately in past history, this should not negate the greater fulfillments that can be found in the anticipated events found in the passage applying to the time just before Jesus comes, where the church (the “witnesses”) is rescued—better “raptured”—as the plagues are closing in around them, and the seventh angel sounds.

“City” Themes in Revelation 11, 14, 17, 18, 21-22

It is a source of intense frustration and a continual point of dissatisfaction for this author that Adventist expositors and scholars insist on either ignoring or emasculating the material in the Trumpets and in parts of Revelation 10 and 11, characterizing them as past history (exclusively), thereby removing from our purview important prophetic information, and removing from our consideration light and counsel when it is most demanded—counsel meant to be understood for the present moment—and viewed as informative to the current age.

The word “city” (*polis*, from which we get the word “political,” and found in such words as: “Minnea-polis”, or, “Indiana-polis”), occurs 25 times in the book of Revelation. About 12 of these instances (half) are found in the description of the heavenly New Jerusalem—except (3:12 “the city of My God:” a reference at the beginning of the book yet speaking of the same “New Jerusalem” also)—and so the word “city” naturally repeats throughout the detailed description in the final chapters (20-22).

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But of the other 13, 10 or so references are clearly referring to the “city,” “Babylon,” and these chiefly occur in Revelation, chapter 18 in the *Laments*, or in the funeral dirge of her mighty and momentous fall. The word “city” repeats numerous times in Revelation 17 and 18.

However, the word “city” occurs another three times in particular in chapter 11, and all three of these can also be associated to either old Jerusalem, or Babylon—that serve as representative cities—along with Sodom, and Egypt.

The determinate purpose in all of this is to tell us that a prominent theme in *Revelation* 11 and 18 is the comparison/contrast of these representative cities, but also as in the case before us, it is telling us that the material there presented is material witness about what is to take place in the cities in the near future and near the end of time.

This author elsewhere also makes the case that foliage, green herbs and plants, and larger dendrites, like trees, represent in prophecy “cities and nations,” with the trees being “family” trees equalling tribes and nations, and the smaller verdure representing the towns and villages—thus as whole, life on the surface of the earth. These “living things on the surface of the earth that are affected by wind” appear in *Revelation* 7 as the subjects of the “winds of strife.” Verdure and trees are important prophetic symbols to understand properly, and they figure strongly in the

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expected actions that will fall on (people groups) the cities and where people live at the end of time.⁴⁰ (*Revelation* 7, 8, 9)

Much is to take place in the population centers of our world. While sin and corruption can be found anywhere, it concentrates itself where the Bible says the forces of evil are binding themselves together in bundles to be burned. Bible prophecy is clear, also supported by the Spirit of Prophecy as well, that the cities and nations will become targets of Satan's wrath and plotting as time continues and geo-political events shape up in the end time.

In several places, some of malevolent disaster appears to occur not only in the final moments of the *eschaton*, but also even to some degree before the close of probation or at least somewhat before Christ's appearance. To repeat, says Ellen White:

"The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities. . . ." EGW

This is significant in that this said *fire and brimstone* cannot all be falling at "the very end" of time for there would be no purpose for God's people being warned to come out of the cities to establish homes elsewhere, and grow food and gardens in rural settings—which takes time—for at the very end they would be raptured wherever they are, would

⁴⁰A chapter promoting this idea, and defending it, is found in volume 3 of the book series, "The Days of the Seventh Angel," The Symbolism of Grass and Trees, written by this same author. It is recommended one go there and review the rationale for this fundamental prophetic symbol and what it means throughout the book of Revelation and beyond. It also seems clear that the first trumpet itself quite clearly approximates in its symbolism "fire and brimstone on the cities." This idea can be well-defended as well.

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need no country protection and property with homes and gardens and simple amenities. Therefore, fire and brimstone and other momentous events will descend on some cities, perhaps many, before the final voice of God.

City Statements Referring to the Future

The following quote is taken from EGW in An Adventist Apocalypse, D.E. Mansell, p. 120, 121---Letter 158, 1906, pp. 1-4 (To D.H. Kress and wife, May 10, 1906).(Also appears in EGW, *Last Day Events*).

Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn [about] the things that are yet to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book."
p. 121. (emphasis supplied)

Here is yet another evidence that these passages deal with or apply to some things yet future.⁴¹ Not all of Revelation's early prophecies are exclusively eschatological, of course. But scholars need to abandon their particular narrowness in denying that God's prophetic Word when understood in its ingeniously wrought and consistent bearings, can be seen to have both an **historical** reckoning as well as an **eschatological** one. And the final fulfillment (eschatological) is usually the clearest and most significant of the two. It is so important, friends, that this prophetic matter be carefully, yet prayerfully, evaluated and accepted! And when it is, then properly applied as well.

⁴¹ As opposed to the Biblical Research Institute's rather stubborn and blind position taken in the DARCOM volumes, that these prophecies can *only* refer to the past.

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Fire and Brimstone on the Cities

I was made aware of an Ellen White vision discovered recently and how some are sharing it with others right now in the Adventist community.

At this writing I do not know if the statement is verifiable or not. But actually it cannot really matter. For statements very similar are indeed verified, and this statement comports with them. The verified statements also predict “fire and brimstone” or “disaster” on thousands of cities, so why would Nashville be left out? Nashville is but one example.

Nashville

Nashville is the home of country music, and a home of American entertainment to a large degree. It is considered as the “Hollywood of the South.” Once almost a country town, it has grown exponentially to that of a large city. (pop. 673,000; 23rd largest city in U. S. —2020)

Country music, once more pure and wholesome, has degenerated into the musical diet popular in bars, nightclubs, civic centers, and dance halls. Its themes are now predominantly sex, immorality, cheating, and gambling. Country stars are idolized and popular, but their music and lifestyles actually promote immorality and places glamour and normalcy on issues and on illicit relationships that should never be talked of or highlighted in the way they are. Nashville has become a center of greed, corruption, and sometimes less than wholesome amusement. It would be

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no surprise that such a place would in the end receive the judgments of God.⁴²

When I was at Nashville, I had been speaking to the people, and in the night season, there was an immense ball of fire that came right from heaven and settled in Nashville. There were flames going out like arrows from that ball; houses were being consumed; houses were tottering and falling. Some of our people were standing there. "It is just as we expected," they said, "we expected this." Others were wringing their hands in agony and crying unto God for mercy. "You knew it," said they, "you knew that this was coming, and never said a word to warn us!" They seemed as though they would almost tear them to pieces, to think they had never told them or given them any warning at all. Ms188-1905.13

With one touch of the finger of God, the greatest buildings that can be erected will fall as kindling wood. We have seen this in Baltimore, and we shall see it in many other places. These things are the voice of God, speaking to us that He is God, and that He has all the powers of heaven at His command. If we go on, unheeding, indifferent, and careless, His judgments will fall upon us.

Shall we, with the greatest truth that has ever been given to mortals, be satisfied with the feeble efforts that are now being put forth to warn the world? We see a few tents pitched, a few ministers at work in various places, but where is the church, where are the households? Do they realize that they are to take hold of

⁴² For those with a limited understanding of the issues of the great controversy between good and evil, it is often attributed to God, due to his great sovereignty, the responsibilities for these outpourings of "wrath" and "trouble." However, a more mature reckoning of the matter will admit that such things are really "His 'strange' work. The disaster and ruin is really from the hands of the Evil One, and when men refuse the shelter of the Almighty, the normal protections are removed from them and they partly by their own hands and their own wills bringing upon themselves the actions of the one who hates and destroys by nature, and on account of his own corrupt and devious policies. God destroys no one, but is a gentleman, and lets man accept the results of his own choices.

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God by a living faith, and do everything in their power to let the light shine to others?

While I was in Nashville, a scene was opened before me. A great ball of fire seemed to fall from heaven, and from it went forth flashes of light. When these flashes of light would strike a building, the building would burn like tinder. And then I heard someone say, "I knew that this was coming. These are the judgments of God that I knew were coming." "You knew!" said another. "You were my neighbor. Why did you not tell me that these things were coming? Why did you not warn others?"

Ms154-1904.36

We must here make the observation that we are not just picking on "Nashville" as being the center of last-day holocausts. We are noting Nashville because this particular statement has just been discovered. What is really indicated is that it serves as an example of the breadth and width of the counsel.

When thinking of the cities of the earth one may not first think of Nashville, but rather of New York, Chicago, or Los Angeles. But many, many cities are classed as impending targets. In some places even the word: "thousands," appears.

Volume 9 of the *Testimonies* (pp. 12, 13) gives the famous statement known among Adventists regarding the fires and disasters seen in New York City, where there is an alarm of fire, and the fireman are unable to operate the engines. Some have applied this to 911, or Sept. 11, 2001. But it is likely referring to a later time, still in the future at this writing. Nashville is but an example of what is expected. Yet few Adventist writers and preachers share such things from the pulpit.

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Are the watchmen asleep? Should we be warning others of these things?⁴³ At the very least we should be talking about the best way to share the potency of the times with our friends and neighbors don't you think? Yet the responsible conferences and churches of Adventism are generally and strangely silent as to this important aspect of the "coming out of Babylon" message.

A Tale of Four Cities

Revelation 11:8 ff.

"And their dead bodies shall lie in the street of the Great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . ."

What is meant here by the cities allegorically called Sodom and Egypt?

This is presently considered:

Four cities are actually referred to. Most try to identify them according to their different characteristics, attaching them to worldly philosophies (lame!) when what best identifies them is their associations or commonalities. To compare them to philosophies can be quite ambiguous. But first we must identify each city:

1. The —Great City—is **Babylon** (always that in Revelation)(Revelation 16:19; 14:8, 18:1). This is usually the city under discussion when last

⁴³ Maybe the best way is through books of this nature. That way the curious and interested can find the information, but if put on a billboard or announced publicly would only be misinterpreted or misrepresented. I'm not saying this to sell books, I set it up to make nothing. We just need to be wise, and not appear as wild zealots, or mere prophets of doom. Our focus should be on preparing to meet the loving Jesus when He comes.

