

# SIGNS IN THE HEAVENS

## in the Advent Movement

### Part 2

Judgment in the Advent Movement in the Third Generation:  
150 Years of Warning to the Church, and America



### The Falling of the Stars

From: <http://www.patmospapers.com/ndex/stars.htm>

"The morning of November 13th, 1833, was rendered memorable by an exhibition of the phenomenon called SHOOTING STARS, which was probably more extensive and magnificent than any similar one hitherto recorded. . . .

"Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. . . .

"The reader may imagine a constant succession of fire balls, resembling sky rockets, radiating in all directions from a point in the heavens, a few degrees south-east of the zenith, and following the arch of the sky towards the horizon. . . . The balls, as they travelled down the vault, usually left after them a vivid streak of light, and just before they disappeared, exploded, or suddenly resolved themselves into smoke. No report or noise of any kind was observed, although we listened attentively. . . .

"The flashes of light, although less intense than lightning, were so bright as to awaken people in their beds. One ball that shot off in the north-west direction, and exploded a little northward of the star Capella, left, just behind the place of explosion, a phosphorescent train of peculiar beauty. . . .

"The meteors began to attract notice by their unusual frequency or brilliancy, from nine to twelve o'clock in the evening, were most striking in their appearance, from two to five, arrived at their maximum, in many places, about four o'clock, and continued till rendered invisible by the light of day." --Denison Olmsted, "Observations on the Meteors of November 13th, 1833," *The American Journal of Science and Arts*, 25 ([Jan.?] 1834), 363, 365, 366, 386, 393, 394.

"The whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another." "Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion. . . . The display, as described in Professor Silliman's *Journal*, was seen all over North America. . . . From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens." --R. M. Devens, *American Progress; or, The Great Events of the Greatest Century*, ch. 28, pars. 1-5.

"No language, indeed, can come up to the splendor of that magnificent display; . . . no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted--thousands swiftly followed in the tracks of thousands, as if created for the occasion." --F. Reed, *Christian Advocate and Journal*, Dec. 13, 1833.

"To understand the use of the word shower in connection with shooting stars we must go back to the early morning hours of Nov. 13, 1833, when the inhabitants of this continent [of North America] were in fact treated to one of the most spectacular natural displays that the night sky has produced. . . . For nearly four hours the sky was literally ablaze . . . . More than a billion shooting stars appeared over the United States and Canada alone." --Peter M. Millman, "The Falling of the Stars," *The Telescope*, 7 (May-June, 1940), 57.

"The shower pervaded nearly the whole of North America, having appeared in nearly equal splendor from the British possessions on the north to the West-India Islands and Mexico on the South, and from sixty-one degrees of longitude east of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region, the duration was nearly the same." --Denison Olmsted, *Letters on Astronomy, Addressed to a Lady: in Which The Elements of the Science Are Familiarly Explained in Connexion With Its Literary History* (1840 ed.), pp. 348, 349.

"Neither language, nor the pencil, can adequately picture the grandeur and magnificence of the scene. . . . It may be doubted, whether any description has surpassed, in accuracy and impressiveness, that of the old negro in Virginia, who remarked 'It is awful, indeed, sir, it looked like ripe crab-apples falling from the trees, when shaking them for cider.'" --J. T. Buckingham, "The Meteoric Shower," *The New-England Magazine*, 6 (Jan.-June, 1834), 47, 48.

"The five winter counts [chronological records in picture writing naming each year (winter) by an outstanding event] next cited all undoubtedly refer to the magnificent meteoric display of the morning of November 13, 1833, which was witnessed throughout North America and which was correctly assigned to the winter corresponding with that of 1833-'34. All of them represent stars having four points, except The-Swan, who draws a globular object followed by a linear track.

