

# Germany

# Winter Seminar 2019/2020

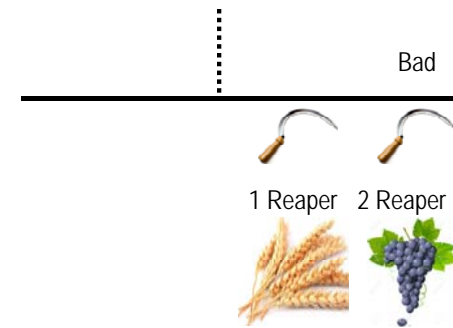
## **#4 When Does the Third Angel Begin?**

Parminder Biant

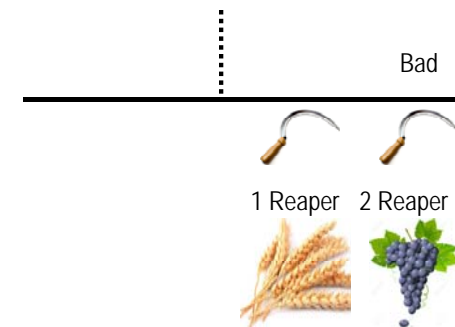
We're in Revelation 14 and we're asking when does the work of the third Angel end? When we say when we mean in reference to the verse numbers. Hopefully it's clear it begins in verse 9 and it goes at least to verse 12. In verse 13 it says that there's another voice in heaven that is heard. I would contend that the third Angel ends at verse 12, and there's a new voice that's in verse 13, separate and distinct from the third angel. Then from verse 14, it speaks about what we would call the second Advent. But in verse 14 in the last part it speaks about Christ having a sharp sickle. Then if we go to verse 17, there's another angel having another sharp sickle. And we'll look at that. It's all here on the chart, the third angel. We have Christ having the sickle, and then we have another angel who instructs this last angel to also do a work of harvest. So we have two beings, an angel and Christ and the relationship is that both of them have a sickle to do a work of harvest. Both of them are being instructed.



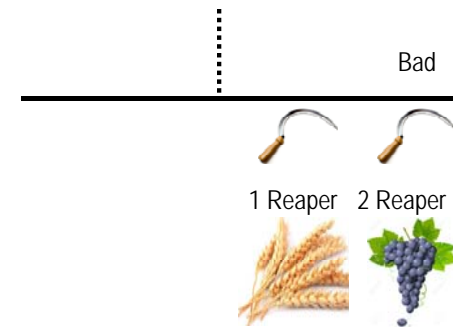
If we went to verse 10 it says the same shall drink of the wine of the wrath of God which is poured out without mixture. So it talks about drinking the wine of God's wrath. And if we go to some of the later verses, in verse 19 it says the angel thrust in his sickle into the earth and gathered the vine of the earth and cast it into the great wine press of the wrath of God. Both 10 and 19 talk about God's wrath. Verse 10 talks about drinking this wine and verse 19 talks about a wine press. Without going into the details of those verses, we're going to create a chiasm, a balance, a mirror. We have two angels with sickles, one of them is Christ in one of them is the second angel on the chart. When it speaks about the second angel, it talks about thrusting in his sickle and gathering in the grapes which is verse 13. It says that they're fully ripe. Then once that's done, all those grapes are going to be squashed in the winepress of God's wrath. What we want to see when we think about this second angel is that he is harvesting wicked or bad people. So we'll put bad here, it's clear to can see in the context he's talking about something bad. We'll call this the first being and the second being or we'll call it reaper, so we don't have confusion with the three Angels messages. But there are two reapers, to sickles. The second reaper, he's going to reap bad people.



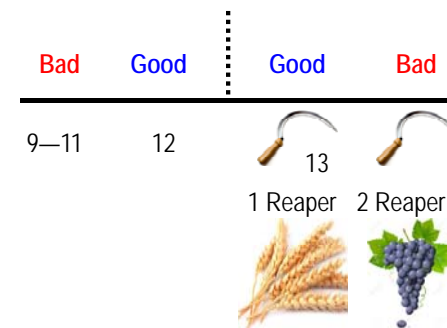
Revelation 14:18, an angel comes down from heaven and he cries with a loud voice to another angel and this other angel has a sickle. This angel with a sickle is the one that's in verse 17, it says another angel having a sickle. We're just going to paraphrase verse 17 and 18, in verse 17 there's an angel that's going to speak to the second angel. This angel is going to say do a work. And this angel that says to do the work, he's in heaven and he speaks to an angel that comes out from heaven. There's two angels, one of them is instructing and one of them is following orders. The instruction is go and reap, which is what this angel in 17 does. So there's an angel in heaven, he talks to an angel who has a sickle, and he says go and do a work on earth. The angel does the work, he comes down to earth, he reaps all the grapes, those grapes are a symbol of wicked people. Because when he stamps upon the grapes, this is a symbol of God's wrath. Bad people, the harvest of the bad or the wicked. In another story we might call them tares but they're not tares here, they're grapes.



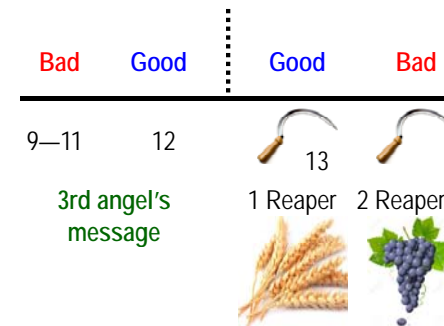
Back to verse 15, this is a story of an angel coming. And this angel is going to instruct Jesus. He's going to say, put in your sickle and reap for the harvest of the earth is ripe. So, in verse 15 it says the harvest is ripe and in verse 18 it says the grapes are ripe. **15 harvest, 18 grapes.** We're not going to do a deep study on this but these are the grapes and if these are the grapes what is the harvest? The harvest is grain. So you've got grain being harvested and the vines being harvested. It doesn't say it in the verse, but the information is all there if you go to look at other places in the scriptures. If this was wine, what would this be? Wine and bread, Jesus is flesh and blood. So it's not difficult to see that if the grapes are a symbol of wine then the wheat would be a symbol of bread and bread is produced from wheat, and so we have grapes and wheat.



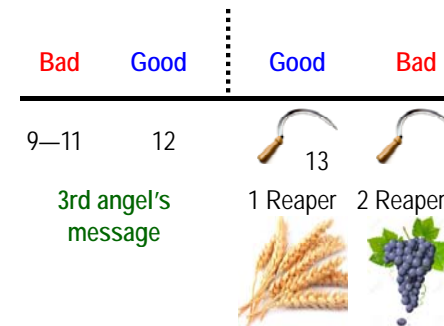
When it says harvest it's a grain harvest and then the harvest of the cluster or the vine. This imagery is in the Old Testament when harvest time comes. If all of this is **bad** what must the other the harvest be? It has to be the harvest of the **good**. We know that just from the parable of the wheat and tares. The field is the world, which is where these angels are coming to. And once both plants have come to maturity we have the harvest. In Matthew 13 it's the harvest of the wheat and the tares, the good and the bad. The imagery is different here, it's wheat and grapes but it's the same concept.



