

The 1st Angel's Message - Part 1

<< This is the second in a series of studies on the 3 Angels Messages of Rev. 14. In this study, Smith, in *Daniel and the Revelation* (1897 edition) determines "the chronology of" the 1st Angel's Message and the identity of this angel. The illustrations are from the 1907 edition. -Sid Nash >>

Revelation 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, **7** Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

<< [THE EVERLASTING GOSPEL, Part 1](#), by Uriah Smith >>

This angel of **Revelation 14:6** is called "another angel," from the fact that John had previously seen an angel flying through heaven in a similar manner, as described in chapter 8:13, proclaiming that the last three of the series of seven trumpets were woe trumpets. This was near the close of the sixth century (See under chapter 8:12.) [DAR 587.2](#)

Revelation 8:12 And the fourth angel sounded.. **13** And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice...

The first point to be determined is the chronology of this message. When may the proclamation, "The hour of his Judgment is come," be consistently expected? The bare possibility that it may be in our own day renders it very becoming in us to examine this question with serious attention; but the great probability, nay, more, the positive proof that this is so, which will appear in the development of this argument, should set every pulse bounding, and every heart beating high with a sense of the thrilling importance of this hour.

[DAR 587.3](#)

Three positions only are possible on this question of the chronology of this prophecy, and as might be expected, all of them are taken by different expositors. These positions are (1) That this message has been given in the past; as, first, in the days of the apostles; or, secondly, in the days of the Reformers; (2) that it is to be given in a future age; or (3) that it belongs to the present generation. [DAR 588.1](#)

We inquire, first, respecting the past. The very nature of the message forbids the idea that it could have been given in the apostles' days. They did not proclaim that the hour of God's Judgment had come. If they had, it would not have been true, and their message would have been stamped with the infamy of falsehood. They did have something to say, however, respecting the Judgment; but they pointed to an indefinite future for its accomplishment. In **Matthew 10:15; 11:21-24**, a quotation from Christ's own words, the judgment of Sodom and Gomorrah, Tyre, Sidon, Chorazin, and Capernaum, was located indefinitely in the future from that day. Paul declared to the superstitious Athenians that God had appointed a day in which he would judge the world. **Acts 17:31**. He reasoned before Felix "of righteousness, temperance, and judgment to



THE EVERLASTING GOSPEL

come.” [Acts 24:25](#). To the Romans he wrote, directing their minds forward to a day when God should judge the secrets of men by Jesus Christ. [Romans 2:16](#). He pointed the Corinthians forward to a time when we must all appear before the judgment seat of Christ. [2 Corinthians 5:10](#). James wrote to the brethren scattered abroad that they were, at some time in the future, to be judged by the law of liberty. [James 2:12](#). And both Peter and Jude speak of the first rebel angels as reserved unto the Judgment of the great day, still in the future at that time ([2 Peter 2:4](#); [Jude 6](#)), to which the ungodly in this world are also reserved. [2 Peter 2:9](#). How different is all this from ringing out upon the world the startling declaration that “the hour of his Judgment *is* come!” — a sound which must be heard whenever the solemn message before us is fulfilled. [DAR 588.2](#)

[2 Peter 2:4](#) For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;... [2](#) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

From the days of the apostles nothing has taken place which any one, so far as we are aware, could construe into a suggestion of the fulfillment of the message, till we come to the Reformation of the sixteenth century. Here some seem disposed to make quite a determined stand, claiming that Luther and his colaborers gave the first message, and that the two following messages have been given since his day. This is a question to be decided by historical fact rather than by argument; and hence we inquire for the evidence that the Reformers made any such proclamation. Their teaching has been very fully recorded, and their writings preserved. When and where did they arouse the world with the proclamation that the hour of God’s Judgment had come? We find no record that such was the burden of their preaching at all. On the contrary, it is recorded of Luther that he placed the Judgment some three hundred years in the future from his day. Such records ought to be decisive, so far as the Reformers are concerned. [DAR 589.1](#)

The foregoing considerations being sufficient to forbid utterly the application of the message to the past, we now turn to that view which locates it in a future age. By “future age” is meant a period subsequent to the second advent; and the reason urged for locating the message in that age is the fact that John saw the angel flying through heaven, immediately after having seen the Lamb standing on Mount Zion with the 144,000, which is a future event. If the book of Revelation were one consecutive prophecy, there would be force in this reasoning; but as it consists of a series of independent lines of prophecy, and as it has already been shown that one such chain ends with verse 5 of this chapter, and a new one begins with verse 6, the foregoing view cannot be urged. To show that the message cannot have its fulfillment in a future age, it will be sufficient to remark: — [DAR 589.2](#)

1. The apostolic commission extended only to the “harvest,” which is the end of the world. If, therefore, this angel with the “everlasting gospel” comes after that event, he preaches another gospel, and subjects himself to the anathema of Paul in [Galatians 1:8](#). [DAR 589.3](#)

[Galatians 1:8](#) But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.