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day events are considered, but generically it actually represents many cities and religions across America and the world.

But she (Babylon) is allegorically compared to three other cities:

2. **Sodom**

3. **Egypt** (really a country, but considered a *city* here)

4. —Where our Lord was crucified—is, of course, **Jerusalem**.

So the four cities are Babylon, Sodom, Egypt, and Jerusalem. What do all of these have in common? Or what do these represent IN COMMON? The answer is clear:

1. They are all the cities from which God's people were CALLED OUT.

2. They are all places from which God's people FLED to the rural places and to the WILDERNESS——

- Lot was led out of Sodom by “two witnesses” (who had attempted to “lie in the street” there at night).
- Israel was delivered and fled from Egypt (at Midnight) during the plagues led by two witnesses (Moses and Aaron). God led them “out of Egypt” for both spiritual and physical reasons.
- The Christian Jews fled from Jerusalem at the direction of Jesus and Daniel.

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- The captives were called out of Babylon by prophetic witnesses such as Jeremiah, Ezekiel, particularly Ezra and Nehemiah, etc.

This passage in Revelation 11 is really a description of the apocalyptic fall of Babylon:

God's modern Israel (Seventh-day Adventists, and others who have the characteristics of the faithful remnant) have been warned that they also may have to flee the cities—literally. This is why country or rural living is stressed. The people of God must even more importantly come out of the great city, Babylon, BOTH physically and spiritually, lest they be partakers in her **sins** and in her **plagues**.

Notice that it (Rev. 18:4) says: “lest you be partakers in her sins and receive not of her plagues.”

The “partaker in her sins” thought equates with the “spiritual” component of the message.

But “partakers in the plagues” clause refers to the physical need to be shielded from actual events of danger—the actual plagues. This identifies and highlights the “temporal” side of the message. Plagues are mentioned, and are there discussed as those that will be chiefly aimed at the **cities**, and are comparable, it is inferred, to the plagues of **Egypt**. In Egypt, God’s people were spared of “the seven last plagues” out of the ten that came on the general populace. They too were also placed, providentially in God’s plan, in **GOSHEN**, a typological symbol of *country, or rural domicile*.

We believe that God's people will be in prison cells and many in sparsely populated areas (thus the typological “caves”—cf. Lot and two

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daughters) when the final deliverance comes. Lot first flees to Zoar, about which he pled to the angel: "Is it not a little one?" (Gen. 19:20). Then he flees to a cave in the mountains with his daughters, who believe, apparently as indicated by subsequent actions, that they are the only ones left in the world. (And so it may seem to some in the latter days when experiencing separation from fellow believers). Little is said in prophecy about God's people being sheltered amidst the great cities of our land.

We are told that God's people will flee in the same way, first to the smaller and more rural areas, and then finally to even more sparsely populated areas, or some in the prisons, others in the country and wilderness, or less frequented areas. This does not mean all will flee to "the mountains," as we know them. The "mountains of Israel" were not high mountains like the Alps, Rockies, or the Cascades, but were in the more rural locations along the central ridge of Palestine, in the areas of Ephraim, and in Gilead, or in the Golan Heights, etc.

Fall of the "Tenth" of the City of "Babylon"

Near the very end of the drama in *Revelation* 11, the tenth of the city falls; in type (lit. —names of men, —men-persons;— i.e., men of note—i.e: political leaders and false ministers). The notable men persons are *perhaps* (a suggested understanding—the author is still processing) representing the false ministers and priests, for they are equated with the "tithe" number. Ten is the both the "tithe" number, and the number of political and governmental completeness. In the Egyptian plagues the "tenth" plague claimed the notable, firstborn men, the priests and leaders of their families. In medieval times, the "Person," soon became or was called: "The Parson," thus, "a name of note," because of the education, the civil, political, and religious position and authority given him. The "church number," the number "seven," is also in play in the context.

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In the designation, the “tenth,” is found both religious and judicial connotations. “Ten” in prophecy refers to judicial and political completeness, things that pertain to government and law. Ten nations, ten horns, ten toes, and the like, denominate the political fullness of the nations. Ten is associated with “law” because there are “ten” commandments. Ten days are necessary for a full legal “test.” Ten virgins represent the complete church and its people under *judgment* or investigation. But ten also is associated with religion because of the commandments, and because of the tithe that is owed the clergy or the priests. The tenth plague on Egypt was against the firstborn, the priests and tribal leaders of the patriarchal/family system of old.

So when a tenth of the city, notable persons fall, it is quite likely referring to leaders with both religious and political authority. The tenth has correlation to both political issues and religious issues of law. In this passage it is also inferring a “fall,” of falsity, as part of the “fall of Babylon.”

What is then further inferred is that what is punished in this scenario comes as the result of an unholy alliance between the church and the state. An alliance is made between the leaders of both religion (the tenth), but also the nation, the political (the state, the ten). It is anticipated that what will bring about the ultimate fall of Babylon, is that the church will exploit the power of the state to enforce Sunday observance and probably other religious enactments, and thus to trample on the rights of conscience to those who wish to remain faithful to the pure Word and Commandment of God.

These men were the tithe, or the priests of their homes, the tenth. But in this scenario they may be the false priests, false ministers, for they

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have led the world into idolatry and rebellion against God and His Commandments. Counsel points out that at the end these false ministers will become the focus of wrath and reprisal, their tongues will consume away in their mouths, their eyes in their sockets (as it were), for their charges will turn against them for their failures and misleadings. Frightful will be the final punishment of these deceivers; and particular light is given in this regard. The danger and avoidance of false religion and its deception is a dominant theme in the Revelation.

The Rapture of the Faithful

In the final showdown God will deliver his people. God's saints will be resurrected and “caught up to heaven in a cloud.” (Is not this as good, if not a much superior application, to that of the Old and New Testaments being caught up to heaven?). And “their enemies will behold them,” it says. Then will sound the final trumpet (the seventh angel) and the voice of God.

Says the prophetic pen in almost exactly the same words:

The Great Controversy, p. 634:

“Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life.

Early Writings, p. 284:

“So I saw that the people of God, who had faithfully warned the world of His coming wrath, would be delivered. God would not suffer the wicked to destroy those who were expecting translation and who would not bow to the decree of the beast or receive his mark. I saw that if the wicked were permitted to slay the saints, Satan and all his evil host, and all who hate God would be gratified. . . . (And) those who have mocked the idea of the saints' going up will **witness** the

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care of God for His people and **behold** their glorious deliverance.” (Emphasis added)

“And their enemies beheld them” Revelation 11: vs. 12 (there is nothing secret about it—described with “ocular” terms: cf. Rev. 1:7):
“Every eye shall see Him.”

Sodom’s Relationship to the Final Message

The Mention of Sodom and Its Relation to the Three Angel’s Messages

The relationship of “Sodom” imagery in this scenario and its connection to the Third Angel’s Message is quite direct and obvious. The suffering of the beast worshippers and those with the mark of the beast through means of “fire and brimstone” allegorically refers to the punishment “poured out” on the “city” of Sodom when it went up in smoke and brought punishment upon the “sexual immorality” and “fornication” associated with that place. Revelation 14 and the description in the Third Message is based in the cultural and historical context of the destruction of Sodom. Therefore, the story of Sodom, notwithstanding its dark allusions, is nevertheless part of the Three Angel’s Messages.

Of great significance are the blatant facts concerning homosexuality and metropolitan immorality in the ancient world. The men of that city apparently wished to violate the supposedly “male” visitors, and Sodom has since been known as the symbolic city that represents violence and sexual perversion. It is the opinion of this writer that the practice of homosexuality, while openly practiced most everywhere now, is most open, bold, and clearly apparent in the cities of our land. Why this is significant today is that in this story two things are made abundantly clear.

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- 1) The first is that God, contrary to what some claim, clearly does not approve of this harmful perversion. Elsewhere it is denominated as an “abomination” (Lev 18:22), the strongest negative available in the Old Testament language.
- 2) The second thing that appears as significant, is that a society that readily tolerates the widespread and open acceptance of this practice is in God’s eyes determined to be ripe for destruction. This has incredible import when compared with modern times. This litmus test for estimating the time of God’s final intervention into human society is given us for a purpose. Society today is coming to the place that it quickly accepts the practice of sodomy as “normal” and as an acceptable “alternative lifestyle.” Politically, much ado is made to protect the rights of lesbians and homosexuals even though they represent maybe 2-3 % of the general populace. While all people should have human rights, and should be free to practice and live as they wish, the easy toleration, even blessing, of these perversions by even the church is regardless a direct sign that the end of time is fast approaching. This is not here intended as “hate” language, toward anyone, but simply only acknowledging a biblical and cultural fact. It is not the individual sinner that should be hated—just the opposite. But a sin should be clearly identified for what it is.

Many argue that homosexuality is innocent and cannot be helped by those who are born with these tendencies. This may be, or appear to be true, and is typically indicative of the degradation of our race. Yet it is still uniformly wrong, biblically or morally speaking. Being born with the tendency to sin, as we all are, does not make any sin “right.” Any sexual sin, whether homosexual or heterosexual, or otherwise, if practiced outside of the sacred bounds of pure and legitimate unions blessed by God, is

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naturally wrong. While these words will never be popular with those who love or defend these gross perversions, it must be maintained that these practices are clearly unnatural and contrary to the intentions of God's creation. In part, this is why the belief in biblical creation is so important today.

The basic issue that seems to drive homosexuality or any animalistic perversion is sexual obsession. Those practicing homosexuality are excessively selfish (a human trait of all, but it certainly shows in their public attitudes), and those actively practicing these sins are more interested in feeding their own lusts, however they can, than submitting to the authority of God and His Law. Sex is not wrong, in fact it is a beautiful gift from God when responsibly practiced within its ordained and intended bounds. But any practice not controlled by moral decency and reason is dangerous, abusive, and hurtful—even to the persons engaged in them.