"Battiste Good calls it 'Storm-of-stars winter,' and gives as the device a tipi with stars falling around it. This is presented in Fig. 1223." --Garrick Mallery, "Picture-Writing of the American Indians," [U.S.] Bureau of Ethnology. *Tenth Annual Report. . . to the Secretary of the Smithsonian Institution*, 1888-'89 (Washington: Government Printing Office, 1893), p. 723.

"I witnessed this gorgeous spectacle, and was awe-struck. The air seemed filled with bright descending messengers from the sky. It was about daybreak when I saw this sublime scene. I was not without the suggestion, at the moment, that it might be the harbinger of the coming of the Son of Man; and in my then state of mind I was prepared to hail Him as my friend and deliverer. I had read that the 'stars shall fall from heaven,' and they were now falling." --

Frederick Douglass, *Life and Times of Frederick Douglass* (New York: Pathway Press, 1941), p. 117. (Original edition 1855.)

## Stars Fall From Heaven

From: <http://www.finalevents.com/Event1/Sign06.asp?p=0>

"In 1833, the last of the signs appeared which were promised by the Saviour as tokens of his second advent. Said Jesus, "The stars shall fall from heaven." Matt. 24:29. And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "the whole firmament, over all the United States, being then, for hours, in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or such dread and alarm by another." "Its sublimity and awful beauty still linger in many minds. . . . Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion. . . . The display, as described in Professor Silliman's journal, was seen all over North America. . . . From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens."



"No language indeed can come up to the splendor of that magnificent display; no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted--thousands swiftly followed in the track of thousands, as if created for the occasion." "A more correct picture of a fig-tree casting its figs when blown by a mighty wind, it is not possible to behold."

"On the day following its appearance, Henry Dana Ward wrote thus of the wonderful phenomenon: "No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, in the only sense in which it is possible to be literally true."

"Thus was displayed the last of those signs of his coming, concerning which Jesus bade his disciples, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24:33. After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man.

"Many who witnessed the falling of the stars, looked upon it as a herald of the coming Judgment --"an awful type, a sure forerunner, a merciful sign, of that great and dreadful day." Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent.

Other historical reference sites about the 1833 event:

[http://www.redorbit.com/news/space/1131974/early\\_settlers\\_witnessed\\_the\\_night\\_the\\_stars\\_fell/](http://www.redorbit.com/news/space/1131974/early_settlers_witnessed_the_night_the_stars_fell/)

<http://historylecture.org/starsfell.html>

### **The Parable of the Fig Tree in Our Day Pointing to the Modern Application in the Advent Movement**

Many church members today are prayerfully watching the signs in the heavens and the distress of the nations in anticipation of Christ's second visible coming. Considering the falling of the stars in 1833, there has never been such a heavenly spectacle even unto our day.

As the historical article quotes above, Christ warned that near the end of time "the stars shall fall from Heaven" (Matt. 24:29). Is there a historical event in modern Adventism to point to in fulfillment of this prophecy, at least in a general application? I will address this fulfillment shortly below in this brief study.

In relation to the prophecy of Revelation 6;

6:12/ "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 6:13/ And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

"Here we see the relationship between the falling of the stars in 1833 and the Fig Tree parables of Christ in the Gospel accounts, clearly relating to the church and the "Shaking" that Ellen White wrote of in Early Writings 269 - 271. "I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. {EW 270.2} "I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified. {EW 270.3}

The "Shaking" that Sister White foretold is clearly the presentation of a controversy due to the introduction of TRUTH or new light (EW277). This topic is repeated in the Testimonies, Vol. 1, Vol. 3 and Vol. 5 as a warning to the church of the coming event. Have we as a people (SDA) been prepared for this "shaking" by the leaders of the church? What this "shaking" represents to us as a church is nothing less than a Divine act of judicial cleansing and separation, very much similar or preparatory to the parable of the wheat and the tares of Matthew 13.