2. The second message cannot, of course, be given before the first; but the second message announces the fall of Babylon, and a voice is heard from heaven after that, saying, “Come out of her, my people.” How absurd to locate this after the second advent of Christ, seeing that all God’s people, both living and dead, are at that time caught up to meet the Lord in the air, to be thenceforward forever with him. They cannot be called out of Babylon after this. Christ does not take them to Babylon, but to the Father’s house, where there are many mansions. [John 14:2, 3](#). [DAR 590.1](#)

3. A glance at the third angel’s message, which must be fulfilled in a future age if the first one is, will still further show the absurdity of this view. This message warns against the worship of the beast, which refers, beyond question, to the papal beast. But the papal beast is destroyed and given to the burning flame when Christ comes. [Dan. 7:11](#); [2 Thessalonians 2:8](#). He goes into the lake of fire at that time, to disturb the saints of the Most

High no more. **Revelation 19:20**. Why will people involve themselves in the absurdity of locating a message against the worship of the beast at a time when the beast has ceased to exist, and his worship is impossible?
DAR 590.2

Daniel 7:11 I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire.

2 Thessalonians 2:8 And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming;

Revelation 19:20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:

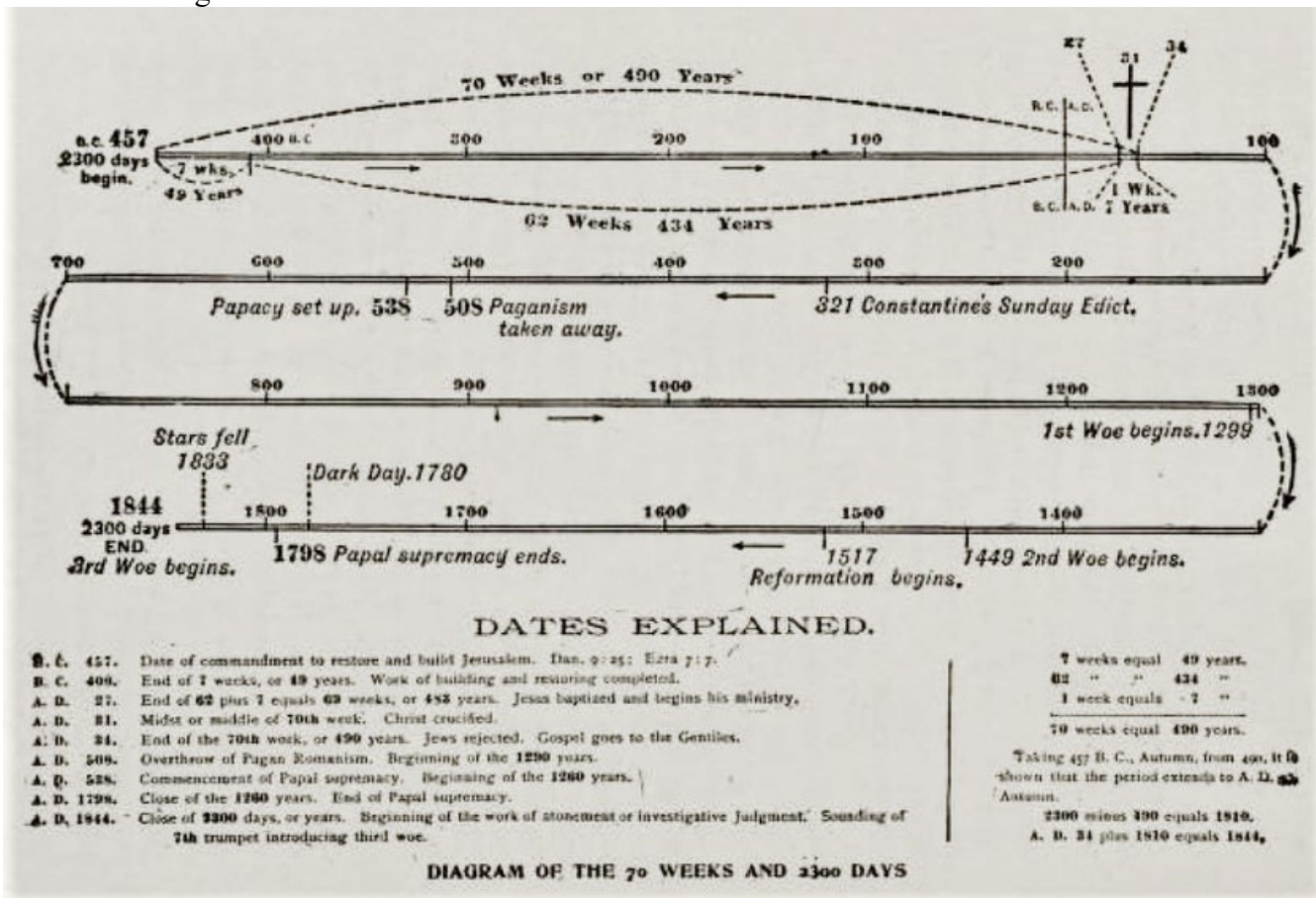
Revelation 14:13 And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