In fact, if one is willing to think about it, homosexuality could be a form of idolatry, even that of self-idolatry. In the Old Testament the sin of idolatry was always directly connected and practiced in association with sexual immorality of all kinds. The desires of those engaging in any perversion are not submissive to the kingly power of reason and conscience, (Paul hints this is because such are devoid of God's Spirit—which leaves them in this condition) and the Bible is clear in the final pages of the Revelation that if such do not through Grace regain control of these passions will be left to certain and terrible destruction. This is sad, but true. This is not intended as “hate language” directed at these individuals, in fact it is a call of mercy from such, but it is a biblically accurate assessment of the general sins of immorality that homosexuals and heterosexuals, or LBG2+27?, commit in many certain cases.

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The same goes for any sexual obsession or perversion, whether in the context of heterosexual unions, common law, or otherwise. If these lusts are not controlled in their natural and holy contexts they will ultimately receive the retributive disapproval of God, or it will bring some plague upon themselves. In the end, those who inordinately practice these sins will bring destruction upon themselves as the apostle infers. Heaven can never allow any such deviancy to enter there.

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The mark of the beast worshippers will:

“be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb.” (14:18b).

It is the common assumption that these words refer to the future in terms of the judgment and the ultimate fate of the wicked. While this is true in the ultimate sense, it should be recognized that this passage is referring most clearly to the immediate fate of the last generation, *who receive the mark of the beast*.

It is probably most pointedly referring to the first plague, mirrored and recapitulated in the first trumpet description, and is really referring to the direct punishments of the “fire and brimstone” on the “cities” of the nations BEFORE Christ comes. Again, the dual reckoning demands the first or primary type to occur first, then the ultimate type is fulfilled in the anti-type.

In Revelation 14 and 20, we find *two* lakes of fire. One when Jesus comes—the first resurrection—and then the second and grand one at the great judgment day, at the second resurrection. There are two deaths predicted, the first death, and the “second death” (Rev 20). So there are a

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two lakes of fire, *per se*. One lake of fire, with the beast worshippers, when Jesus comes, and then the second lake of fire, following the last judgment and following the Millennium.

What appears is that the fire and brimstone referred to in the third angel's message is probably the same as the "fire and brimstone" that is predicted that will fall on the cities of America and elsewhere in the last days. Fearful is the prognosis for the cities where corruption has ripened to the day of destruction. I do not wish for such to happen. I would rather it not. But it is predicted. God calls for His people to come away from these places, so that He can shield them from these fearful events and disasters, and from the wrath of Satan. This is not symbolic description, but real. The plagues are not predicted in Revelation to scare the wicked, but to inspire the righteous, that when these things occur, they can find a path of deliverance through the sea. This is not "hate" language, but rather the language of "hope," that any who so wish—can avoid such things, and be safe.

Compromising Situations

Compromising Situations For Those Ignoring the Calls to Leave Babylon

For those who choose to remain in the cities great compromises and difficult circumstances will be incumbent upon those seeking to follow God's directions. Particularly troubling is Lot's behavior in offering his own daughters to be abused by the unruly crowd.

In the Near East a high value is placed upon hospitality to strangers, even to this day. Stories exist of hosts first providing their enemies with the necessary hospitality in the form of food and drink all the

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while knowing they will immediately kill them afterwards. Eastern ways may be strange to us Westerners.

But what is most instructive to us today in this story is highlighting the fact that awkward and compromising situations will be demanded of those who remain in places where they and their family probably should not be. Lot clearly did not wish for his daughters to be violated. It was his last resort. He did not at first pitch his tent in Sodom— but “toward Sodom” for this reason. But what a terribly awkward and desperate situation he placed himself in, and what agonizing decisions he was forced to make, by his careless *indifference leading up to that point*. Here is the enormous lesson for the modern city-dweller. Take heed, for the time to act may be now. Lot “set up” his own dilemma months and years ahead of time. Cities have a way of sucking you in.

In the end it is the two angels who mercifully rescue the situation and bring Lot in from the threatening mob. Only in this are they revealed as angels. In the interventional defense of Lot's family, the angels struck the men of the city with blindness. Such miraculous interventions will likewise be awarded those faithful people caught innocently in the troubled places of the earth.

So while it remains puzzling to us why Lot would offer his own daughters to placate the mob, the act is nevertheless full of instruction. Only by the direct intervention of God will it be that the honest who *innocently* find themselves in these situations will be delivered. If these souls have in anyway hesitated or spurned the direction and opportunities given of God previously, their deliverance will come at great cost, if it comes at all. The angels finally warned Lot of the imminent destruction of the city (vs. 13). But Lot was apathetic (Laodicean). He attempted to warn

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his extended family, and his daughters who were already married to certain inhabitants of that doomed city, but it was “too little, too late.”

But...“He seemed (to them) as one that mocked”

“But he seemed as one that mocked unto his sons-in-law” (19: vs.14). NKJV

The import of these words cannot be overlooked. Lot’s warning to his family was taken as nothing but a silly joke. The daughters, inferred in the fact that only their husbands are here noted, likely understood the nature of the warning, but were in an incredibly awkward and compromised position having married these godless men.

No one can appreciate Lot’s effort fully unless they themselves have had a similar experience in terms of attitudes that are met on this subject. But from personal experience many can testify how typical this attitude is. For in even suggesting to relatives and friends the dangerous prognosis and doubtful future of the cities of the nations, the very same blindness prevails today. Even seemingly dedicated Adventist Christians smile wryly when the subject of such warnings is approached. I have personally experienced it often. Religious leaders suggest that it is extreme to encourage relocation outside the cities. Most are simply not even talking about it at all. Many charge that those who faithfully warn others of these things are “crying wolf.” They love their city life-style and living, and scoff at any detractors.

Lot was strongly urged to leave the very next morning. The fleeing of Lot and his family is a prophetic type of the last days. God’s people are warned, “Come out of her, my people, lest you be partakers in her sins,

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and receive of her plagues” (Rev. 18:4). It is not presented as a slow, progressive piece of advice, but as a direct and immediate imperative—a divine invitation, even a command.

Revelation 11 speaks in allegorical fashion of the cities of Sodom, Egypt, Jerusalem, and Babylon, because these were all cities from which God’s people were counseled to flee. In the same passage, “two witnesses” are figuratively “roughed up” in the street of the city. The church appears as fallen—dead. These passages are not only about the Two Testaments, the Bible. They are specifically about the persons of the modern CHURCH who should be prophesying in sackcloth. The message is about the fall of Babylon. These passages warn of the trauma to be poured out upon the inhabitants of the earth, and particularly the cities, in the last days. The warning is more than a “spiritual” one.

Quote About Sackcloth-Also Yet Future

The following quote informs us that according to the prophetic writer, Ellen White, the *Two Witnesses* who are roughed up in the street of the cities, are more than just the Bible Testaments. She clearly infers that they refer to the “church,” God’s witnesses on earth who spread the light of the gospel. But their testimony (the LOUD CRY MESSAGE) isn’t all taken as good news, for they are clothed in “sackcloth,” thus mourning and decrying the sins of Babylon, and their message is not always met with favor. They see “troublous times” which refers to the times of trouble in prophecy. But also we notice, that they are presented as were the angels to Sodom, “VISITING” their message to the city from an outpost: (They have come from Abraham’s RURAL camp)

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Testimonies for the Church, Volume Four, p. 594, 595:

“Until Christ shall appear in the clouds of heaven with power and great glory, men will become perverse in spirit and turn from the truth to fables. **The church will yet see troublous times. She will prophesy in sackcloth.** But although she must meet heresies and persecutions, although she must battle with the infidel and the apostate, yet by the help of God she is bruising the head of Satan. The Lord will have a people as true as steel, and with faith as firm as the granite rock. They are to be His witnesses in the world, His instrumentalities to do a special, a glorious work in the day of His preparation.”4T 594

The characteristics of the two witnesses of Revelation 11, that are associated with the last-day church, act in league with the heritages of two particular Old Testament prophets or “witnesses:”

Moses, was the prophet of the plagues of Egypt and the agent of the Law of God. Moses represents the Exodus from the city of Egypt. Moses, along with all Israel, made their EXIT, and fled to wilderness. The word: “Exodus,” is made up of two Greek words: (ex, “out,” and “odos” [hodos], “road” or “way,” thus: “the way out.” An “exit” is a “way out”). God is offering a way out of Egypt, or Babylon, in this precious message of Revelation 18. And like Moses and Israel, modern “Israel” is to be known by the themes of coming out of spiritual darkness, keeping the commandments, healthful living, religious liberty, the restoration of Sabbath observance, rural living or the wilderness, and the journey to Canaan.

Also, by the associations given in the chapter is found the work of the second witness: Elijah, the prophet, who was “translated up to heaven in a cloud,” who prophesied for 3 and 1/2 years (days) etc. Both Moses and Elijah were prophets of reform. Elijah is an eschatological type, associated with the “Elijah Message,” one of simple vegetarian diet and plain prophetic “dress,” preaching the advent of Jesus, preaching of

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present judgment, and of repentance, of fleeing to the wilderness, standing for the truth, and being translated without seeing death. This is clearly the work of modern “Adventists,” and as a group they accord with prophecy like no other in giving the “Elijah” message. John the Baptist, the NT heir apparent of Elijah’s mantle, drew people from the city to the wilderness to hear his message. John worked from an “outpost.” They “went out to the Jordan.” His message was of the Advent, of health and simplicity, country living, reform, and judgment. Preaching the “Come out of Babylon” (Old Jerusalem, then) message in light of Jesus’ coming was the message of his time, and is likewise the message of ours.