We also see a close relationship of the fig tree prophecy of Matthew 21 and Luke 13, the withering of the fig tree at Jerusalem and then the time judgment on the fig tree in Luke 13, a three year period. Clearly here, the church is the focus of the parable. What is the meaning of the fig tree warning in our day? Will the church go onward in a state of Laodicean (Rev. 3:14) lukewarmness and complacency until the visible second coming of Christ? Clearly, no; this will not be so. The "church militant" will NOT go through to the end. The "church triumphant" will go through to the end to finish the "Loud Cry" work and be ready for Christ's appearing.

### **A 150 Year Application of the Fig Tree – The Application in the History of the SDA Church**

The important and crucial events in recent Adventist history, in relation to the early key events that lead up to the 1844 Advent message and movement under William Miller and his associates, have not been considered until now.

Considering the great celestial event of 1833, only two years after William Miller began his great ministry, we see another 150 year pattern of Divine providence in SDA history in the development of significant events.

Reviewing the historical events in Adventism from 1980 to 1983 in particular, we may begin to apprehend the term and the meaning of (the) “shaking” in one of its two applications as written and defined by Ellen White.

“Glacier View” is a term, an event, in modern Adventism that brought about significant upheaval in the church beginning in 1980. Former SDA scholar, teacher and minister Desmond Ford brought about a major schism in Adventism in the late 1970s when he challenged the foundational truth of the church concerning the beginning of the investigative judgment in 1844 in relation to Daniel 8:14. The Glacier View conference of Adventist scholars, teachers and denominational leaders in Colorado in August of 1980 was an attempt to formally hear out Desmond Ford and if possible seek a resolution to his rejection of Adventist foundational truth. Desmond Ford never changed his views or recanted his errant theological position, and no resolution was ever brought about. The real story of the Glacier View conference and the Desmond Ford challenge was that a great many Adventist pastors, teachers and members accepted Ford’s theology and thus rejected the 1844 Sanctuary message. Ford was released from denominational employment and was asked to surrender his ministerial credentials sometime after the Glacier View conference. From 1980 to 1983 in particular, through around 1988, somewhere near 300 Adventist ministers and teachers worldwide left the denomination, including many church members (so far, no actual count) were fired, resigned or otherwise left the SDA Church because of Desmond Ford’s theological challenge.

See the historical overview at: [http://en.wikipedia.org/wiki/Sanctuary\\_Review\\_Committee](http://en.wikipedia.org/wiki/Sanctuary_Review_Committee)

In a very brief review of Ellen White’s warning of the “Alpha” of apostasy facing the SDA Church in 1901 with the publication of Dr. Harvey Kellogg’s book, “The Living Temple”, she spoke of a shaking with the introduction of heretical ideas in the mainstream Adventist Church, that would shake out many members who were not well grounded in the truth.

Then, in Early Writings, she wrote about a “Shaking” that would come about with the introduction of TRUTH, because of the controversial nature of new light that is presented in the church, since new ideas of truth are essentially NEVER accepted in a well established church. There are numerous counsels in the Spirit of Prophecy to be on our guard, prayerfully, to recognize TRUTH and new light when it is presented, that new TRUTH will always do its appointed work and act as a sifting agent in the church, to mature the spiritual harvest, of both the wheat and the tares that are in the church.

The purpose of this brief review is to note that from 1833, the year of the falling of the stars, to 1983 (the full manifestation of the Ford exodus in the church), is 150 year time span, at which time we may rightly assess there was a “shaking” in Adventism, that in verity, there was a “shaking” of the fig tree of Adventism in the main body of the church, where many ministers, teachers and members were providentially cast out of the church, whether voluntary or in a disciplinary measure. However, there is another rather major detail to this story in Adventist history that is unknown, certainly undesired, that we may consider is disregarded wholesale in our history, yet, history will not let us forget.