Go to Revelation 14, the **third Angels message**, we'll read verse 10. There's a warning not to receive the mark of the beast. Verse 9, if you do what will you receive? God's wrath. So who is God's wrath poured upon? Good in verse 9 and went into verse 10, then verse 11 tells us what happens to their bodies. When their bodies are burned the smoke of their torment rises forever, and ends with talking about the people who receive the mark of the beast. These bad people begin in which verse? Verse 9 and ending in verse 11. Can we see some missing information? What is missing? The good people are missing. These are identified in verse 12, those people who fail and those people who pass the third Angels message.

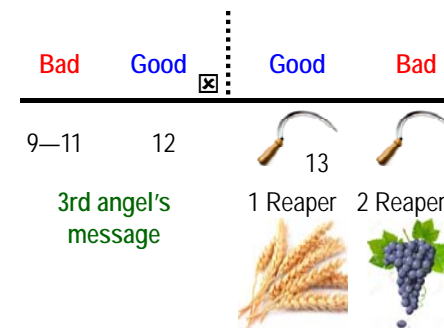


When it comes to the second angel's message, what's the wording of the second angel? The answer is it depends because we could say, the first angel says fear God, the second angel says give him glory. So the second message is giving God glory. If you go to John 16:8, the second message is what? Be righteous. Sin, righteousness, judgment to come. So the second angel has two statements to make. If you do well you're a glorious person, righteous. If you do wrong you fall into Babylon. It's not a surprise that the third angel has two people because the second does as well.

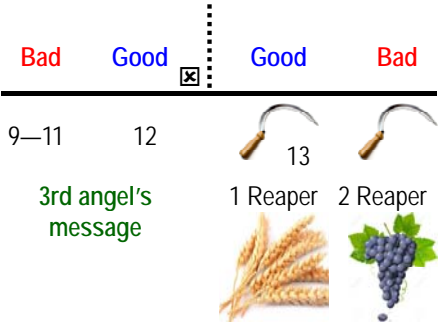




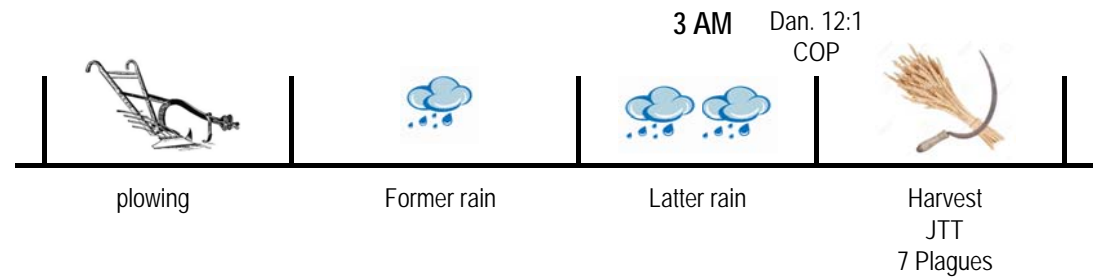
The reason why this becomes important for us to understand, besides the fact that it's a nice chiasm, is the fact that there are people that accept and reject the third angel and that's easy to see. Without even discussing the premier characteristics of the good, what is the premier characteristic? In verse 12, it talks about the patience. So there's some patience to be required to be part of this group of people. Here is the patience, here are they that keep the commandments of God. The important points we need to see, first of all that this is based upon the agricultural model, we can all see that. If we can see that, and we have verse 13 here, in verse 13 begins by what statement? **I heard another voice.** So the third angel has finished its statement and then a new angel begins to speak. This period of time, this dispensation, what do we call this? Harvest, in this particular artwork it shows it into steps, but that's the harvest. What comes before the harvest, in the context of our story? **What is this?** The third angel's message. So the third angel's message comes before harvest. It does not extend into the harvest, it's not part of the harvest, it precedes the harvest if we can see that. It says if you are good, what do you need to have? Patience. Why would you need patience if you were here ☒, if you're very close to the harvest why do you need patience? Do we need patience there? Because it's tomorrow. Where would we need patience? At least some time before harvest. So we can already see in the verse, that the work of the third angel occurs before harvest, not in the harvest. And it also requires a level of patience before the harvest begins.



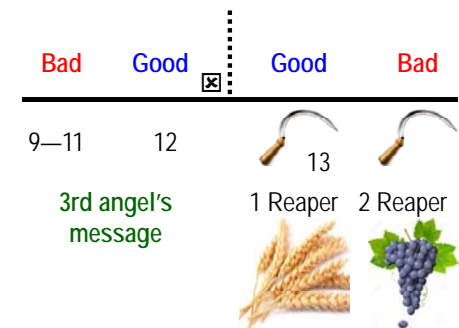
Have we heard of a story or Bible passage about having patience before the harvest? There are many but we're going to go to Matthew 13:28. The servants are impatient, the householder says an enemy hath done this. The servant said will thou then that we go and gather them up? They are impatient. What is the householder say in verse 29? He says no, you need to be patient and let them grow together. Verse 30 let them both grow together, be patient. We can clean a lot from these verses. If we take this model that we have created and when asked what's going on here and we put the third angel, most of us would say it's the latter rain which of course is the correct answer.



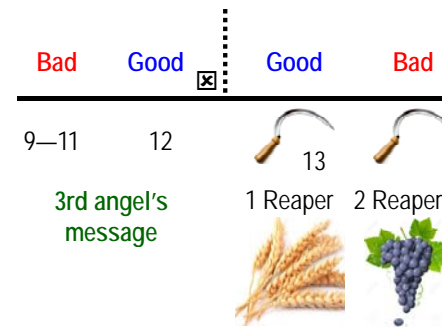
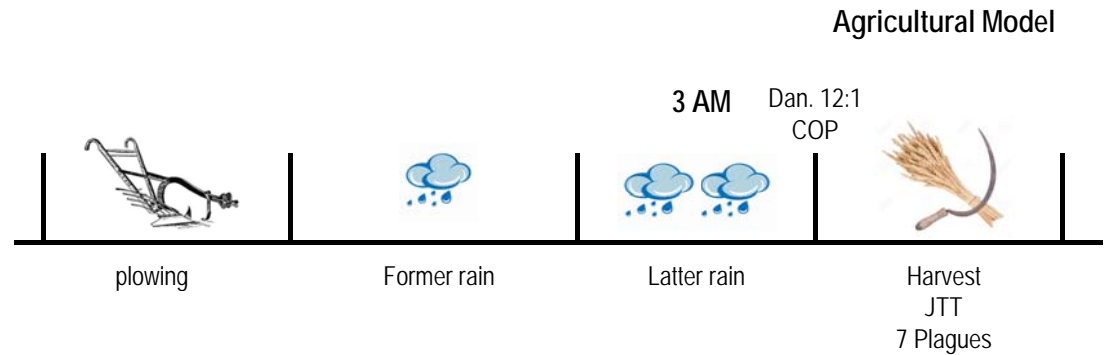
## Agricultural Model



So if you take the harvest and take it into this agricultural model we have harvest and we know it's in two steps. We have the latter rain, then we have the former rain of course, and then we'd have the plowing. So we can already create this model now and what we notice is that the third angel's message is in the latter rain before the harvest. The reason why this is important is because these models have not been taught this way in the past. We have incorrectly taught many things. One of them is that the third message is a litmus test, inferring that it's a point in time. It's clear that it's not because the servants in Matthew 13 require patience. It tells you to have patience in Revelation 14.