The counsel predicts that those who share the Loud Cry with fervent zeal will almost come to regret their actions—not because they are wrong in what they do—but because of the “repercussions” and “trouble” it will cause in the world. Revelation 10 describes the great disappointment of 1844 as an experience like the sweetness of honey that was in the end turned to bitterness. This scenario will be re-experienced as the message is energetically proclaimed with zeal, and the church prophesies, clothed in sackcloth.⁴⁴ The visible church will appear as if it has fallen (but there are 7,000 left in Israel who have not “bowed the knee to Baal,” i.e: not worshipped the sun, or the image to the beast), and the enemies of God will momentarily rejoice in the discomfiture and difficulties experienced by the church due to the determined resistance to their message.

But God has His people who will remain faithful, who after the plagues begin, will “shelter in place.” After probation is silently closed, the plagues will follow. Not one faithful “Adventist” Christian will

⁴⁴ “. . . when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim: ‘Had we foreseen the consequences of our words, we would have held our peace. . . .’” GC pp. 608, 609.

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receive harm that leads to death after probation closes, for persecution no longer has purpose, for every person will be sealed one way or the other unto eternity.

The Corruption of the Earth Related to Cities in Revelation 11

Both Ecological and Spiritual Deterioration Apparent

The final description of the “seventh angel,” is directed toward the time to which all history is now focused—for in “his days, the mystery of God will be complete” Rev (10:11). Right before us are the days of the seventh angel. It says of those who are subjects of judgment, that the destroying angels are sent to “destroy them which have destroyed the earth” (11:19)(7:1-3). The Greek word there for destruction is, *diaphtheiro*, actually meaning “polluted, or corrupted.”

The word has a literal meaning of fouling or corrupting, and mostly refers to spiritual corruption in this case, but it is there related to the emphasis of what “is to take place in the cities” and has perhaps some literal application to the actual pollution coming as a result of metropolitan living with the ecological nightmares of smog, sewage, gases, and all the impurities that come as a result of urban concentrations. It was said of the world before the flood that “men had corrupted their way upon the earth,” (Gen. 6:5,6,7)—and though “spiritual corruption” was complete, apparently it was more than this, because God was required to destroy the earth with a flood to make it over new. Pollution is not a new problem, but certainly a current one that can only ultimately be fixed this time with cleansing fire above and below. 2 Peter 3:10-12

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The Danger of Lingerin

But, it says, that Lot "lingered"(Gen 19:16). The dallying attitude cost Lot dearly. Jesus counseled this way:

"Let him which is on the housetop not come down to go into the house. . . ." (Matthew 24:17,18)(Luke 21:20,21).

The disciples at the foreseen destruction of Jerusalem were not to return from the field to get a coat. They were not to go back for anything. This wouldn't mean just going back in the house, but probably means a trip back into the city from their fields outside of the city where they were growing their food.

But this strong hyperbole Jesus used for a purpose. It wasn't really that one should not take a coat with them. Rather he should have had it with him, already, or better yet not be caught in this predicament at all. The point was that the counsel was urgent, and was to be considered seriously and heeded BEFORE IT BECAME EVEN MORE DIFFICULT or impossible to obey it.

The idea Jesus teaches in the injunction to not come down from the housetop to go into the house for temporal supplies is an interesting and demanding hyperbole. Likely, the typical house had a stairway or ladder beside it on which one could access the roof. Like today, roofs then were in a constant need of repair. This was probably how the lame or palsied man that was healed by Jesus, and that was let down through the roof, was able to be presented to Jesus by his friends in the way he was.

According to the example, one is encouraged to skip entering the house to get anything, because there would not be sufficient time for one

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to be allowed to gather his things from inside, for the only time allowed would be the time given to exit the roof.

It cannot take more than ten or fifteen seconds for one to descend down a normal staircase. The Lord's example allows for little or no time for one to react to such circumstances, or to be in any kind or state of unreadiness. The warning demands instant obedience and constant readiness. The urgency of action called for in the Christian's necessary response to the signs announcing the coming of Jesus is clearly pointed out.

If Jesus allows us only about ten or fifteen seconds to comply in the parable, how is it with those who have waited ten or fifteen years, or many more years than that, to comply with his directions through the prophetic voice? There may be no time to dally. As the adage says, "He who hesitates, is lost." The time to flee from Babylon, is NOW! Now is the accepted time. Today, is the day of salvation. The exit sign remains lit and is constantly relevant.

According to archeologists who uncovered the ruins and the remains of those buried in the pyroclastic flow from Mt. Vesuvius, in Pompeii, Italy, in AD 79—it was discovered in their excavations that in many cases those who lost their lives were the ones found with items that they apparently returned to get, such as items of jewelry or the like. Women were found preserved in the ruins clinging to strings of pearls, or holding mirrors, etc. Those who made it to safety apparently did so because they acted quickly and decisively, and left their earthly treasures behind. As the old Jewish proverb says: "There are no pockets in shroud." You can't take it with you. The only treasure you can take from this world to the next is a Christ-like character.

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Every Christian should respect the Bible and the Spirit of Prophecy warnings where the prophetic materials inform us that if Lot hadn't delayed he wouldn't have lost his wife (*Patriarchs and Prophets*, p. 161) and many of his family (maybe even the greater part). The prospect is that many will lose loved ones both in these coming times and even before because they have not heeded God's will within the proper time, or have ignored too long the appeals of mercy. Sodom was soon destroyed as the angels had predicted. Fire rained from heaven and destroyed the city. Apparently, the fire and brimstone and its timing was not something that was negotiable. It came when it came.

We do not know where these "balls of fire" came from. My personal theory is that meteoric or sulphuric material from space is often aimed at our planet, but seldom reaches it *because of the protection of the Almighty* (*Revelation 7:1-4*). When this protection is removed, as is truly anticipated, such destruction will strike where it will, and no one will escape unless they heed the warnings. These things will actually be the responsibility of Satan, because when God's Spirit is removed, Satan will have full control of the impenitent.

God is not willing that any should perish. The coming of these things are apparently headed our way, and apparently they may be inevitable—or, at least they are somehow the outworking of all things, so: "Remember Lot's wife!" Consider that these are the words of none other than the Lord, Jesus, himself.

Apparently, Lot's wife did more than "look back." I imagine Lot, or any of us, would have taken several glances back toward home to check on developments. What this probably actually means is that she actually "turned back." She faced the other way. It was a fateful decision.

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Friend, turn your face heavenward; and keep it that way. Turn your eyes upon Jesus. Listen to the messengers of mercy. “Come out of Babylon,” that you be not partakers of her sins, and receive not of her plagues—is my message also, to you.

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Leaving the Cities – EGW

“Out of the cities, is my message at this time. Be assured that the call is for our people to locate miles away from the large cities....” (*Last Day Events*, p. 95; MR 1518, May 10, 1906)

“The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities....” (*Ibid*)

“The time is near when the large cities will be visited with the judgments of God. In a little while, these cities will be terribly shaken.” 7 *Testimonies*, p. 83.

“Erelong there will such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light given to me.” *General Conference Bulletin*, April 6, 1903

“If in the providence of God we can secure places away from the cities, the Lord would have us do this. There are troublous times before us.” 2 *Selected Messages*, p. 359

“This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry...Get out of the large cities as soon as possible.” 6 *Testimonies*, p. 195

“For this reason I see the necessity of the people of God moving out of the cities into retired country (places) where they may cultivate the land and raise their own produce.” *Country Living*, p. 21

“A great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.” 8 *Testimonies*, p. 28

“During the night season I was pleading with some families to avail themselves of God’s appointed means, and get away from the cities. . . Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. . . Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. . . God will reveal from point to point what to do next.” 2 *Selected Messages*, p. 354.

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“Get out of the cities into rural districts, where the houses are not crowded closely together”. . . *Country Living*, p. 10.

“We are not to locate ourselves where we will be forced into close relations with those who do not honor God. . . A crisis is soon to come in regard to the observance of Sunday. . . And we are to be careful not to place ourselves where it will be hard for ourselves and our children to keep the Sabbath. If in the providence we can secure places away from the cities, the Lord would have us do this. There are troublous times before us.” *Country Living*, p. 20

“The time is fast coming when the controlling power of labor unions will be very oppressive. . . Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.” *Country Living*, p. 9, 10.

“Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions...” *Country Living*, p. 9.

“Purchase a little piece of land, where you can have a garden.” *Country Living*, p. 17

“Parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it, that may be cultivated...God will help His people to find such homes outside the cities.” *Country Living*, p. 24.

“Light has been given me that the cities will be filled with confusion, violence, and crime, and that these things will increase till the end of this earth’s history.” *Last Day Events*, p. 110 (7T 84, 1902)

When God’s restraining hand is removed, the destroyer begins his work. Then in our cities the greatest calamities will come.” *Ibid* (3MR, p. 314–1897)

“I have seen the most costly structures in buildings erected and supposed to be fireproof, and just as Sodom perished in the flames of God’s vengeance so will these proud structures become ashes. . . . The flattering monuments of men’s greatness will be crumbled in the dust even before the last great destruction comes upon the world.” *Ibid* (3SM 418–1901)

Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily do so at the peril of their soul’s salvation.” *Last Day Events*, p. 119 (CL 9–1907)

“Remember Lot’s wife.” Luke 17:32

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“O that God’s people had a sense of the impending destruction of thousands of cities, now almost given to idolatry.” *Last Day Events*, p. 111 (Ev 29–1903)

“The time is near when large cities will be swept away, and all should be warned of these coming judgments.” (*Ibid.*)

No Precipitous Moves

“There is need, great need, of this work being done, and now. Those who have felt at last to make a move, let it not be in a rush, in an excitement, or in a rash manner, or in a way that hereafter they will deeply regret that they did move out...Should some move hastily...and be brought into discouragement, they will reflect, not upon themselves for moving unadvisedly, but upon others who, they will charge, brought a pressure to bear upon them....Let everyone take time to consider carefully; and not be like the man in the parable who began to build, and was not able to finish. Not a move should be made but that movement and all that it portends are carefully considered—everything weighed....Look most earnestly to God, the One wise in counsel....The sure promise is, He will direct thy paths. He is infinite in resources.” *Country Living*, p. 25-28.

