

# Laodicean Condition

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We've spoken about the story of Noah and we saw how this story is teaching us about the end of the world. Stories can be understood at different levels but I'm going to give one example of how we can look at this passage. It's 120 years and the door is still open but not for the first group. These animals get on the Ark and if you check the story carefully it takes seven days for them to get onto the Ark and then the door is shut. Then there's another seven days where they are waiting in the Ark. In other words there are two periods of seven days and then the flood. Lets go to Revelation 12:15-16, what do we see here? We see a flood and this flood here in the story of Noah which is a parable is going to be fulfilled over here in this flood in Revelation 12. This is the chart we're looking at. When we talk about the beginning and the end of something or the alpha and omega it can be understood at different levels. When we talk about the Second Advent there's another application. Well put revelation 14 at the Second Advent. If we go to this chart we can see that this is the Everlasting Gospel (Revelation 14) and it brings you to the bottom here where you see the Second Advent and Christ has got a sickle to harvest the earth. In fact there's two people harvesting here, its Christ and this Second Angel. It's a compare and contrast. What do you think it means by two people harvesting? It means that one person will harvest one group and the other person will harvest the other group. When they harvest, the earth is going to be filled with blood. Let's just quickly turn to Rev. 14:18-20. In verse 20 it says that the blood of those that will be killed will be how high? It says it will come up to a horse's bridle. This is obviously not literal but it does give you the concept that the earth is going to be flooded with blood. In other words it's a symbol of destruction. So, we have a flood in the story of Noah and we have a flood in the story of Rev. 14. We can understand this at different levels. This is the natural and this is the spiritual. We are now in Rev. 12:15-16 and there's a deluge but this deluge is not the end of the world. If we go to Rev. 12:14 or 12:6, it gives you a time period. Verse 6 tells us 1260 years and verse 14 says three and a half times. This is the

1260. So, you have the 1260 and this is the deluge. So, now the end is the 1260 and who is attacking God's people? In verse 15 it's the Serpent and in verse 16 it's the Dragon. We need to understand what the symbology is teaching us because we shouldn't be confused by verse 9. In verse 9 it says that Satan is who? The serpent and the dragon. We've discussed this week that there is war in heaven then the war comes down to earth and Satan and human beings do not fight because it's a proxy war. The children of Satan and the children of the woman (Genesis 3:15 the seed of the woman). We need to understand this dragon or Satan who is also identified as a serpent or a human manifestation of his activities. There's nothing new under the sun. When Satan brings war to the earth and sets himself up as King, how does he do that? It's the story of Babel, church/state. Church is the serpent, the false religion and the state is the dragon power. Testimonies to Ministers pg. 38, Ellen White says that Kings, Rulers and Governors are represented as the dragon power and they've taken upon themselves the Mark of the Beast which is the Papacy. When in verse 15 it talks about the serpent, this is the papacy and its issuing a flood. When it talks about the dragon this is the state issuing a flood. There is a religious and civil attack upon God's people in the 1260. Daniel 7:25, the little horn as it unifies with the iron beast. It speaks great words against God and attacks religion and wears out the Saints of the Most High. Which means it attacks God's people using the government or the state. So, over at this deluge is a church/state relationship that comes against God's people to hurt them. If you're still not convinced we went to Matthew 24 and we went to Luke 21, and Jesus said, If you want to understand the destruction of Jerusalem (#2) Where do you need to go? To the book of Daniel and if you study Daniel he will show you, we already did that. Go to Daniel 9. I showed you earlier from Luke 21 and Rev. 11, that Jerusalem will be trodden under foot until the times of the Gentiles. Here's the drawing. 1260, Gentile 2, AD70 to 538, Gentile 1, this was approximately 500 years. But this was not the only time God's people were trodden down. 14:36 Here this is Babylon, Medo Persia, Greece and then Pagan Rome. God's people have always been trodden down. Do you know how long God's people have been trodden down? We know this period is 1260 years, exactly. If you mark from the beginning here to this waymark here,