If the third message was a point in time, which point would it be? Would it be at the beginning of the latter rain, at the end of the latter rain, or somewhere in between? The reason why this becomes important is the way our lines were constructed, it was not done well. If this was a problem of a few years ago, that would be one thing. But even as recent as Dec, 2019, one of the followers of future for America is still teaching that we're to expect the latter rain in our history, after November 9, 2019. They're still expecting the latter rain to be poured out. All this is a legacy of the bad teaching that has happened in our movement in the past. This modeling is not new, we've known this modeling the last three years but there's been very little acceptance of it. The reason why there's been so little acceptance by the vast majority of the movement is because most of the teachers did not accept these points. It's really clear to see. Now if you don't believe this we'll go look at a Spirit of Prophecy quote. It's taken from the Great Controversy chapter 39 page 613.2. In paragraph 1 is just a quote of Daniel chapter 12:1, at that time Michael shall stand up and there shall be a time of trouble. Where is that point? What's the time of trouble that follows Michael standing up? If we call it Jacob's time of trouble or the seven last plagues, would that be correct? It's standard Adventist teaching. This period of time that we call the harvest is referred to in other places as Jacob's time of trouble, the seven last plagues. This would be Daniel 12:1 which we understand is the close of probation.

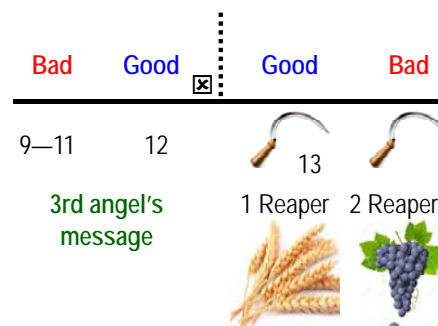
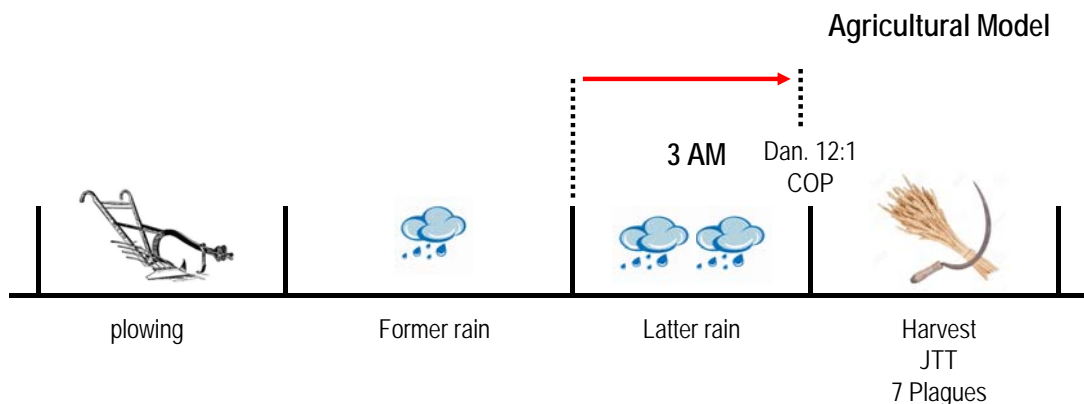


“At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.” [Daniel 12:1.] {GC88 613.1}

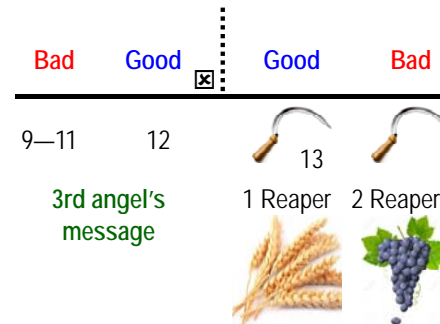
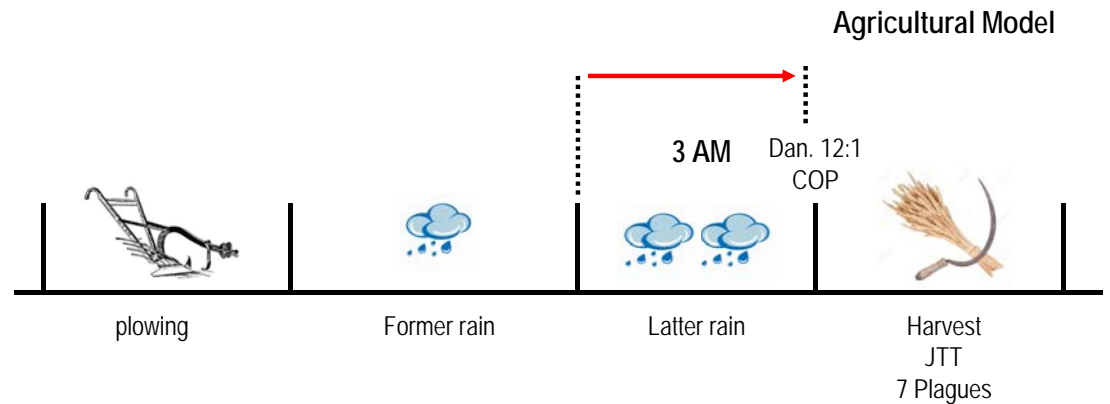
When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received “the latter rain,” “the refreshing from the presence of the Lord,” and they are prepared for the trying hour before them. Angels are hastening to and fro in Heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received “the seal of the living God.” [SEE APPENDIX, NOTE 13.] Then Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, “It is done;” and all the angelic host lay off their crowns as he makes the solemn announcement: “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” [Revelation 22:11.] Every case has been decided for life or death. Christ has made the atonement for his people, and blotted out their sins. The number of his subjects is made up; “the kingdom and dominion, and the greatness of the kingdom under the whole heaven,” is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords. {GC88 613.2}

It says in the verse, at that time shall Michael stand up and there shall be a time of trouble. Michael stands up, probation closes, the plagues begin. The time of trouble.