Working From the Suburbs

“As God’s commandment-keeping people we must leave the cities. As did Enoch, we must work in the cities but not dwell in them.” *Last Day Events*, p. 96 (Ev p. 77,78; 1899)

“The cities are to be worked from outposts. Said the messenger of God, ‘Shall not the cities be warned? Yes, not by God’s people living in them but by their visiting them, to warn them of what is coming on the earth.’” *Ibid* (2 SM, p. 358–1902)

“For years I have been given special light that we are not to center our work in the cities. . . .”

Ibid (7T 84–1902)

“Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them even if they had lived in a place some distance away from the city.” *Ibid* (Ev 78–1903)

“The work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force.” 2SM–142

Eschatological Focus in Revelation 17-19

Having therefore determined in previous chapters the modern identity of Babylon the Great we can now turn to the meaning of events expected to transpire in the last remnant of history. We have looked at how a first century Christian might have looked at Revelation 17. We have briefly made note of how Babylon can be identified in the intervening centuries of the Christian era. But there remains one final unfolding of the drama during the final remnant of time.

Prediction can only be approached in general terms and of course with great caution. However, certain facts are evident, and by proper identification of the woman who rides the beast, and the proper identification of the beast and other symbols, a picture of the immediate future emerges.

The Players in the Geo/Religio/Political Endgame

There are several players and principalities that engage during the earth's last great conflict as presented in Revelation 17. Who are these and what roles will they play?:

1. The Beast power
2. The Babylonian power (Apostate Protestantism, etc.)
3. The Ten Horns
4. The King of King and Lord of Lords

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5. Those with the King of King and Lord of Lords
6. Satan, and the forms of Spiritualism
7. Other False Prophets (Mohammedism, etc.)

The Beast Power

The interpreter can only be consistent in identifying the Beast with the same power that it always has been through history. When prophecy makes it possible, the same consistent identity should be strictly adhered to. The Beast is consistently the Roman Power.

However, by the time of the last days the Roman Empire exists only in its civil/religious phase as manifest in the Papacy. There really can be no other responsible interpretation. There is truly only one power that fulfills all the specifications of the beast power in Revelation 13 and that is Rome. The truth of this is made so plain that none need to err. This beast, with the exception of the woman in league with it, is exactly the same beast as appears in Revelation 12 and 13, and in the little horn power of Daniel. In fact, there is no real material difference between Revelation 13 and Revelation 17. Both dramas are pictures of two worldly powers in league with each other and supported by one another.

In the eschatological scheme, there is harmonious consistency to see the two powers prominent in Revelation 13 (The Papacy and Apostate Protestantism) as the same two powers appearing in Revelation 17. Unfortunately, few, if any, significant expositors preserve this consistency.

The Babylonian Woman

As we have seen in the previous chapters, the woman who sits on the beast fits very accurately the position and characteristics of fallen

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Christian religion, especially apostate Protestantism and the nation where it has prospered in recent years. That nation is the United States of America. No other country like the United States can claim to be the global leader in Christian thought, commerce, affluence, and power. In previous prophetic schemes the woman can be identified with the city of Jerusalem, the city of Rome, or with the Papal power. But in the last days, when the papal power becomes the usurper of the Roman state's position, the Babylonian woman takes on a new and advanced identity.

Therefore the woman and her daughters in the eschatological scheme is chiefly representative of Apostate Protestantism and Christian religion in America. Women in prophecy represent the church, pure or immorally corrupt.

The Ten Horns

The ten horns are seen to EMERGE out of the Roman power and through history they simply mature into the later nations of Europe and Asia, and receive kingly crowns. The interpretation that they were the barbaric tribes of Europe, the Franks, Lombards, Anglo-Saxons, etc., is entirely sound. But by the end of time they wear kingly crowns and represent the dynastic kingdoms of Europe and Asia.

Identifying a *particular* ten tribes is not necessary though; in fact, it in part defeats the purpose intrinsic in the number ten which in prophecy more particularly denotes *political and judicial completeness*. Arguing over which particular ones are valid could result in leaving out some that actually should be retained; and vice-versa. There is given no particular way in the prophecy to exactly identify the ten. But the general number of ten allows latitude for the interpreter to see in history the rise and fall of nations and the development of multi-political divisions. History has

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indeed brought to the fore nations that started as small horns and then matured into established monarchies wearing the diadems or crowns. Therefore the ten horns remain as the nations of Europe and the surrounding areas of the world where Christianity has been centered for many centuries.

The People of the King of Kings

The persecuted people of God are not featured prominently in these passages, but the real purpose of the whole passage is to show how God will deliver the church from her long-time enemies. The called, the chosen, the faithful, are the faithful and are pictured “with” the King of Kings and Lord of LORDS, the noble Jesus. They share in the victory that God works on their behalf. The people of the King of Kings are the remnant described in Revelation 12 who keep the Commandments of God and have a Christian faith.

Demonic and Other False Forces

Tied to Revelation 17 is the context of the seventh plague, Revelation 16. Armageddon and the Fall of Babylon (essentially the same thing) are very much a part of descriptions in Revelation 17. The seventh plague speaks of the fall of Babylon, and Revelation 17 and 18 describe it in detail.

In addition we have noticed thematic ties between the trumpets and the plagues. In the fifth and sixth trumpet history has found fulfillments that involve the Mohammedan aggressions and incursions. Many now discount the historical interpretation of these trumpet passages as applying to the Muslim influence in Europe during the Middle Ages. But no power fits better the text of the fifth and sixth trumpets as this false prophet that

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falls like an evil star into the Christian world. The Christian world is not free from the Moslem factor today, in fact, it is more of a factor than ever before with literally millions if not billions of the Muslim faith in many countries of the world, especially amongst the kings of the East. It is entirely possible that the Moslem world, spurred on by demonic hordes, will again be a part of world events. I believe that it is safe to teach that this will indeed be the case and that we can predict this with some certainty. How this specifically plays out we will not attempt to explain here. But please note, the Muslim world will be involved as part of the forces of Spiritualism.

The inroads of spiritualism and Satanic and demonic activity is evident in Revelation 18 where it says that Babylon has fallen, and has become the hold of every foul “spirit” and the cage of every unclean bird. This accords with Revelation 16 where it says “they are the spirits of devils, working miracles.”

Satan is directly represented in the manifestations of Spiritism and its science, and its influence in many forms in the present world. It is the spirits of demons and the influence of spiritualism, which will unite the false powers of earth in the last conflict. Satan is directly behind every false religion, and has direct control of many religious bodies. How direct would actually surprise most anyone.

In particular we know that two great subjects will be at the theological center of dispute in the Christian world right before Jesus comes. The Sabbath, and the state of men in Death will be key issues. The greatest area of impact of spiritualism in the modern Christian world is the false belief in the immortality of the soul. This error unites and typifies common Christian thinking and actually is the accepted and most popular form of crass Spiritism. The belief in Spiritualism will set up the

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world for the personations of Christ and the personations of the apostles, described as the almost “overmastering delusion” coming at the last moments of time. Reader, if you ever see beings who claim to be one of the apostles or the Lord Jesus—before the clear revelation of Christ at the end of time, you can know it is not what appears, but is the direct work of Satan, as we have been warned of. It is pure Spiritualism, one of the three forces of the last day Triumvirate.

So what will be the general outline of events in this eschatological setting? This we will outline in general:

The Eschatological Saga of Revelation 17

Here is what I believe at this point may be expected. Though our fore-knowledge is not perfect, certain assessments can be anticipated because of the light that has been given in this regard.

First the United States and the forms of Apostate Protestantism are to rise to worldwide prominence. This has already occurred and continues today as a trend.

Second, the beast power, the papacy, is to experience a revival of strength and influence geo-politically. This too is also the case already, for the greatest geo-political, civil/religious Christian organization upon the globe is the Roman Catholic Church. It has contributed to the fall of atheistic communism, and has worldwide respect and worship. All the world is “wondering after the beast.” This is a simple fact, and easily demonstrated whenever the Pope visits America, or in any number of ways the religious and political influence of Catholicism is publicized or given newsworthy attention.

Eschatological Focus in Revelation 17-19

Prophecy says the *beast* of Revelation 17 will enter into an illicit alliance with the *great whore*. We know from prophetic counsel that the United States will reach across the gulf to grasp the hand of the Roman power.

The chief way in which this will ultimately be done is in the forging of a Sunday sacredness law and a global economic boycott forced on all who will not honor the Sunday law.

For what exact occasion the United States will promote its national Sunday law we are not clearly told. Whether this law will be brought about as a result of crisis or because of religious revival we are ignorant. However, it is very likely that a crisis of particular magnitude will occur that will demand for religious reasons, a revival of a pietism. It will call into being a “back to God” movement, so to speak. This could well be the trigger necessary. Particular statements suggest that *natural disasters* landing on Christian nations and in particular, America, will be the catalyst for calls toward religious reform. There may even be demands of an eco reason for it, or it will have some relation to the “terror” aspect. It is possible these anxiety provoking events will happen on the day of the sun, and be interpreted as direct signals from the Almighty that Sunday worship reform is necessary. Or it may be that Labor Unions will insist on Sunday as a “day off” for everyone, making Sabbath-keeping very inconvenient in how things are set up. Satan knows exactly what to do to bring about his chosen designs.