### **The Waco Connection, 1833 to 1983**

1983 was the real beginning of the David Koresh faction of the Branch Davidians. This was the year that David Koresh (Vernon Howell) began teaching what he called the “serpent’s root” message and it was the year that Mr. Howell basically took over the minds of most of the Branch Davidians living at New Mt. Carmel, Waco. It was certainly the beginning year in the whole Waco saga that culminated ten years later in April of 1993. 1983 is also

the year that Vernon Howell burned down the Branch Davidian administration building at New Mt. Carmel, as the historical record reflects, in a purposeful move to displace Lois Roden's teaching and publishing ministry (a ministry and teaching about the Person of the Holy Spirit) there in Waco. He was successful in his major move of apostasy in 1983, apparently quickly securing the majority of the residents of the New Mt. Carmel headquarters of the Branch Davidians. It is apparent that the purported and claimed scriptural authority of David Koresh, focusing on the fulfillment of the Isaiah 14 and Isaiah 30 prophecy in particular, a double edge sword prophecy indeed (cutting in two directions), was to be fulfilled in the Advent Movement in the opening of the Judgment for the Living in the SDA church (Great Controversy 490:1), put upon the world stage for 51 days in 1993. Most SDA members would consider this event as just an unfortunate media event for the church. However, is that all there was to it? As so often with all Divine Providence, there must have been a greater purpose of this event in the judgment of "modern Israel", to draw our attention to our overall spiritual condition as a people, the corporate body of Christ (Vol. 5T:207..., 217...).

[http://en.m.wikipedia.org/wiki/David\\_Koresh](http://en.m.wikipedia.org/wiki/David_Koresh)

As the Wikipedia article evidences below, it was a major turning point year for the Branch Davidians, a change in leaders and a time of that part of the Advent Movement "fig tree" began to shake off its fruits into the greatest apostasy in Adventist history. Virtually all Seventh-day Adventists regard the Waco story as an inconsequential seemingly minor irritation in Adventism, by a bunch of apostate Adventists, covering the broad expanse of Adventist history since the 1844 "Great Disappointment" story. But 51 days of world press media coverage of the Branch Davidians in 1993, two U.S. Congressional judiciary hearings over the Waco holocaust debacle, over twenty books written and countless news stories, (two) made for television movies, would suggest more of a historical impact, historically and theologically, than just an unfortunate bad press incident upon Adventism. Nothing happens by accident in the history of Adventism on such a level of notoriety. Someday the full truth of this event, the Waco story, will be brought forth.

**"Though Roden received some support for her work regarding women's position of equality on earth as it is in heaven, she also received heavy opposition from male-dominated ministries. Some of the strongest of this opposition came from those Church members who left her leadership to follow that of Howell/Koresh. One of his unique teachings was that Lois was no longer to publish her message of a feminine Holy Spirit. In early 1983, the Church's publishing building was destroyed by fire. Reportedly, Koresh later admitted that he had set the fire in order to stop her work. To this day, Koresh's followers abide by his teaching in this regard and refrain from republishing any of her teachings or distributing any of her remaining literature; the same is true with respect to the literature of Lois's husband."**

[http://en.wikipedia.org/wiki/Lois\\_Roden](http://en.wikipedia.org/wiki/Lois_Roden)

In closing this section of apparent time providence, the war on the Branch Davidians in 1993, Ellen White's unusual comment of a future event seems appropriate to this event that we were to witness in our day:

(Emphasis and parenthesis added)

"I have not sent them." Shall the people who have had great light, precept upon precept, line upon line, here a little and there a little, yield to the temptations of the enemy on this point, and refuse to heed the warnings of God to them? {SpTB17a 29.2}

So vast is the field, and so subtle and untiring are the efforts of the enemy of souls, that God's people need to be very watchful, and to labor earnestly and unceasingly to counterwork evil in the church and in the world. Satan and

his agencies are laying out special lines of labor for men who can be controlled by his power. Deceptions of every degree and kind are arising, so that if it were possible, Satan would deceive the very elect. There will be lords many, and gods many. The message will be heard, Lo, here is Christ, and lo there! With the same subtle power with which he plotted for the rebellion of holy beings in heaven before the fall, Satan is working today to operate through human beings for the fulfillment of his purposes of evil. {SpTB17a 30.1}