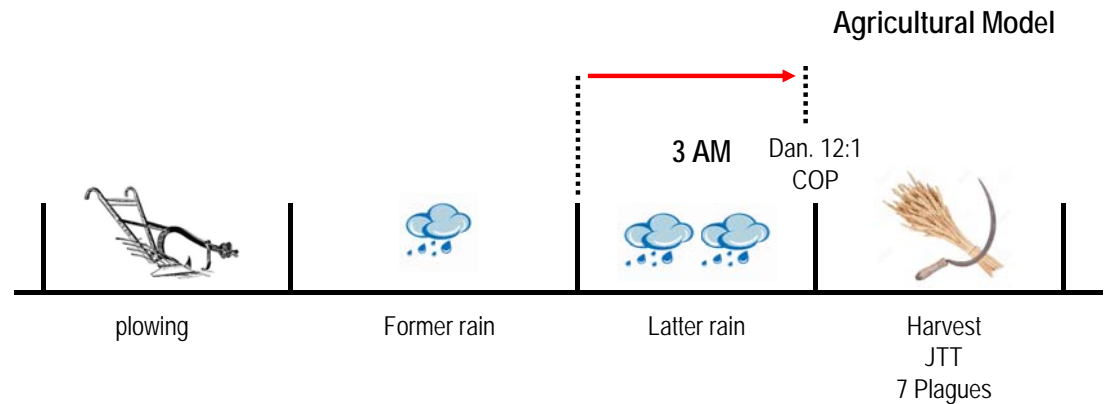
After quoting that verse, Ellen White says this, we're going to skip the first part of the sentence, Michael has stood up and Revelation 22:11 is fulfilled, if your righteous you'll stay righteous, if you're unrighteous you'll stay unrighteous. If you're good you'll stay good and if you're bad you stay bad. Then once you've made the assessment, once everything has been sorted out you can come to earth with the reward. The reward for the good and the reward for the bad. It's already determined at Daniel 12:1, so we understand the point where we are, the waymark where we're at. Now we're going to go back to the beginning of the sentence. When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. We're going to paraphrase that, when the third angel's message finishes, then there will be no more mercy. Here's the third angel's message and it's going through history. When it comes to its end **then** there's no more mercy. So Ellen White is telling us, in agreement with the model that we developed, the third angel's message closes or ends at the close of probation. It does not go into harvest. We've known about this for three years, but there are still leading teachers, at least people that follow FFA still that do not accept this.



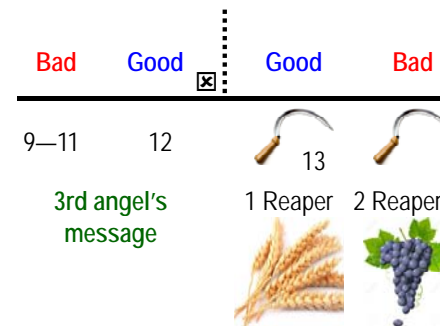
We went through a framework to prove this, to the Bible. We went to the Spirit of Prophecy in the Great Controversy. We can go to another book now, Early Writings. We'll see the same dynamic there. In Early Writings page 279.1, before we read this, there was a reminder to not forget to do vow 21 and vow 24. But it's important to understand how we get there. The stories are long but it takes time to show how we get there and this becomes important. If you go to early writings we're not going to particularly read any passages. You will have heard this short study many times now by Elder Tess and Elder Parminder. Early Writings is a compilation, and the last part of the book is just a straight copy from another book called Spiritual Gifts volume 1. In Spiritual Gifts volume 1 is the same book as the Great Controversy, they are the same book. One of them is about five times thicker than the other. This is a cut down version.



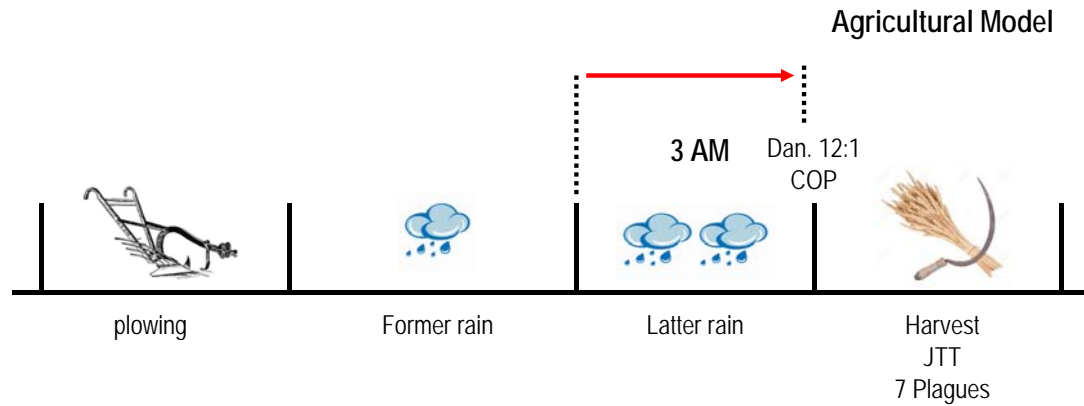
When we say the Great Controversy, it's not technically correct, because Spiritual Gifts is actually a mini version of all the five books or the Conflict of the Ages series. We could technically write Patriarchs and Prophets, Prophets and Kings, Desire of Ages, Acts of the Apostles and the Great Controversy, that's what this one book is. It begins where Patriarchs and Prophets begins, the Fall of Satan and it ends where the Great Controversy ends at the second death. And it's all in chronological order. This is one of the most fundamental books that we need to read and understand. Around halfway into that book, Ellen White gets to the Millerite history. After dealing with the Millerite history, she gets to the chapter called The Sanctuary. This is the 22nd of October 1844, page 250 and the first sentence, I was showing the grievous disappointment of the people of God that they did not see Jesus at the expected time. They're disappointed on October 22nd.



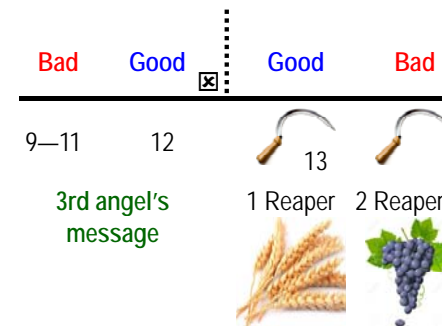
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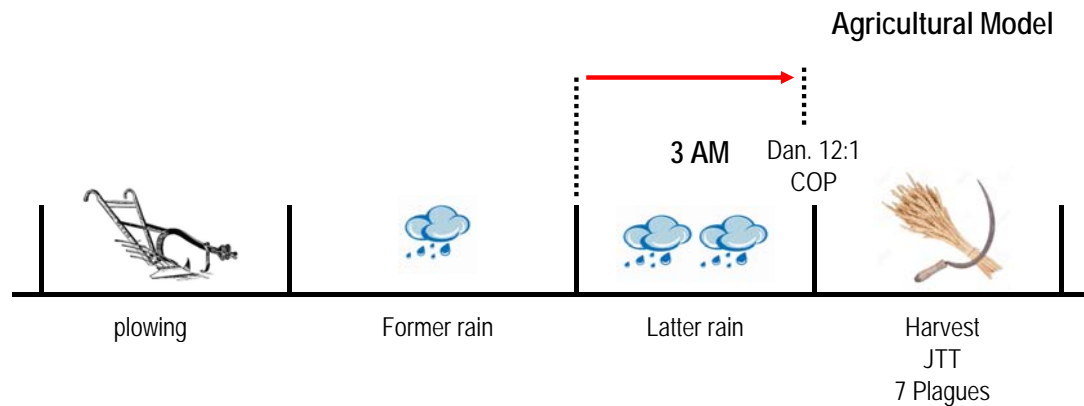




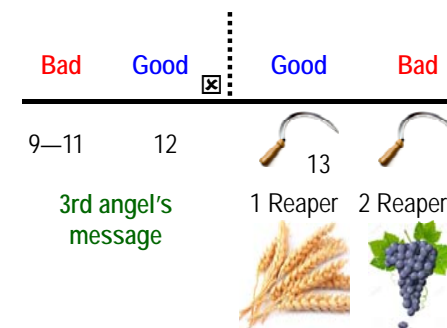


Next paragraph, Jesus sent his angels to direct the minds of the disappointed ones to the most Holy Place. This is standard information that we should all be familiar with, October 22nd 1844 Christ goes into the most Holy Place, He does not come to this earth. It says that angels come to direct the minds of the people.