Babylon, Medo Persia, Greece and Pagan Rome it's exactly 1260 years. This is the 1260 years of Pagan persecution and 1260 years of Papal persecution. These are just historical facts that you can research for yourselves. Well, focus on the last 1260 years. We're in Daniel 9:26, we're in AD70, the people of the Prince are going to destroy the city and the sanctuary. That's the city, the saints, the hosts, the people, the sanctuary and the religion of God. There are two attacks and once they have done their attacks it begins with the people of the Prince but what does it end with? It begins with the people of the Prince and it ends with a flood. This is the people of the Prince. It begins with the people of the Prince and it ends with the flood of the Papacy. This is Daniel 9:26, and it is the direct reference back to the story of Noah and this persecution is the deluge of the Papal persecution. What authority or right has the Papacy got to destroy and punish God's people over here? How did they do that and why did God not protect his people? It's because God's people had sinned and he was punishing his own church in this history. This is not the only sin that they had done. Why did they go into Babylonian captivity? Why was God's church in Roman captivity? It's because God has been punishing his church for all of this history and he used the Kingdoms of the Earth as tools in his hand to correct them. Until we get to the end which is 1798 and all of this history will be repeated at the end of the world. So, when we come to the story of Noah the flood is a symbol of punishment. It punishes God's people and it punishes the enemies of God. That is what the flood of the story of Noah is teaching us, it's showing us what will happen at the end of the world. The beginning of Adventism and the end of Adventism, I will redraw that. This is Noah and this is the 1260, it brings us to the 1260. This is Daniel 11:40 and this is 11:45, the Sunday Law and this is the beginning of Adventism and the end of Adventism. This is the beginning of the world. We have an Alpha and Omega, an Alpha and Omega. I've taught you that the history of the 1260 will be repeated at the end of the world. Millions of God's people were killed or martyred. Where do we see martyrdom? Right over here. The martyrdom of the 1260 is going to be repeated at the end of the world. I will give you a verse for that. Let's go to Rev. 20:4, In Heaven God's people are going to be given thrones. The Mark of the Beast or the issue of the Image is the Sunday Law history. In the Sunday Law what

happens to God's people? They're killed and it tells you why, They were killed because of the Word and because of their testimony that they give. This is the martyrdom that we are predicting that's about to happen. Let's go to Rev. 6:9-11 because God is going to show us how history repeats. If you go to verse 9, it says that this is the fifth seal and when the fifth seal is open, people who have already been killed and their souls have been put under the Altar, they cry out to God. **9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:** It says that they were killed for the Word and their testimony. I'm going to show you that the period of their killing was right here. 23:30 I'm going to put the number four here because it was the history of the fourth seal. Verse 7-8, which is the period when they were killed. Now the fifth seal is opened and those dead people are going to start speaking. Verse 10, they cry to God and they ask for vengeance on those who killed them. Who killed them? It was the Kings of the Earth and Jezebel, who is the Papacy and they come together in the 1260 to kill God's people and now they want revenge. Listen to what God says in verse 11: He says you have to wait until something happens.

**11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.** He says you have to wait till people in the future are going to be killed in the same way that you were killed. That is history repeating itself. The scenes of the 1260, where church and state come together is going to be repeated at the end of the world. That period is what we call the Sunday Law. We can see how history begins to tie itself together and why you need to understand history. At the end of the world at the Sunday Law aren't we expecting a threefold union? Yes. In the 1260, what should you be looking for? A threefold union. Can you find a threefold union? You certainly can and if you go to Europe here's Europe and who's in the middle? It's Italy? The Papacy and who's protecting the papacy? The Church. If we go over to Turkey what's here? Pagan Rome. Where's France? It's on the west. I mentioned France because French people know French history and Adventists know the role of France in the 1260 years. You should all know the name Clovis, he was called the first son of the

Papacy when he was baptized in 496 and how he battles with the Papacy in 508, fulfilling Daniel 12:11. Which leads to the Papacy being set up in 538. From 538 -1798 there was a threefold union, countries on the west and countries on the east protecting the papacy and doing it's will. This is a triple application of a threefold union. When we come here and talk about Adventism and we start to predict what's going to happen these are not wild guesses. These are not just reading Spirit of Prophecy quotes because all of this information can be found in the scriptures. I showed you how the story of Noah can be used when we start thinking about the flood. How it's a symbol of the papacy and how it destroys and punishes God's people for their sins over here. The story of Noah can also be understood as dealing with the history of the end of the world. If we can conceptualize this it opens up so much light. Adventism begins with a flood and ends with a flood. I want to go back to a subject that we went to earlier in the week. This is the story of Laodicea. This is the story of Adventism. This is 1798, this is 1844 and this is the Sunday Law and we have three angels messages. This is the history of the Millerites and this is the history of when the 144,000 are going to be formed. We're also going to have the three angels' messages because this is the alpha and this is the omega and this is Laodicea. I want to try and discuss what Laodicea is. Let's go to Early Writings pg. 74, 74.1, this was written in 1850 and that becomes important. **On September 23, God gave Ellen White a vision. He showed her that he had stretched out his hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work.** First of all, she talks about Israel, this is spiritual Israel. I hope we can all agree now that literal Israel is not someone or a nation that is involved in endtime prophecy. The 144,000 are not Jews, there are not any kind of Jews. Unless a Jewish family joins the Adventist church then they can be part of the 144,00. This passage talks about a scattering, I want us to see that. I'm going to read a little bit

more. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

We're in 1850, and she's talking about the scattering and the gathering and she says now, this is the time period of the gathering. However, in the introductory part she says it's the second time. It says the remnant of these people. Who are these people? The remnant are going to be gathered for the second time. Here's 1850 and we're starting the gathering. So, this is the gathering and it's the second time. So, now we're going to show the gathering for the first time. Who is being gathered here? It says the remnant of his people, in other words the people that are left. So, this is the remnant that's left from all of this. This was the advent movement, thousands of people joined and thousands left. The remnant is connected to a gathering, we've already discussed that this week. She then speaks about a scattering over here. If this is the second gathering then this is the second scattering. We already know that the 1260 years, which was the second 1260, this was also when God's people were scattered. The first scattering is the 1260, then God gathered his people in this forty six year period. There was a separation in 1840 and we've marked the shut door. Then many people left the movement because we've entered into a scattering and it was God's will that we would be restored or gathered. This is also the remnant you can see in Rev.12:17. It's the remnant of the seed of the woman. We've got a scattering and a gathering and a scattering and a gathering, it's a repeat. That is what this passage is teaching us. I want to remind us in this history here you have the first second and their angel's messages. What is this message saying? The time of the judgement has begun and it's going to begin here in forty six years. They didn't say that because they said that it was the end of the 2300 day prophecy. How did they know the end of the 2300 days was 1844? They say that one day is one year but we know that the book of Daniel was sealed. Lets go to the book of Daniel 12:9, **9 And he said, Go thy way, Daniel: for the words**

**are closed up and sealed till the time of the end.** He says the words are closed and sealed for the time of the end. **39:59** This is the time of the end and the book of Daniel had been sealed up till that moment. Then it gets unsealed. **10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.** At the time of the end Daniel is going to stand up and preach his message. What is his message? Because in forty six years Daniel 8 is going to be fulfilled. The information that was unsealed was a message on time. In the scattering we have no time. They were predicting the Second Advent in 1844, I hope you all know that. When it didn't happen the people were scattered. They had lost direction, they had no time. Ellen White says in a passage we just read, we should not look for examples on how God will deal with his people when we are in the gathering, because you can't see the example in the scattering. In the gathering where do you look for examples? In another gathering. What is connected to the gathering is time and what's connected to the scattering is no time. When you get to 1850, don't look at the failure here, look at the success here because this is what God is going to do now. God is ready to finish the work on earth and he's about to return in the Second Advent and it's already 1850. He's about to return here. This is the history of these people, not our history. Over 100 years ago he was going to return. I've already shown you that this chart was written in 1842. This next chart was written in 1850 and it was published two months after this vision. The purpose of this chart was to give a cry to the World after the Cry was given to the Church. Christ was about to return and Satan knows all of this. We're in Early Writings, if you just go to the table of contents in the beginning of the book and look at the chapter titles what you will see is that it's the story of the Great Controversy from the beginning to the end. I'll give you the chapter titles in order:

1. The Fall of Satan
2. The Fall of Man
3. Plan of Salvation
4. The First Advent
5. The Betrayal of Christ
6. The Crucifixion of Christ

