**9/11 PART 2:**

**THE FIRST AND SECOND ANGEL’S MESSAGES**

**INTRODUCTION**

In our last article we saw how one could parallel the events of September 11, 2001 with the events of August 11, 1840 and thereby place the commencement of the third woe at 9/11. Therefore if you were to construct the line of the 144,000 by comparing it to the Millerite line, you now have one witness that 9/11 can be placed as the second waymark. By relooking at August 11, 1840 we will try to show how the first angel’s message was empowered and how that also finds it’s parallel at 9/11. Then by looking at the omega, or the end of ancient Israel, this paper will attempt to show that on 9/11 the second angel’s message arrived for the 144000, all of which is further evidence that 9/11 can be correctly placed as our second waymark. By further comparing the second waymark from the end of ancient Israel we will attempt to show God entered into covenant with His people and the leadership of the Seventh-day Adventist church was passed by, and exactly what this means.

**THE FIRST ANGEL’S MESSAGE EMPOWERED**

The first angel’s message arrived in 1798, *“...since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near”* (GC 356.2).This unsealing of the book of Daniel involved a prediction based on time setting, *“The unsealing of the little book was the message in relation to time”* (7BC 971.4). So in its most basic sense the first angel’s message taught that using a day for a year methodology one could predict *“the hour of His judgement”*.

Therefore when Josiah Litch’s prediction, using Miller’s day for a year methodology came true, the first angel’s message was empowered, or proven to be true, *“and a wonderful impetus was given to the advent movement”* (GC 335.1). When a message is rapidly and widely accepted, often because a prophecy or prediction has come true, we say that message was “empowered”. Litch’s prediction confirmed that Miller’s day for a year methodology was true and correct and therefore could be trusted in application to Daniel 8:13. So on August 11, 1840 the first angel’s message was empowered and we have already seen how this waymark parallels 9/11. Just as Miller’s day for a year methodology was confirmed on August 11, 1840, our methodology of line upon line (the repeat of history) was confirmed at 9/11.

In 1989 the unsealing for this movement began. Line upon line methodology, or the repeat of history began to be studied and a booklet called, *“Prophetic Time Lines”* was authored. In this respect, the comparing and contrasting of historic reform lines with our time, was our first angel’s message. But how did we really know it could be relied upon when at that time it was largely theoretical? For a theory to be confirmed as true it has to be tried and tested. Thus at 9/11 we witnessed the repeat of the first and second woes, and line upon line, parable methodology was confirmed to be true. Hence our first angel’s message was empowered at 9/11.

**Revelation 10**

The empowerment of the first angel’s message is prophesied in Revelation 10. We have seen how the second woe repeats when Islamic powers were restrained beginning with the battle of Mazar-e-Sharif in Afghanistan on November 9, 2001. So let us now see how Revelation 10 depicts the empowerment of the first angel’s message at the conclusion of the second woe.

In Scripture, when an angel is empowered we see that angel come down from heaven to Earth and cry with a loud voice. A good example of a message being empowered is in Revelation 18. In Revelation 18:1 we see the second angel *“come down from heaven, having great power; and the earth was lightened with his glory”*. Sister White tells us this is the fulfillment of the prediction of the second angel of Revelation 14:8, and as we said, when a prediction or prophecy comes true we say it is empowered.

*“Not yet, however, can it be said that “Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.” She has not yet made all nations do this… the work of apostasy has not yet reached its culmination… Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel…”* (GC 389.2-390.2)

So this *“great power”* (Revelation 18:1) is what we call the empowerment. Thus when an angel lands on the Earth it signifies his message is empowered, hence it is given with a *“strong voice”* (18:2).

In Revelation 14:6 we see the first angel flying in the midst of heaven and in verse eight we are told the second angel followed him, thus also flying in the midst of heaven. Verse nine says the same of the third angel.

If we apply this principle to the first angel’s message, it is flying in the midst of heaven in Revelation 14:6 but we actually see it landing on Earth, and therefore empowered in Revelation 10:1-2. So both angels *“come down from heaven”* (Revelation 10:1 and 18:1), *“set his right foot upon the sea, and his left foot on the earth”* (Revelation 10:2) or *“lighten the earth with his glory”* (Revelation 18:1) and *“cry with a loud voice”* (Revelation 10:3) or *“a strong voice”* (Revelation 18:2). All of this language describes the empowerment of their respective messages. Ellen White says Revelation 10 is a prophecy of the first and second angel’s messages, *“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages.”* (7BC 971.6). We know Revelation 10 is not the empowerment of the second angel’s message as she says Revelation 18 is fulfilled at the Sunday Law (GC 603.1-2). So when she mentions the second angel’s message above she is referring to it’s arrival. Therefore this empowerment described in Revelation 10 is the empowerment of the first angel’s message which we have now seen occurred on August 11, 1840 and how that parallels the empowerment of our first angel’s message at 9/11.

So to conclude, when an angel is flying in the midst of heaven it represents that angel’s message arriving. Landing on Earth represents that angel’s message being empowered.

**THE ARRIVAL OF THE SECOND ANGEL’S MESSAGE**

Each reform line has five waymarks, which have been likened to the hand of God gathering His people in Ezekiel 20:34, or the hand of Daniel 5:5. At Belshazzar’s feast the bloodless hand writes a symbol of the 126 or 2520 on the wall, both of which represent the scattering and gathering. By the way, the fall of Babylon pronounced at Belshazzar’s feast represents the second angel’s message, Babylon is fallen. So it is no coincidence that the doctrines of the 2520 and the 126 were introduced to this movement after 9/11 (the arrival of the second angel’s message). The first three waymarks of any reform line are the first, second and third angel’s messages (without distinguishing the arrival from the empowerment) and the last two represent the close of probation (which marks the close of all messages), and the second advent for each line.