The United States will be the foremost to promote legislation that will contain a Sunday clause. Second, the nation will seek to force upon the world through economic sanctions the respect for Sunday. What will be the result of this? In the end, this wine of intoxication will turn sour in the stomachs of the kings of the world. They stand afar off, because they

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can no longer enter into fornication (commerce) with the whore. Perhaps the world approaches economic collapse, or perhaps the United States is blamed for the particular natural disasters or other world and economic problems because of her policies. Whatever, by the time she attempts this move to push a universal Sunday law, *Michael* will stand up. The cup of this nation's woe will be full before God and He will remove His protection from it. This will be the last opportunity to leave Babylon. "National apostasy will be followed by national ruin."

The Kings of the Earth (Europe, Africa, and Asia), or the Kings of the East, will then "hate" the Whore. This sentiment toward America is already being felt today (2001-2021) and we have noticed it for years. It is a direct fulfillment of prophecy. And yet the complete fulfillment of it awaits the maturity of the making of an image to the beast (Sunday observance). One can imagine how the Moslem world would relate to both the United States and to the Papacy as a result of policies meant to respect the first day as a day of worship. Sunday is not the sacred day of Mohammedism, but is the day of modern Christianity. The fifth plague of smoke and "darkness" hints at direct reprisals aimed at the Papacy coming later as a response to her part in the alliance and legislation.

In Revelation 17 it is clear that the beast (papacy) and the ten horns finally turn against the woman and enter for a short time in league with each other AGAINST THE WHORE. This fact is not given due attention by prophetic interpreters. Several times in history, the enemies of God's people were delivered when the alliances raised against them turned on each other. This is exactly what is here described.

Many identify the Papacy with the woman; therefore they immediately determine that the Papacy or Vatican City will fall at the hands of the European states. But the ten horns are in league with the

Eschatological Focus in Revelation 17-19

BEAST against the whore. Will the Papacy (the beast or Rome) turn against itself?? Will it enter into league with the nations of Europe against itself? This makes no sense. Why would the beast help to destroy its own capital city?

In addition, how can merchants be in despair for not selling their very specifically listed luxury merchandise (Revelation 18) to the puny Papal States? What does the Papacy have to do with flour and wheat and oil, and four-wheeled carts? This is not their interest. It was of interest in the glory days of the Roman Empire. But today it is not.

In addition, papal Rome will receive her own plague, noted in the fifth of the series of the seven last plagues. This will likely be perpetrated on Rome by the eastern nations where the Muslim influence is dominant.

What will occur, I believe, is that the United States by her religio/political policies will provoke the anger of the nations and that they will come against her. This nation, in the almost final plague will receive punishment from the nations of the world, or at least be so threatened. God will rise to judge her like he did Babylon of old. He raised up kings from the East to be his agents in administering the punishment. In this same way God will use literally kings that live to the *east* of America to play the role of *Cyrus* in bringing down Babylon. This event is precisely what is known as the Battle of Armageddon. In modern terms this equates to the “Battle of Babylon,” and relates to the Babel that fell in Genesis, and the newer Babylon that fell in the time of Cyrus the Great.

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Literal Vs. Spiritual

It has become popular to interpret the latter part of Revelation 16 as a “spiritual” conflict and not a literal one. This all seems so reasonable, because spiritual issues are indeed behind all these movements.

Unfortunately, however, there has been an over-reaction by many against “literalism.” Pure literalism is not asked for, but definite and real actions of men are involved and stand behind the symbols.

For instance, if Armageddon, the sixth plague, is only a “spiritual” battle or attempt at a battle only---then the rest of the plagues are also only to be viewed as “spiritual.” They don’t literally happen. Likewise, with this kind of reasoning, the coming of Christ is also primarily “spiritual.” Then there is no literal, visible, return. Yet Ellen White says the plagues are literal and the Coming is literal. More significantly, this is really the teaching of Scripture.

The problem with this “spiritual” only “cop-out” is that it does not recognize the “direct association” principle in interpreting symbols that should be observed in this study. In addition, it does not recognize the way in which God has worked in past history:

When Israel sought to leave Egypt under Moses there was indeed a severe “spiritual” battle between the Pharaoh and God. This was obvious, and was behind the whole thing. (Cf. *PP* and its relation to the *Great Controversy*). Yet God is not *visible* to the people in the plagues and the battle. HE WORKS THROUGH HUMAN AGENTS and earthly circumstances. Satan does the same thing. There are symbolic serpents, dragons, beasts, and powers; all through which he speaks. This he did through the Serpent in Eden. But these symbols represent real nations,

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visible beings. In the same fashion this is how God works. Therefore, while the battle is *spiritual*, it is also physically identifiable through human agents and events.

The Loud Cry Message and the Latter Rain

The message that is to go forth as the last warning message is that “Babylon is fallen, is fallen.” The statement is presented in the Scriptures as a prediction (Isaiah). In vision the prophet sees a news reporter coming on a horse reporting that Babylon the great city has been defeated and destroyed. Likewise, in these last days this same message will go forth, predicting a literal fall of apostate religion.

The focus of the message is on spiritual reform, and therefore true “righteousness by faith” is what is underlying the whole message. But the “literal” message is that the western “Christian” nations like the United States and the popular churches found in them in their apostate condition are doomed unless they repent. There is a call to keep the Commandments of God including the Sabbath and to embrace the faith of Jesus (righteousness). This I believe is the message we are to be giving to the world today.

One of the main remonstrances from outsiders to the message today is that they find it hard to believe that the Sabbath could really be the issue spoken of in prophecy and that the climate in religion today would never allow such an issue to become front and center. They feel Adventists are privatizing these Bible teachings and are not correct about these last day scenarios. But we know that though a small people, the world will see Adventists as a Mordecai in the gate, and their ways and faith will be made known.

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If anyone is in doubt about such things please read the most influential prophetic book of our times, “The Great Controversy,” by Ellen G. White. Don’t take my word for it. Read it yourself if you haven’t, and then consider how accurate it is to the current moment, yet it was written over a hundred years ago. Everything said there is based on the Word of God that was written thousands of years ago, but is nevertheless 100% accurate. Detractors from her prophetic gift are simply part of the false prophets and deceivers warned against in the Revelation. Just read the truth in what is there. If that doesn’t convince you, I don’t know what will. Friends, the Bible is true, and the Spirit of Prophecy with it. They are the only truly safe guide to life and practice. The Bible’s prophecies will not fail, nor will the God who inspired them fail. Don’t hold back for one moment. Come out of Babylon, today!

But some will always object, yet it is a fair endeavor to question. God invites all to come and reason together with Him. But a solemn decision should follow. All that is correctly predicted, I believe, will take place. We can be sure of that. And what has come to my attention in studying the matter is that though the Sabbath will be a primal issue, because as Ellen White says: “it is the point most controverted,” the Sabbath will not be the only issue. All ten, especially the first four of the Commandments will be in play. All four of these are about putting God first. These issues have always been around, going back to the early times of the Bible. They will still be in play in the final moments of time:

- The First Commandment is to put God, or Christ first. In the last days the issue will be between the true Christ, vs. the impersonating and false Anti-Christ.

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- The Second Commandment has to do with image worship. Involved will be the making of an “image” to the beast (Sunday Worship)
- The Third Commandment is about blasphemy. Involved will be a “blasphemous” power (Rev. 13,14).
- The Fourth Commandment will be the choice between the Day of the Papa (Father God), and the false day of the Papa (The Pope: means “the Father”).

The giving of this message, “preaching the Sabbath more fully,” brings a backlash and a reciprocal result, however. Part of the result is a “false revival” by the priests and people associated with sun worship on Mt. Carmel. Just as Jezebel reacted to the reform of Elijah on Mt. Carmel so will God’s people be subjected to threatened persecution by the state. The idolatrous sun-worship (Sunday) religions will ultimately carry the day at first, and God’s people will be forced to flee to the wilderness. But like Elijah, their bread and water will be sure. They will be blamed for the trouble coming upon the nation and the world, yet Sunday legislation will appear to the popular churches and the state to be the correct answer to worship reform. God’s people will be separated from Babylon; and finally a decree threatening their very existence will in time be enacted. But they will be sealed in righteousness. The plagues will then fall upon the earth; the nations of the world will turn upon each other (Rev. 17), and the battle of Armageddon will be quickly interrupted by the coming of the King of Kings to deliver his people (Rev. 19)!

The Seven Lamentations and the Fall of Babylon

(For the following chiastic scheme I am indebted to Mervyn C. Maxell, *God Cares*, Vol. 2, pp. 462, 463 (quoted))

Accordingly one finds seven songs, all except the last, which have the qualities of a dirge, and are sad and negative:

Rev. 18:1-19:10

- A Mighty voice of an angel: **"Fallen is Babylon!"**
- B Heavenly voice: **"Come out of her, my people."**
- C Lament of the kings: **"Alas! alas!"**
- C' Lament of the merchants: **"Alas! alas!"**
- C" Lament of the seafarers: **"Alas! alas!"**
- A' Voice of a mighty angel: **"So shall Babylon. . . be thrown down."**
- B' Heavenly voice: God's people rejoicing at Babylon's fall.

Revelation 18 provides a list a cargo and merchandise that have many interesting characteristics. This list is often skipped over as “filler” material. However, this list has purpose in identifying modern Babylon and indicating the nature of last-day events.

The Seven Lamentations

The List of Wares Identifies Modern Babylon:

Rev. 18:12,13 ----The merchandise of.....:

gold, and
silver, and
precious stones, and of
pearls, and
fine linen, and
purple, and
silk, and
scarlet, and all
thyine wood, and all manner (*aromatic citron wood; spotted wood*)
vessels of ivory, and all manner vessels of
most precious wood, and of
brass, and
iron, and
marble, and

cinnamon, and
odours, and (*perfumes*)
ointments, and (*cosmetics, oils*)
frankincense, and
wine, and
oil, and (*olive*)
fine flour, and (*refined, white flour*)
wheat, and
beasts, and (*cattle, etc.*)
sheep, and

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horses, and
chariots, and (*spec. "redown,"* *πεδων*, *the four-wheeled cart*)
slaves, and
souls of men. (children, human trafficking i.e. slaves)

The twenty-eight (4X7) items of merchandise above are significant for the reason that they include luxury items, things that only an affluent nation would import and consume in quantity. The items, though typical of ancient economies are surprisingly modern as well. Without exception the principle type of merchandise in each case fit almost equally well in modern times. In the few cases where the item is not really the same as today there is a modern equivalent. Why is the four-wheeled chariot, for instance, specifically mentioned, when the two-wheeled variety is not?