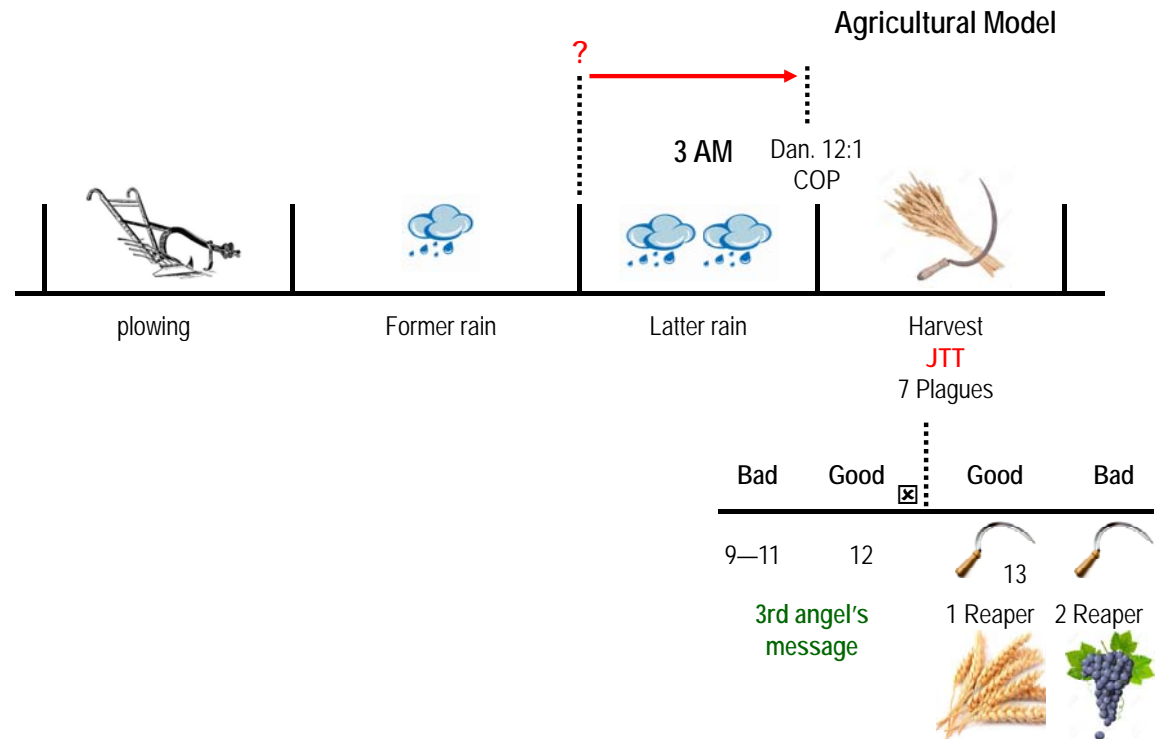


Next chapter, The Third Angel's Message, she's going to repeat what she spoke about in the previous chapter. What she does is she gives a perspective of a history, she calls it the Sanctuary, it's the history of October 22nd. Then she gives a different perspective of the same history, it's called The Third Angel's Message. We'll go back to the Sanctuary, the people are disappointed, they don't see Jesus coming. Jesus told the disappointed ones that He was to be found in the Most Holy Place where He's gone to cleanse the Sanctuary. Now she says, page 254.1, as the ministration of Jesus closed in the Holy Place and He passed into the Holiest and stood before the Ark which contains the law God, He sent another mighty angel with a third message to the world. This is the same event, the same waymark that we just spoke of in the Sanctuary story.

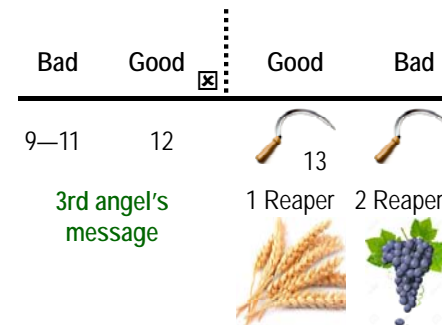
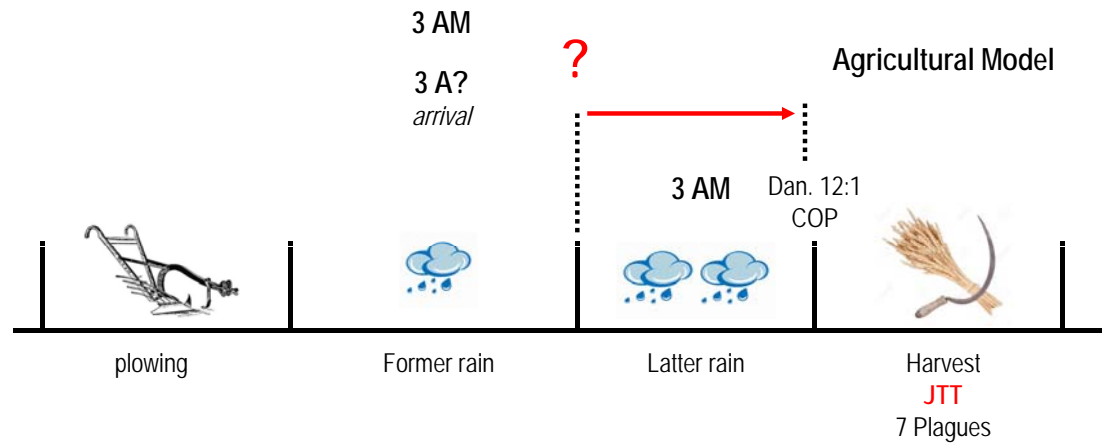


We're going to go down a few chapters, The Loud Cry and then The Third Message Closed. Page 279, I was pointed down to the time when the third angel's message was closing, the power of God had been upon His people, they had finished their work. When do we finish our work? At the close of probation, the work is all finished. After the work is finished, they were now prepared, ready for the trying hour before them. The trying hour means the testing hour. What is the testing hour, the hour that will try you? **It's this one, Jacob's time of trouble.** The time that we will be tried.