If we refer to the diagram of the lines in the previous article one can see that 27A.D. and the baptism of Christ parallels 9/11. While John the Baptist was the first messenger bringing their first angel’s message, Christ was the second messenger who brought their second angel’s message. His baptism was when He was anointed the Christ and was declared fit for service so to speak. This is when His ministry began, hence the second angel (Christ) arrived on the prophetic scene as that prophetic actor. While He had been on Earth for 30 years prior to His baptism, he had not started His prophetic role to *“confirm the covenant with many”* foretold in Daniel 9:27. Furthermore, at His baptism the Father confirms this is the Christ (Matthew 3:16-17), thereby empowering John’s message, *"...to proclaim the first advent of Jesus"* (EW 155.1). Here again we see the fulfillment of a prophecy, Daniel 9:27 (see DA 232-233) and in recognition of this, a rapid acceptance of the message. So by comparing the second waymark from the end of ancient Israel with 9/11 we find further evidence that the first angel’s message is empowered and the second angel’s message arrives.

**GOD ENTERS INTO COVENANT WITH HIS NEW CHURCH**

On the testimony of two witnesses we have seen how God confirms the message of the first angel to be true and correct at this second waymark. Litch’s prediction came true and the Father confirmed that Christ was the coming Messiah that John had predicted. No human being could have fabricated the fall of the Ottoman Empire on that exact day nor a voice from Heaven and a dove descending upon Christ. Yet God does not waste His efforts, and the reason He confirms the message and methodology at the second waymark demands investigation.

*“Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place.”* (EW 260.1)

Once God has confirmed that the message and methodology of His movement is true and correct, His people have no excuse to reject it. If you saw Litch’s prediction come true, or you witnessed the dove and the voice from Heaven, but still rejected the message or the messenger, you will have, *“so darkened* [your] *understanding that* [you] *can see no light in the third angel's message”* (Ibid)*.* What is more, if you actually believe the first and second messages and still go on to reject the movement you are equally guilty. You have no legal right to leave the movement of God once you accept the doctrine of 9/11, and yet in every shaking we have seen brothers and sisters depart who have heard the voice of God from Heaven at 9/11 and even claim to still hold to it, but engage in a futile attempt to go back and try to rewrite our history and it’s doctrines. It is akin to saying, “I believe Jesus is the Messiah but I don’t believe what He teaches from a certain point in time”. To say it plainly, when confronted with the doctrine of 9/11 God expects you to come aboard and stay aboard, having given ample evidence for you to do so. He expects you to enter into covenant with Him. Just as baptism is represented at this second waymark by 27A.D., the very act of baptism represents the entering into covenant with God. This waymark and it’s corresponding doctrine represents when the movement, the 144,000, entered into covenant with God.

**LEADERS OF THE SEVENTH-DAY ADVENTIST CHURCH PASSED BY**

Furthermore, when the Jews were being baptised into this new church, it meant that the previous church was being passed by. One is baptised into a church, an organised church, and not just a set of doctrines or beliefs. If Jesus was calling Jews into this new Christian church, which church was He calling them out of? Obviously it was the Jewish church led by the Pharisees. These then were being passed by as leaders. They were no longer the leaders of God’s flock and His flock was being called into the new church led by Jesus. Hence at 9/11 God has passed by the leaders of His former church, the Seventh-day Adventist Church and entered into covenant with His new church, calling them out of the former.

This was waymarked by the obligatory study of Spiritual Formation for all employees of the Seventh-day Adventist Church. Both the church and the world were judged at the same time, when it can be declared, Babylon is fallen. While we understand the Seventh-day Adventist Church is not Babylon, as it is Laodicea, the call to come out of her still applies here. A study of the seven churches of Revelation two and three shows how God expects you to identify and respond to the one church pertaining to the dispensation in which you live. This is definitely not saying the leaders of the Seventh-day Adventist church are all lost or their probation is closed or any such thing. It simply means they are not able to lead God’s flock any longer simply because they have not learned the truths of the first and second angel’s messages for our time line. But like Joseph of Arimathea and Nicodemus, individually they can join God’s last day remnant church until that door is shut when the mark of the beast law is passed.

In the line of the end of ancient Israel we actually see that this process began at the birth of Christ in 4B.C. While the angels attempted to stir the Jewish leaders to recognise the birth of their Messiah, they did not answer the call, so the call went to the shepherds and the wise men. Please do not lose the significance of the symbology. God was calling new shepherds to lead His flock now, and they not only had to be shepherds, or leaders, but wise rather than foolish.

**CONCLUSION**

We have now covered the first four topics listed in the first part of this series. In this article we saw two further pieces of evidence that 9/11 can be placed at our second waymark, namely that the first angel is empowered here, paralleling August 11, 1840 and the voice from Heaven with the dove at the baptism of Christ. We also saw how the second angel arrives from 9/11 in the message of the 2520 which parallels the arrival of Christ’s ministry at His baptism. We also saw how at this point the message and methodology is confirmed and as a result God expects us to commit to the movement and enter into covenant with Him, represented by the baptism of Christ. In doing so one cannot stay in the former church, hence the leadership of the Seventh-day Adventist church was passed by as now unfit for service as they cannot teach the messages which lead their flock through the third angel’s message and into the most holy place. Now that we understand the second angel’s message arrived for the line of the 144,000 at 9/11, in the next article we will try to understand the relationship the latter rain, judgment of the living and the sealing of the 144000 has with 9/11.

**Sources:**

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