Some sneer at the possibility of seeing in this a reference to automobiles. But a "general" correspondence this author believes was intended by the prophetic eye of God. Now I don't believe that the apostle particularly saw or heard of automobiles in his vision, he likely thought of carts for transportation according to the modes of his day. But the articles mentioned have modern equivalents and are all used today in greater quantity than ever before, yet in similar yet advanced forms.

Nationally speaking, there can be only one country of the world that could be charted as being or having been the leading importer and seller of the luxuries and necessities in this list: That is the United States of America. Without supplying figures, one with any modern knowledge at all, will easily concede that the chief consumer when considering one single country of these things is America. Households in America commonly have two and three car garages, and the food and the meat of animals is consumed in enormous quantity. Household goods are so plenteous that auctions, yard sales, and flea markets are held to manage

The Seven Lamentations

their over-quantity. America has dealt with merchants for everything from slaves to jewelry. All things dainty and goodly, everything that the soul has lusted after, is available. (My son shared recently that in the news he heard that someone had recently paid \$70,000-dollars for a golden pizza! This useless trophy, was acquired merely for sport—while at the same time hundreds and thousands are dying in the world of hunger.) However, by reason of her costliness (affluence), Laodicean Babylon, sitting like a queen, is really in a miserable state.

For when America pushes her commercial and political ambitions to the place where she puts an unwelcome strangle-hold on the world, including the authoring of world policy which demands Sunday observance at the cost of economic sanctions; when she by her laws tramples upon the rights of conscience, and these actions bring trouble on the world for which she will be blamed, world-sympathy will turn against her and Armageddon will follow.

While it is hard for many, no doubt, to believe that anything of this nature could ever descend upon America, the nation safely protected in a large measure to several conflicts and two world wars, no country that follows ungodly policies will survive forever without serious repercussions coming her way at some time or other.

Of interest is the supposed vision given to General George Washington provided in the Appendix. How much to make of this vision is questionable, of course, and we do not have it in its purest form. It has survived only in memory, second and third hand, and has been told and retold only orally. But the “kernel” of the story certainly appears to align generally with what we believe to be true of the final times. What is interesting for “Adventists” are the “three trumpet blasts” and the appearance of “legions of white Spirits” at the end of the saga. Other

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details are of interest also, especially the prospect of danger predicted between America's shores in the last moments of history.

It is my belief the final demise of America in her temporal condition will not be ultimately complete, in that America would be totally destroyed, but that the fall will be interrupted by the Coming, and only that in the last vestiges of time would harm as a plague from other countries come to her shores. But the former "types" of the fall of Babylon infers from history that she will likely be attacked and a cloud of infamy will go across her land masses. Prophecy predicts an actual "fall," or, at least, a "scattering." But it will likely be in the very last remnants of time, and it appears that it will be largely perpetrated against her by the "kings of the east," the European alliances east of America, or perhaps there it is referring to the Moslem nations of Europe and the Mid-East, or perhaps even in part, China.

This general time is what is pictured in the battle or fall of Babylon or *Armageddon* in the sixth plague. It may be that the nations, or the ten kings of Revelation 17 turn against the whore because she has made all nations drink of her intoxicating wine, and has enforced a Sunday clause and required others to do it, and they will turn on her because they will blame her for being trouble-maker and cause, and the reason that the plagues are falling.

But every country of the world will be receiving plagues and the whole world will be in turmoil over the final events transpiring across the earth. We can only speculate about how these very final events will shape up. It will only come clear when they take place. These will be events of stupendous impact and broadness. But we can be sure that "Babylon" or "false religion," will fall, and that world economies will come crashing down, and that the final plagues will be interrupted by the appearance of

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the Lord of Lords and King of Kings from heaven. Nothing about it will be mythically “secret!” Those teaching this spurious doctrine of a “secret” rapture are false prophets. These are Babylonian teachings.

To “come out of Babylon” does not mean to leave America, or any particular nation. There will be no safe place in the end, anyway, except in the “bubble spaces” God ordains for His people. To come out of Babylon means to first come out of the spiritual downfall of the apostate churches, both Catholic and Protestant, secular or other; but also to leave, if possible, the metropolitan asphalt jungles and cities, or the danger zones wherever and whatever they might be, so the people of God can be safe and provisioned through the greater times of trouble. They are to witness for their faith as Enoch did, warn their neighbors, but then when forced or able, leave the troubled world behind them and “shelter in place” until the storm be passed. And finally, like Enoch, or Elijah, they will at last hear the voice of God, and walk with Him right into His kingdom.

Some glad morning, Jesus will come! Come out of Babylon today! Look up, faithful pilgrim. Your redemption draws nigh! Say, along with the faithful and true: “Lo, this is our God, we have waited for Him and He will save us! Lift up the trumpet, and loud let it ring, Jesus is coming again!

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“A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God’s people will be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.”

---Ellen G. White

Advent Review and Sabbath Herald

12-18-88

Appendices

Appendix A

George Washington's Vision

Much of America's early period has been recorded, but other segments, perhaps equally as important, are obscured by time. Such is the case with a story that first appeared in December, 1880, in the *National Tribune* and has been debated ever since. This paper, now known as the *Stars and Stripes*, tells a tale that critics would prefer to relegate to the realms of fantasy, while others, believing that the birth of the United States was in direct fulfillment of biblical prophecy, see in it a warning for the future. Reprinted in the *Stars and Stripes* issue of December 21, 1950, it is a stirring account of a vision revealed to George Washington of the future developments of America.

"The last time I ever saw Anthony Sherman was on the fourth of July, 1859, in Independence Square," writes Wesley Bradshaw, publisher of the *National Tribune*. "He was then ninety-nine years old, and becoming very feeble. But though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to visit once more.

"Let's go into the hall," he said, 'I want to tell you of an incident in Washington's life--one which no one alive knows of except myself; and if you live, you will before long see it verified. Mark the prediction, you will see it verified.'"

This is Sherman's tale as Bradshaw recorded it:

"From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777. "Ah, I have often seen the tears coursing down our dear commander's care-worn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it was not only true, but he used to pray in secret for aid and comfort. And God brought us safely through the darkest days of tribulation.

"One day, I remember it well, the chilly winds whispered through the leafless trees, though the sky was cloudless and the sun shone brightly. He remained in his quarters

Appendix A: George Washington's Vision

nearly all the afternoon, alone. When he came out I noticed that his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of an officer, who was presently in attendance. After a preliminary conversation of about half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter, "I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite me a singularly beautiful being. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of the visit. A second, a third, and even a fourth time did I repeat the question, but received no answer from my mysterious visitor except a slight raising of the eyes.

"By this time I felt strange sensations spreading over me. I would have risen but the riveted gaze of the being before me rendered volition impossible. I assayed once more to speak but my tongue had become useless, as if paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitor.

"Gradually the surrounding atmosphere seemed to fill with sensations, and grew luminous. Everything about me seemed to rarify, the mysterious visitor also becoming more airy and yet more distinct to my eyes than before. I began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany death. I did not think, I did not reason, I did not move. All were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion."

"Presently I heard a voice saying, "Son of the Republic, Look and Learn," while at the same time my visitor extended an arm eastward.

"I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay, spread out in one vast plain all the countries of the world---Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic and between Asia and America lay the Pacific. "Son of the Republic," said the same mysterious voice as before, "Look and Learn."

"At that moment I beheld a dark shadowy being like an angel, standing or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left he cast some over Europe. Immediately a *mist* arose from these countries and joined in mid-ocean. For a while it seemed stationary, and then it moved slowly westward until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at

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intervals, and I heard the smothered groans and cries of the American people. "A second time the angel dipped from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean in whose heaving billows it sank from view."

"A third time I heard the mysterious voice saying, "Son of the Republic, Look and Learn." I cast my eyes upon America and beheld villages and towns and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice saying, "Son of the Republic, the end of the century cometh, look and learn."

"And this time the dark shadowy angel turned his face southward. From Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking I saw a bright angel on whose brow rested a crown of light on which was traced the word "Union." He was bearing the American flag. He placed the flag between the divided nation and said, "Remember, ye are brethren." "Instantly, the inhabitants, casting down their weapons, became friends once more and united around the National Standard.

"Again I heard the mysterious voice saying, "Son of the Republic, Look and Learn." At this the dark shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa.

"Then my eyes beheld a fearful scene. From each of these continents arose thick black clouds that were soon joined into one. And through this mass there gleamed a dark red light by which I saw hordes of armed men. These men, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities which I had seen springing up. "As my ears listened to the thundering of the cannon, clashing of swords and the shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, "Son of the Republic, Look and Learn." When this voice had ceased, the dark shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shown the words "Union" and who bore our national flag in one hand and a sword in the other, descended from the heavens attended by legions of white spirits. These immediately joined the inhabitants of America who I perceived were well-nigh overcome but who, immediately taking courage again, closed up their broken ranks and renewed the battle. "Again, amid the fearful noise of the conflict I heard the mysterious voice saying, "Son of the Republic, Look and Learn." As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon

Appendix A: George Washington's Vision

America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. "Then once more I beheld the villages, towns and cities springing up where I had seen them before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice, ""While the stars remain, and the heavens send down dew upon the earth, so long shall the Union last." And taking from his brow the crown on which blazoned the word "Union," he placed it upon the standard while the people kneeling down said, "Amen."