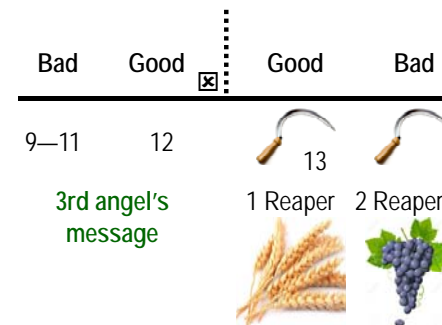
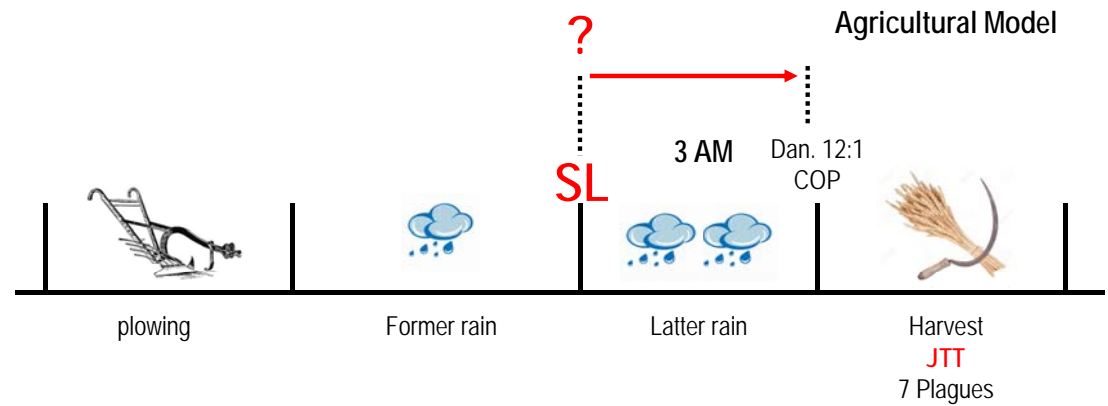
Page 279.1, they had already received the latter rain and the living testimony had been revived. The last great warning had sounded everywhere. We'll stop on that point.



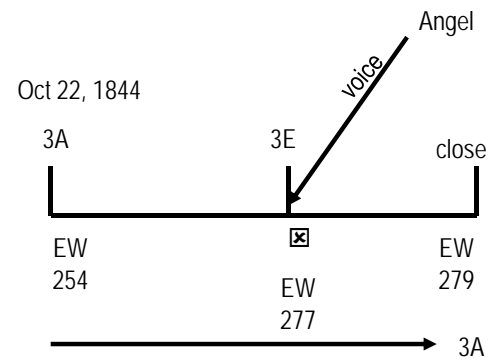
So we've got two Spirit of Prophecy quotes now, one from the Great Controversy and one from Spiritual Gifts that confirm these two models. Now the problem is this artwork here, **what we have done is placed the third angel** and what gave us the license to place it where we did, to specify where the start of the third angel would be? This is where things begin to become complicated. Not sure if we all agree on this, that the third angel's message begins to do its work here at the beginning of the latter rain, do we believe that? If that is the case then what we're going to do is have the third angel's message and what we want to know is when does 3A happen? If we agree that this is where the third angel's message begins, then what would that waymark be? It would be 3A at the beginning of the latter rain if we believe that. If we're new to the movement and maybe we don't understand the arrival and the empowerment of the messages. Most of us are familiar with that phraseology, if something arrives it can be empowered. For those of us that want to put the third angel's message arriving at the beginning of the latter rain, the question we want to ask ourselves is when does it become empowered, where would we place the empowerment of the third? It can't be at the beginning of the latter rain because it just arrived.



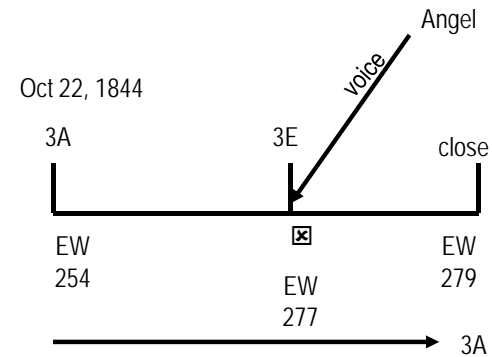
So all we want to do is see how easy it is to develop a model which is not quite correct. The problem is there's still many teachers in this movement that teach it this way. If we're unsure, this is a Sunday law in a particular context and there are people in our movement that teach the third angel's message arrives at the Sunday law. If people teach that, we need to ask them what are they saying by that statement, where did they get that idea from? **If you make the Sunday law the arrival, where do you mark the empowerment?** We begin to get into a place where we are stuck. We cannot just create information out of thin air. Everything that we teach must be based upon something, it has to be inspiration. What we need to do is to consult inspiration to see how these lines were constructed. When we say these lines, we mean the lines as God has given them, not as we have constructed them. This information is given to us.



In vov 21, even though the language isn't exactly there, it begins to agree with this truth that's given to us in Spiritual Gifts. If we go back to Spiritual Gifts, we have two chapter titles, The Third Angels message and then The Third Message Closed. We read from both of them, page 254 and page 279. Here she tells us explicitly about the arrival and the close of the third angel. Therefore its empowerment must be somewhere in between these two. She tells us that the arrival is the 22nd of October 1844. She gives us this information and we already know when the close is going to happen because she gives us this. What we need to do is to work out where the empowerment of the third angel occurs.

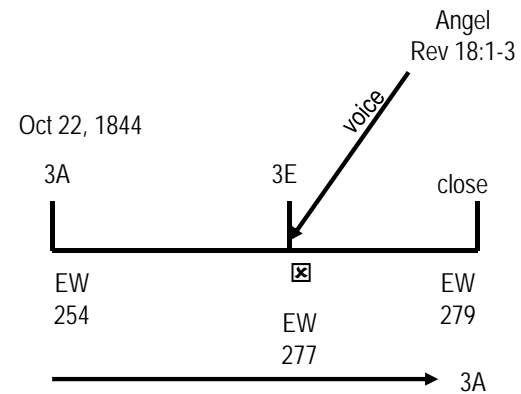


We'll go to the chapter The Loud Cry, page 277, we'll read, *I saw angels hurrying to and fro in heaven doing a work of preparation for an important event that's about to occur. Then I saw another angel come and when this angel descended to the earth, his job was to unite his voice with the voice of the third angel.* So the third angel is already here and an angel comes down from heaven to unite with him. When he does that, he gives power and force to his message. Let's paraphrase, the third angel's message is October 22nd 1844 and it's running through history and at sometime in the sequence of things an angel comes down from heaven. This angel when it comes down, it unites his voice with the voice of the third angel. So there are two voices coming together. When he does that, when this angel joins the third angel here y, it says it will give power and force to the third angel's message. So what waymark is this? 3E, the empowerment of the third angel occurs when this angel comes down. All we've done is taking straight from the Spirit of Prophecy.



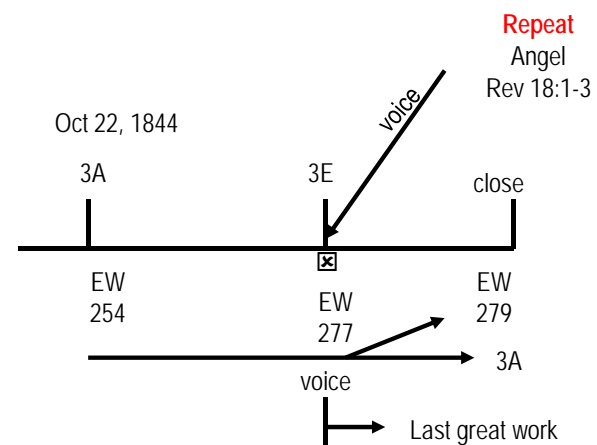
I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message.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

We'll find out who this angel is now. Great power and glory were given to this angel, the one that comes from Heaven. As he descended the earth was lightened with his glory. The light which came with this angel went everywhere and he cried, so he's going to speak. He says Babylon the great is fallen and it's become the habitation of devils. So this angel that descends is the angel of Revelation 18 verses 1 -3. It tells us that in the passage, she's actually quoting from Revelation 18. So this angel has come down and this angel is the second angel's message.