I ask our people to study the 28th chapter of Ezekiel. The representation here made, while it refers primarily to Lucifer, the fallen angel, has a yet broader significance. Not one being, but a general movement, is described, and one that we shall witness (in the SDA Church). A faithful study of this chapter should lead those who are seeking for truth to walk in all the light that God has given to His people, lest they be deceived by the deceptions of these last days. {SpTB17a 30.2}

The prophet Ezekiel writes: "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God. (*David Koresh claimed to be "God in the flesh"*) though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches: therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. {SpTB17a 30.3}

"Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God. {SpTB17a 31.1}

"Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." {SpTB17a 31.2}

### **150 Years in Adventism: Apostasy in the General Conference in 1983**

Another very serious key event in the SDA Church, undermining the platform of truth, that culminated in 1983 is described below:

#### ***The following are excerpts from Walter Martin's February 22, 1983, lecture at Napa, California:***

"It was agreed that my book, *The Truth about Seventh-day Adventism*, would be released in Seventh-day Adventist bookstores. [According to their agreement, TASDA was to be released simultaneously with QD, but, for some unknown reason, TASDA was not published until three years later.] It was agreed that we would push their volume in evangelical bookstores, so that more than four-thousand stores could get the information, and get it through the Adventists and through the evangelicals. It was not a tiny project. It was a great project. It had the support of the president of the General Conference and the committees he personally appointed. We had cooperation from

everybody in attempting it. It was not considered to be a new statement of faith but an expansion of what they considered to be historic Seventh-day Adventism.”

(This repudiates the foundation of the SDA Church!! It tears it down, no wonder there were stars falling from the sky 150 year earlier!!)

<http://www.sdadefend.com/Ad-history/Adventist-Split.htm>

This is the same site that has the William Foy visions.

“On the first 24 pages of that tractbook, we analyzed the new book; on its last 22 pages, we gave an abundance of comparisons with the earlier book, Questions on Doctrine, - that showed to our astonishment that the new 1983 doctrinal book (Seventh-day Adventists Believe) expresses stronger affirmations of Martin-Barnhouse errors than did the earlier 1957 book (Questions on Doctrine).”

The two books were remarkably similar in several ways: (1) Both books taught all or nearly all of the errors that Walter Martin had demanded we accede to, in order to be acceptable to Evangelicals. (2) Both books were quietly written by one or two men, and then ratified by a larger committee. Both books are a mingling of truth with error, for the revisers changed several points in an attempt to bring the books in line with historic Adventism. (3) Both books were printed by the Review, and suddenly announced and released, and sent all over the world field. (4) Both were hardback editions that were sold at a far lower cost than comparable Review books were selling for at the same time. (5) Both books were secretly underwritten by General Conference tithe funds, so that tens of thousands of copies were mailed free of charge to major Protestant church and college libraries all over the world. (6) Both books satisfied Walter Martin for a time that, at his demand, doctrinal compromise was infiltrating the lives of the Adventist people.”

[http://www.sdadefend.com/Ad-history/walter\\_martin.htm](http://www.sdadefend.com/Ad-history/walter_martin.htm)

#### **Some background information about the Martin and Barnhouse challenge to Adventism:**

“**THE END, BUT NOT THE END** -In the 1960s and 1970s, every major participant in the Martin-Barnhouse affair died, with the exception of Roy Allen Anderson and Walter Martin. Then Elder Anderson, retired in the Loma Linda area, passed to his rest.

As I write, I have before me the 15 page transcript of a talk given by Walter Martin in Fresno, California on March 15, 1989. Inexplicably, Martin had gone back to the attack. In this lecture, he downgraded the Spirit of Prophecy and our teachings as he had never done before.