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappeared, and I found myself once more gazing upon the mysterious visitor, who, in the same voice I had heard before, said, ""Son of the Republic, what you have seen is thus interpreted. Three great perils will come upon the Republic. The most fearful for her is the third. But the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union." With these words the vision vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, the progress and destiny of the United States..."

(Quoted From Rene Noorbergen, *The Death Cry of an Eagle*, pp. 20-25.)

Appendix B

North and South

Pope John Paul II: "The Poor Will Judge the Rich North."

Edmonton, Alberta----

"The judgment spoken of in today's Gospel is constantly being prepared and is already taking place," Pope John Paul II warned Canadians.

With his voice close to rage, the pope claimed that rich northern nations of the world threaten global peace with an "imperialistic monopoly of economic and political supremacy at the expense of others."

John Paul's remarks may have been aimed at the world credit crisis, which has forced wealthy lending nations to tighten economic controls over poor nations unable to repay multibillion-dollar loans.

The pope declared that "the balance of good in human history must increase," and promised harsh judgment from Christ against nations and individuals who fail to make amends for the world's economic imbalance.

Referring to Christ's words in Matthew's Gospel, "As you did it to one of the least of these, my brethren, you did it to me," the pope continued.

"In the light of Christ's words, this poor south will judge the rich north. And the poor people and the poor nations---poor in different ways, not only lacking food, but also deprived of freedom and other human rights---will judge those people who take these goods away from them."

----In "The World Times," Loveland, Colorado, January 1985, A-13.

(This article is cited for interest and not to suggest any particular statement of truth from it. For prophetic students it has interesting correlation to Daniel's "king of the North.")

Appendix C

Because of its informative and appropriate material the following article is quoted verbatim from the terse writing of Clifford Goldstein, *Advent Review*, Dec. 1, 1991.

Superpower: America in Prophecy

Once the sand of Operation Desert Storm settled, the United States came out on top of not only Iraq but the world. Whereas just a few years ago pundits were bemoaning America's decline, they now regard the United States as the world's premier political and military heavy-weight.

Time called America "the world's sole remaining superpower."¹ Charles Krauthammer, writing in the *New Republic*, said that "there is no prospect in the immediate future of any power to rival the United States."² And Yassir Arafat, responding to America's new status, called Washington, D.C., "the new Rome."³

The New Rome! Why? Because old Rome was the unrivaled superpower of its age, and America is now in that position.

Arafat's symbol, of course, immediately evokes the Adventist interpretation of Revelation 13, in which America---the lamb-like beast with two horns (verse 11)---appears about the time the papacy received its temporary wound, the 1260-year period ending in the eighteenth century."⁴ Though this beast starts out with gentle, lamblike qualities, reflecting the peaceful characteristics of religious freedom in America, it soon speaks "as a dragon," exercising "all the power of the first beast before him" (verse 11,12) and even giving power to the "image of the beast" (verse 15). Who is that "first beast before him"? Rome! And America is now. . . the new Rome?

These commentators unknowingly said that for the first time in its history, the United States is set to fulfill its prophetic role.

False Alarm

What's exciting is that just a few years ago alarmists were decrying America's demise. "Johnny can't read," "Johnny can't write," "Johnny can't fight" were the warnings. Japanese and German students were smarter, better educated, and better trained than American kids, and thus the nation was declining. Capturing the sentiment of economists, historians, and political scientists who were warning of America's decline,

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author Paul Kennedy in the *Atlantic Monthly* repeated the quip “Rome fell, Babylon fell, Scarsdale’s turn will come.”⁵ John McLaughlin, in the *National Review*, asked, “Is America going to the dogs?”⁶

Now in the aftermath of the Gulf war, talk of America’s demise has proved premature. The United States has been losing its economic edge, no doubt, but that didn’t stop it from leading the coalition against Saddam Hussein. Marks and yen, in and of themselves, don’t automatically translate into geopolitical power. America, despite its economic woes, has assumed a leadership role not only of the West, but almost all the world.

When, for example, a Marxist coalition overthrew the government of Ethiopia, whom did both sides ask to mediate? America. When Boris Yeltsin, the first freely elected Russian leader in a thousand years, took office, where was the first place he visited? America. When the Baltic States began their breakaway from the Soviet Union, from whose constitution were their leaders quoting? America’s. When Kuwait was invaded, whose military led its liberation? America’s. To which nation has Gorbachev looked to save his country? America. No wonder a National Public Radio correspondent called George Bush the “president of the world.”

This trend began even before the Gulf war, which didn’t make the United States the new world leader; it simply revealed that, after the collapse of Communism, America already was.

Thus, writes Krauthammer, we now have “a highly unusual world structure with a single power, the United States, at the apex of the international system.”⁷

America of the Pioneers

The United States’ unrivaled superpower status “at the apex of the international system” fits perfectly into the Adventist scenario of the last days. By identifying the lamblike beast of Revelation 13:11 as the United States, our pioneers basically predicted that at some point America would have to become the world’s dominant political and military power. Otherwise, how could it enforce “the mark of the beast” upon the world? What’s especially remarkable is that their interpretation was initially made when America was hardly a world power, much less the *dominant* one.

In 1851 J.N. Andrews wrote the first Adventist article identifying Protestant America as this beast power.⁸ In the 1884 edition of *The Great Controversy*, Ellen White named America as that beast as well. “The image to the beast,” she wrote, “represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States.”⁹

Appendix C—"Superpower—America in Prophecy"

If this interpretation, in which America would enforce the mark of the beast upon the world, seemed implausible even three years ago, how did it appear in the mid-1800s, when the big powers were still the Old World ones---Prussia, Austria-Hungary, and England? In 1851 America had a peacetime military of about 20,000 men, about one tenth the combatants at Waterloo alone. In 1814 (less than 40 years before Andrews wrote his article), the British burned Washington, D.C.; in 1876 General Custer's 7th U.S. Cavalry Regiment was wiped out by Sitting Bull's braves. Thus, 25 years *after* Andrews' prediction, only eight years *before* Ellen White's, America was still fighting Indians. *And this was the nation that was going to force the world to make an image to the beast?*

Not until World War I did the United States become an international force to be reckoned with. Nevertheless, even in 1933, when Hitler became führer, the United States had only the sixteenth-largest army in the world---smaller than those of Spain, Turkey, even Poland. After World War II America enjoyed unrivaled supremacy, but not for long, because the Soviet Union soon challenged it everywhere, including space. In the 1950s Americans panicked because the Russians were orbiting satellites over their heads while, as Tom Wolfe wrote in *The Right Stuff*, American "rockets always blew up."¹⁰

Once the Soviet Union did become a superpower on par with the United States, it was hard to see how America could ever fulfill its prophetic role. If because of Soviet military might the United States couldn't kick the Communists out of Poland, how could it ever enforce a particular brand of religion upon the world?

Now, of course, everything has changed. The Communists are on the run in Moscow, not to mention Poland. Despite the victory of the reformers, the Soviet Union is in a political, military, and economic meltdown, which makes it dependent upon the West, especially the United States. As a result, America is in a more powerful position to exert geopolitical influence everywhere.

"America," wrote correspondent Jim Hoagland in the *Washington Post*, "would now determine all major global events."¹¹ "If the new world order means anything," writes Krauthammer, "it is an assertion of American interest and values in the world."¹²

Superpower: America in Prophecy

Speaking Like a Dragon

America certainly has good values worth asserting, lamblike qualities such as democracy and religious freedom. Unfortunately, according to prophecy, the nation will speak like a dragon, and instead of asserting these positive values, it will force an apostate religious system, “an image to the beast,” upon the world.

Of course, great changes still need to happen before this nation fulfills its prophetic destiny. America’s precarious financial situation cannot be ignored either. Nevertheless, America’s ascension as the new, unrivaled superpower fits a major piece of the prophetic puzzle squarely into place. It is an unmistakable sign of the second coming.

But before Christ returns, those who “keep the commandments of and the faith of Jesus”(Rev. 14:12) need to prepare for “a time of trouble, such as never was since there was a nation even to that same time”(Dan. 12:1). And because the Scripture predicts this nation will “cause that as many as would not worship the image of the beast...be killed”(Rev.13:15), God’s people need to prepare for religious persecution as well.

America is not called “The New Rome” for nothing.

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Appendix C—"Superpower—America in Prophecy"

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Appendix D

Author's Materials

Books by This Author:

Prophecy

The Days of the Seventh Angel, Seven Volumes (Commentary on the Book of Revelation).

The Mysterious Marks of the Apocalypse (A treatise on the Seal of God and the Mark of the Beast, and the number 666)

Back to the Future—Foreward to the Past, (Last-day events in the light of past history)

Exit: Examining The Fourth Angel's Message (The call from Babylon)

Theology and Devotional

Hard Sayings for Adventists (Troubling Bible passages explained)

Communicating With God (How to know God's will in your life)

Articles of Faith. (Amazing patterns in the Bible that indicate its inspiration)

Riding High (Stories of the blessings of the Sabbath; Vol. 1)

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Soaring High (Stories of the blessings of the Sabbath; Vol. 2)

The Paradigm of Prayer (The Lord's Prayer for today)

The World is My Parish (The role of ministers and laity)

The Ambassador of Heaven (A study of the Holy Spirit)

Jesus, All in One (Scholarly approach to corporate thinking in the New Testament)

Joshua: Conquering in the Name of Christ (Study guide and commentary on the biblical book of Joshua)

The Talking Sky Series: (Biblical Astronomy)

1. *The Torah of the Heavens* (The Bible in the sky)
2. *The Clock of the Heavens* (Events marked in the heavens)
3. *The Signs of the Heavens* (Signs in the sky past and future)
4. *The Creator of the Heavens* (Science, the Bible, and Astronomy)
5. *The Planisphere of the Heavens* (Celestial maps and star names)

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