## 7. The Death of Stephen

Can you see it's in chronological order? I'm going to jump down a few chapters

1. William Miller
2. The First Angels Message
3. The Second Angels Message

After discussing the first and second angel's messages, the next chapter she goes back to the history and describes it in a different way. The Advent Movement Illustrated. Then she does it another way and another illustration. This history is so important to us that Ellen White repeats it in five chapters with five different perspectives. Then she says, The Sanctuary right here and it's the subject of the Sanctuary. From the Holy place to the most Holy place. That's the Sanctuary Message. Then the next chapter is The Third Angel's Message, right here. And the next chapter is called A Firm Platform and that is here. This platform is also described as a foundation. This is the foundation or platform of Adventism. What makes us Adventists are the doctrines that were developed in this history, from 1844-1850. All of the information that we need to know to be translated was developed in this history. The sealing work had begun and as you get to 1850 something frightening happens. These are two chapters, one of them is called spiritualism and the other one is called covetousness. These are two important chapters that we should read. Satan and his Angels have a special meeting right here in 1850, he says to them that we have a huge problem. The church of God is about to be gathered and what they are about to do is to predict the Second Advent, he knows they are about to give the time and the second advent is going to come. So, he has a plan, he needs to deal with two groups, just like Rev. 14. One is the world and one is the church. This chapter he says that we're going to deal with the world in the following way. We're going to introduce Spiritualism into the Protestant world so that the Christians will stop reading their bibles and start focusing on their emotions. Today we call it Evangelical Christianity. Like when people think they have the Holy Spirit by speaking in tongues or slaying people in the spirit. This introduced modern day Spiritualism or the New Age Movement. It all began right here in this history. This is a name that you might be familiar with are the Knox Sisters. So, Satan is going to



target the world with spiritualism. Spiritualism is not going to the Word of God to get your information but it's going to your own spiritualistic experience and that's what happened in the book of Genesis when Satan communicated with Eve. Satan knows that he cannot deceive God's church with spiritualism; he says he's got a different plan which is Avarice and all this happens in 1850. He says what I'm going to do with the Church is turn their eyes away from their heavenly mission and give them an earthly mission and we're going to destroy their ability to know time so that they think they're going to be here a long time. If you're here for a long time, what should you do? Worry about your children's education, worry about your pension, worry about your career or that you have a nice reliable car. Basically, you worry about the things on earth more than the things of heaven. He introduced covetousness for the church and spiritualism for the world. This Avarice is a Satanic attack on Seventh Day Adventism or what the Bible calls the condition of Laodicea. Adventism became Laodicea in 1850. When we entered into this Laodicea condition, we were supposed to go to the world and tell them Christ was supposed to come. We forsook our message and soon afterwards we began to imbibe Catholic doctrines into our church but it wasn't through Catholicism that it happened. It wasn't through the mother, it was through her daughter. The daughter is the one who deceived God's people, Salome, the False Prophets of Baal, danced around with their religious guise deceiving God's people into another religion. After we went into Laodicea we went into a period of scattering. This scattering began here when we went into compromise, we compromised with the world and then were scattered. After the Scattering we come to the Time of the End and this event here is this event here. We've been in the scattering because we've compromised. If we go back to Revelation we know that there are seven churches. This is Pergamus, the church of compromise while we were also Laodicea. What church comes after Pergamus, the third church? Thyatira, the church that will be punished, the church that goes into captivity or the scattering. This is the history of Laodicea, we have an experience of Pergamus and then the experience of Thyatira. We compromised with the world and we went into Babylonian captivity because we accept apostate protestant perspectives of end time prophecy. Satan never attacks our moral perspective because

everyone knows we don't steal, we don't lie and we don't commit adultery. What Adventists don't understand is that the Laodicean Condition is not some kind of worldliness. In fact it is a direct attack by Satan to destroy our prophetic ability to understand what's going to happen at the End of the World. It's a prophetic attack upon this church that we don't understand how the Sunday Law works and that we don't understand when the Sunday Law will happen or how it's going to happen. Also, how the Second Advent is going to happen and when it's going to happen. That is the Laodicean Condition. In order to come out of Laodicea and to have a correct understanding that was given to us by the Holy Spirit in three prophetic steps so that we can understand our prophetic role in history, that work has already begun. Today we are here, past the first step and close to the second step. Remember the story of Noah because God gives a message to the church twice. We are in the closing moments of giving the message here at the first Time. If this is your desire to come out of Laodicea, to understand our prophetic message because Laodicea is not a moral issue, God's church understands fully what's in a Laodicean condition that stealing is wrong, lying is wrong, adultery is wrong. Adventists are some of the most moral people on this planet. Laodicea is not connected to morality, it's not connected to your good behavior, it's connected to our understanding of end time prophecy. This explanation is going to be given to the church twice. We are in the final moments of this history where the attention of Noah is going to shift from this group to this group. If you can see light in what's being taught even if you don't fully understand what I am saying, if you get a sense of the danger that God's church is in I want to ask that you kneel and pray with me. Heavenly Father, we want to ask and pray that you would help us and thank you Lord for the privilege of being able to share your Word in the Sanctuary, a place that you have set aside for Holy use. What better use could we make of this building that on your Sacred Sabbath Day that we would talk about the Prophetic fulfillment of the Sabbath Sunday issue. I want to give you thanks Lord for all that you're doing for your people. In Jesus' name Amen.