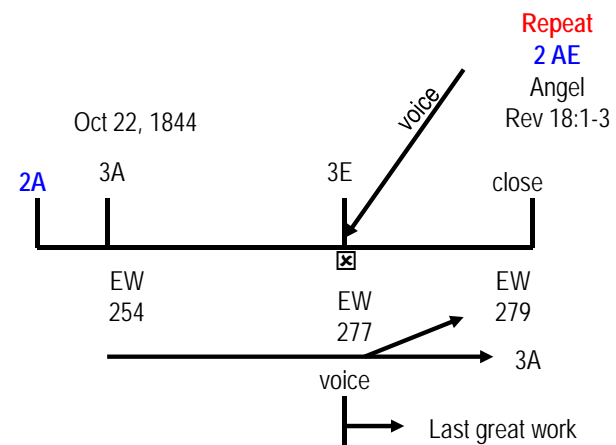


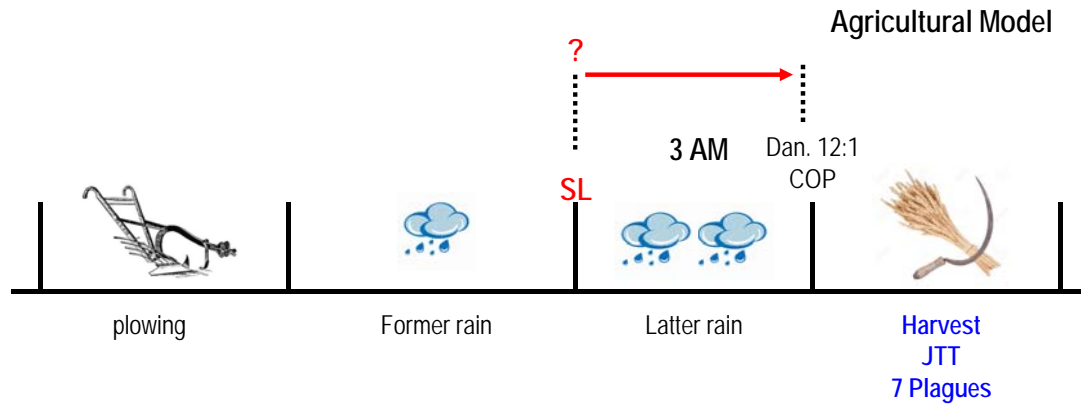


The message of the fall of Babylon as given by the second angel, *that's not this one, it's not the same, it's not the one she's talking about so listen carefully*, the message of the fall of Babylon as given by the second angel is **repeated** and that's the one that descends. The one that descends is the one that repeats, repeat and enlarge, remember? Going back to Isaiah 46, repeat in enlarge. If this is the repeated message, we must know there was an original one. We'll paraphrase again, the message of the fall of Babylon as given by the original second angel is now repeated and enlarged upon with the additional mention of the corruptions that have been entering the churches since 1844. This is the repeat so there must have been an original. When did the original come? She says 1844, she gives us the year



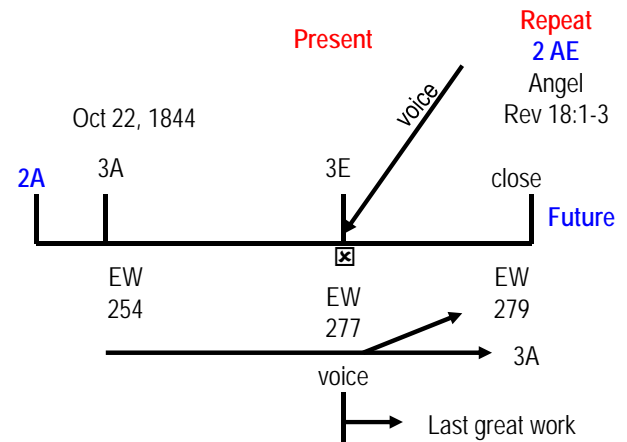
Here we are, this is the second angel, the second angel comes, then what happens? It's going to come again and it's going to be repeated with additional mention. This time this angel has what? Great power and Glory. This Angel is so great he has Glory and Power in and of himself and he has enough to spare to give power to the third angel. If this is the arrival of the second what's this one? This is **the empowerment of the second angel**. We'll read a little bit more, the work of this Angel comes at the right time to join in the last great work of the third angel. The third angel has been working for a long time and now we've come to which point in its history? It tells us, to join in the last great work of the third angel. So this is the last great work, this Angel comes down when the last great work is going to begin. When that happens, the third angel's message begins to swell, begins to raise its voice, until, or it says it swells to a loud cry. So the third angel is going to cry with a loud voice. And the people of God are thus prepared to stand in the hour of temptation. Which they are soon to meet.



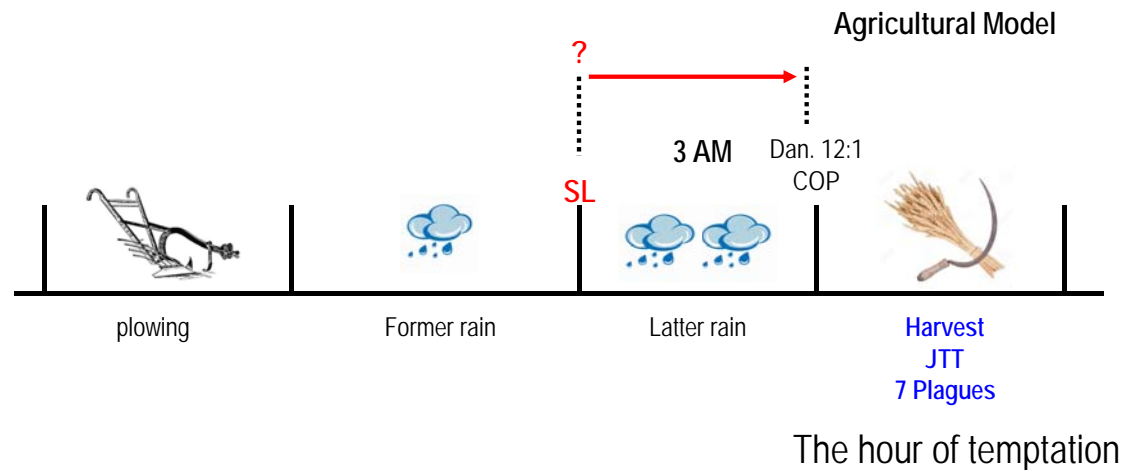


The hour of temptation

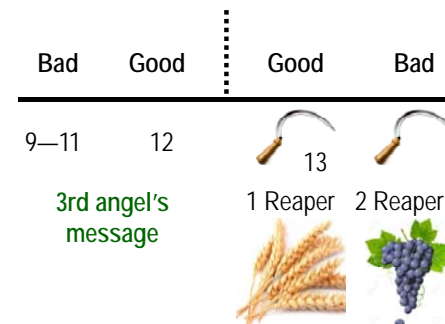
Where's the hour of temptation? Past, present or future?  
 Future. **We're here in the present**, where's the future? **Over here.** And 'here' is over here, **Jacob's Time of Trouble, the seven last plagues.** The hour of temptation.