In **verse 13** of **Revelation 14**, a blessing is pronounced upon the dead which die in the Lord “from henceforth;” that is, from the time the third message begins to be given. This is a complete demonstration of the fact that the message must be given prior to the first resurrection; for after that event all who have a part therein (and this includes all, both living and dead, who are not assigned to the second death) become as the angels of God, and can die no more. We therefore dismiss this view concerning the future age as unscriptural, absurd, and impossible. DAR 590.3

We are now prepared to examine the third view, that the message belongs to the present generation. The argument on the two preceding points has done much to establish the present proposition; for if the message has not been given in the past, and cannot be given in the future after Christ comes, where else can we locate it but in the present generation, if we are in the last days, as we suppose? Indeed, the very nature of the message itself confines it to the last generation of men. It proclaims the hour of God’s Judgment come. But the Judgment pertains to the closing up of the work of salvation for the world; and the proclamation announcing its approach can therefore be made only as we come near the end. It is further shown that the message belongs to the present time when it is proved that this angel is identical with the angel of **Revelation 10**, who utters his message in this generation. That the first angel of **Revelation 14** and the angel of **Revelation 10** are identical, see argument on the latter chapter. DAR 590.4 << Smith's comments on Rev. 10 are here: <https://m.egwwritings.org/en/book/12861.2539#2539> >>

But the strongest and most conclusive evidence that the message belongs to the present time will consist in finding some movement in this generation through which its fulfillment has been, or is, going forward. On this point we refer to a movement of which it would now be hard to find any one who is wholly ignorant. It is the great Advent movement of the present century. As early as 1831, Wm. Miller, of Low Hampton, N. Y., by an earnest and consistent study of the prophecies, was led to the conclusion that the gospel dispensation was near its close. He placed the termination, which he thought would occur at the end of the prophetic periods, about the year 1843. This date was afterward extended to the autumn of 1844. (See diagram and argument under **Daniel 9:24-27**.) << included below... >> We call his investigations a consistent study of the prophecies, because he adopted that rule of interpretation which will be found lying at the base of every religious reformation, and of every advance movement in prophetic knowledge; namely, to take all the language of the Scriptures, just as we would that of any other book, to be literal, unless the context or the laws of language require it to be understood figuratively; and to let scripture interpret scripture. True, on a vital point he made a mistake, as will be explained hereafter; but in principle, and in a great number of particulars, he was correct. He was on the right road, and made an immense advance over every theological system of his day. When he began to promulgate his views, they met with general favor, and were followed by great religious awakenings in different parts of the land. Soon a multitude of colaborers gathered around his standard, among whom may be mentioned such men

as F. G. Brown, Chas. Fitch, Josiah Litch, J. V. Himes, and others, who were then eminent for piety, and men of influence in the religious world.