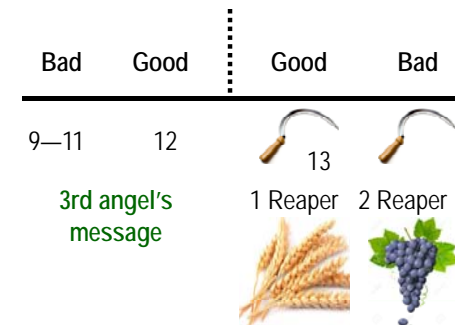
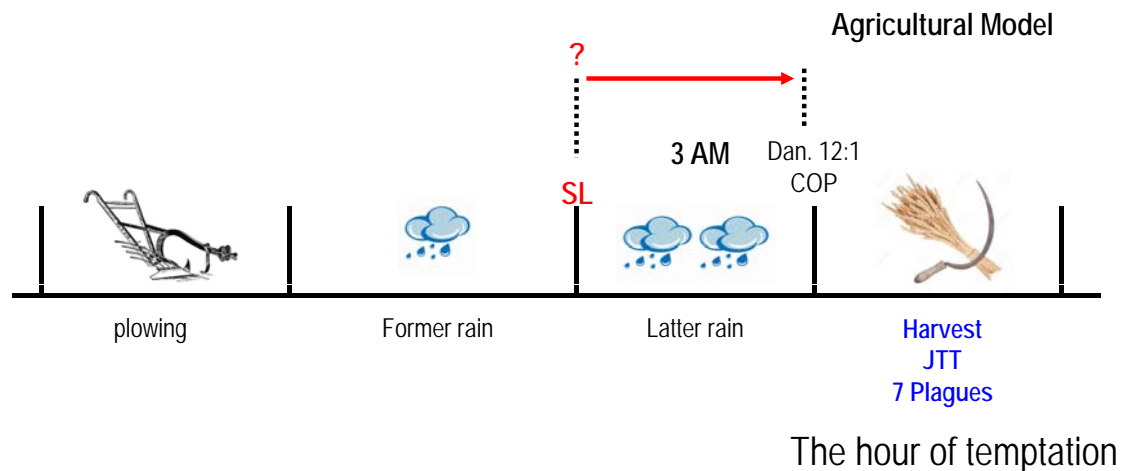
What we've done is taken these principles from Isaiah 46. We've gone to an agricultural model. We went to Revelation 14 and we saw the third angel's message is in two groups, bad and good. The harvest for the world will be for the good and the bad. The chiasm we've created helps us to make a natural split, the demarcation of the harvest and the third angel. Verse 9 another angel and verse 13 another voice. The third angel's message is the time period of the latter rain which proceeds the harvest. We take that model and bring it to the agricultural model.



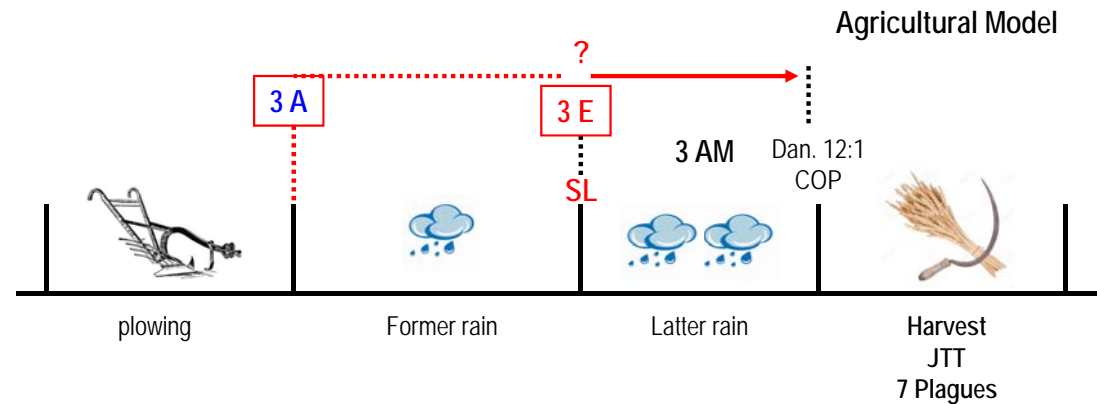
So we've got seven plagues, Jacob's Time of Trouble and the harvest. Dan. 12:1, Rev. 22:11. Michael has stood up and it's the close of probation. So we know that the third angel finishes its work before harvest begins. We developed all of that from this structure, Ellen White confirms this in Spiritual Gifts and Great Controversy.



The question is, when does the third angel being its work? Too many people in this movement place it here at the beginning of the latter rain and that's not correct. What we did, is we went to Early Writings, and to a few key passages and we constructed a timeline. Page 254, the arrival of the third angel. And 279, the closing of the third angel. Page 277 it speaks about its arrival and its empowerment. I'll rephrase that, 277 speaks about the descent of Rev. 18, when this angel comes down, it empowers the third angel just as the third angel is going to do its last great work. This angel is none other than the second angel, it's a repeat and enlarge. If it's a repeat and enlarge, that means it must have come before. She gives us the year, she says it's 1844, but doesn't give us the month. So we now have the arrival of the second and therefore when this angel comes down, it must be its empowerment.



What we've done now, is we've constructed a model based upon inspiration which we can now use to understand our own history. Because this is not our history, this takes you all the way back to 1844. So what we want to do is to try to construct a line that allows us to bring these truths into our own history.



Coming back to this as we close, what would this be at the Sunday law, even though we haven't proven it yet? It's not the arrival, **it's the empowerment at the Sunday law.** **Therefore the arrival must come before that. And we place it at the beginning of the former rain.** We will discover if the third angel's message arrives here at the beginning of the former rain and continues its work to the beginning of the latter rain where it becomes empowered and then completes its work at the close of probation. All of this impacts our understanding of what these vows are teaching.

## Baptismal Vows

21

- Do you believe that Jesus is our High Priest; that He is in the Heavenly Sanctuary, ministering on our behalf?
- Do you believe that on October 22, 1844, He began the Investigative Judgment in the second apartment of the heavenly sanctuary?
- Do you believe that He is now in the Most Holy Place, making the final atonement for our sins, where they will eventually be blotted out, if confessed and forsaken?
- Do you believe that this Judgment began with the Dead in Christ on October 22, 1844, and moved to the living saints on September 11, 2001?

Daniel 8:14; 7:9-14, 25-27; Leviticus 16; Acts 3:19; Luke 21:29-32; Isaiah 27:6-9.

## Baptismal Vows

24

- Do you believe that on September 11, 2001 the Mighty Angel of Revelation eighteen prophetically descended, thus marking the beginning of the judgment of the living and the sealing of the one hundred and forty-four thousand?
- Do you believe that at the very same time the Latter Rain began to sprinkle upon the Priests of Adventism calling them to purify the Lord's Temple?
- Do you also believe that at that same time the Third Woe, as represented by radical Islam, arrived into history?

Revelation 7; Ezekiel 9; Revelation 18; Acts 3:19–21; 1 Peter 2:2–10; Revelation 9.