The period marked by the years 1840-1844 was one of intense activity and great progress in this work. A message was proclaimed to the world which bore every characteristic of a fulfillment of the proclamation of **Revelation 14:6, 7**. The preaching was emphatically such as might be called the everlasting (age-lasting) gospel. It pertained to the closing up of this age, and the incoming of the everlasting age (αἰών) of the King of righteousness. It was that gospel of the kingdom which Christ declared should be preached in all the world for a witness unto all nations, and then the end should come. **Matthew 24:14**. The fulfillment of either of these scriptures involves the preaching of the nearness of the end. The gospel could not be preached to all nations as a *sign* of the end, unless it was understood to be such, and the proximity of the end was at least one of its leading themes. The *Advent Herald* of Dec. 14, 1850, well expressed the truth on this point in the following language:

— **DAR** 591.1

“As an indication of the approach of the end, there was, however, to be seen another angel flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. **Revelation 14:6**. The burden of this angel was to be the *same* gospel which had been before proclaimed; but connected with it was the additional motive of the *proximity* of the kingdom — ‘saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.’ Verse 7. No mere preaching of the gospel, without announcing its *proximity*, could fulfill this message.” **DAR 592.1**

The persons who were engaged in this movement supposed it to be a fulfillment of prophecy, and claimed that they were giving the message of **Revelation 14:6, 7**. **DAR 593.1**

With this movement also began the fulfillment of the parable of the ten virgins, recorded in **Matthew 25**, which our Lord uttered to illustrate and enforce the doctrine of his second coming, and the end of the world, which he had just set forth in **Matthew 24**. Those who became interested in this movement went forth to meet the

Bridegroom; that is, they were aroused to expect the coming of Christ, and to look and wait for his return from heaven. The Bridegroom tarried. The first point of expectation, the close of the year 1843, which according to Jewish reckoning ended in the spring of 1844, passed by, and the Lord did not come. While he tarried, they all slumbered and slept. Surprised by the unexpected doubt and uncertainty into which they were thrown, the interest of the people began to wane, and their efforts to flag. At midnight there was a cry made, "Behold, the Bridegroom cometh! go ye out to meet him." Midway between the spring of 1844, where it was at first supposed that the 2300 days would terminate, and that point in the autumn of 1844 to which it was afterward ascertained that they really extended, just such a cry as this was suddenly raised. Involuntarily, this very phraseology was adopted: "Behold, the Bridegroom cometh." The cause of this sudden arousing was the discovery that the great prophetic period of 2300 days (years) of **Daniel 8:14**, did not end in the spring of 1844, but would extend to the autumn of that year, and consequently that the time at which they supposed they were warranted to look for the appearing of the Lord had not passed by, but was indeed at the door. At the same time, the relation between the type and the antitype relating to the cleansing of the sanctuary was partially seen. The prophecy declared that at the end of the 2300 days, the sanctuary should be cleansed; and as in the type the sanctuary was cleansed on the tenth day of the seventh month of the Jewish year, that point in the autumn of 1844 was accordingly fixed upon for the termination of the 2300 years. It fell on the 22d of October. Between the midsummer of 1844, when the light on these subjects was first seen, and the day and month above named when the 2300 years terminated, perhaps no movement ever exhibited greater activity than this respecting the soon coming of Christ, and in no cause was ever more accomplished in so short a space of time. A religious wave swept over this country, and the nation was stirred as no people have been stirred since the opening of the great Reformation of the sixteenth century. This was called the "seventh-month movement," and was more particularly confined to the United States and Canada. **DAR 593.2**

But the general movement respecting the second advent of Christ, and the proclamation that "the hour of his Judgment is come," was not confined to this hemisphere. It was worldwide. It fulfilled in this respect the proclamation of the angel "to every nation and kindred and tongue and people..." **DAR 594.1**

<<

Smith went on to give many examples of how, to a great extent, the first angel's message was completed during the years of 1840-1844, for more detail, see: <https://m.egwwritings.org/en/book/12861.3056#3115> .

Similarly, Ellen White said, "*The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first message was carried to every missionary station in the world, and in this country there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the loud cry of the third message.*" **-4SP 429.2**

>>

But it must be apparent to every student of the Scriptures, that the angel who proclaims the hour of God's Judgment does not give the latest message of mercy. **Revelation 14** presents two other and latest proclamations before the close of human probation. This fact alone is sufficient to prove that the coming of the Lord does not take place until the second and third proclamations have been added to the first. The same thing may also be seen in the fact that after the angel of chapter 10 has sworn that time shall be no longer, another work of prophesying before many people and nations is announced. Hence we understand that the first angel preaches the hour of God's Judgment come; that is, he preaches the termination of the prophetic periods; and that this is the time which he swears shall be no longer. **DAR 597.3**

<< In Part 2 of the 1st Angel's Message study, we will study the content of the "everlasting gospel" message, before commencing with the 2nd angel's message... -Sid

Latest version of this document: sidnash.org/docs/3AngelsMessages/3AM1-Part1.pdf

>>