Shortly after that, another lecture was arranged, this one to be held not far from Loma Linda. The notes were prepared, and the date was announced: Monday, June 26, 1989. A friend in Southern California told us that Martin privately disclosed that this session would be a major blast-off against Adventism.

At 6 A.M., on the morning of Monday, June 26, 1989, as Dr. Walter Martin awoke from sleep at his San Juan Capistrano California home, he had a sudden heart attack and died.”

**IN CONCLUSION** - God could have eliminated the threats of Walter Martin back in the spring of 1955, when he first stepped through the glass doors of the General Conference Building in Tacoma Park. But we tried to use cunning instead, and were defeated by our enemies in the process of joining them.

For shame, for shame! We have much to repent of. Yet we go on, headlong, year after year into deeper apostasy. Occasionally someone will arise and plead for reform, but the only response is a sleepy, "That's a troublemaker! Get him!" And then we lay back in repose.

But the Great Day of Judgment will have a different opinion of the matter than do the men of our generation. If some of solid leaders of our earlier years could rise from their graves, they would make a far greater protest than is now being heard.

Walter Martin may well have been the most influential non-Adventist transformer of Seventh-day Adventist beliefs in the history of our church. But he was only able to do it because he was able to eloquently penetrate within and convert two high-placed denominational workers to his side: R.A. Anderson, head of the General Conference Ministerial Association, and L.E. Froom, chief General Conference doctrinal researcher.

Whatever Anderson did in any line had the automatic backing of Reuben R Fighur, General Conference president, a hard-driving man who implicitly trusted his top departmental officers to carry forward aggressively in their respective fields.

And now, the last of the key figures in the Martin/Barnhouse "Evangelical Conferences" of 1955-1956 is deceased. And we shall live with the results of that General Conference doctrinal sell-out to the end of our days.

(Same link as above)

[http://www.sdadefend.com/Ad-history/walter\\_martin.htm](http://www.sdadefend.com/Ad-history/walter_martin.htm)

### **Conclusion**

There are possibly other providential time periods associated with the 150 year time span in the Advent Movement history that are significant, particularly in relation to the Judgment for the Living (GC 490) and its antecedent warning to the church first, as there was a clear and direct warning to the Advent Movement and the popular churches prior to 1844. In fact, the Millerite Message was a Divine providential warning for at least ten years overall prior to the 1844 Great Disappointment. However, the beginning of the Judgment for the Living that Ellen White spoke about in several places will NOT be a special test for the people. The emerging and unfolding message itself is the warning and preparation for each individual church member to study and act upon.

It should be made clear in this conclusion that the providential 150 year period that is significant to Adventism is NOT a "test of time" of which we were given Spirit of Prophecy counsel of over 160 years ago.

"The Lord showed me that Time had not been a test since 1844, and that time will never again be a test."  
{RH, November 1, 1850 par. 12}

It is the author's position that there can be special time periods discovered and associated with the Third Angel's Message after 1844, without TIME being a "test". The difference being, a TEST is something that is known BEFORE a special event, must be known prior, requiring a belief or an action on the part of the individual to stand through the test. Subsequent prophetic and significant time periods, after 1844, associated with the Advent Movement today cannot be a test since it is not revealed until AT or AFTER the beginning of the time period, or even AT or AFTER its close, hence a prophetic WAYMARK, NOT a time proclamation. The 1844 message was the ending of a great prophetic time period, heralding a change in the ministration of Messiah in the Heavenly Sanctuary.

Today, all that prophetic time can represent is an IDENTIFYING mark, as associated in sacred historical typology in our movement, showing that we are on the correct path, that we have been given further Divine confirmations in

the developing ORDER of closing events. The statement from Ellen White does not say there will be no further TIME periods revealed, but rather there will be no further TIME as a TEST to the Advent people.

**Time and Judgment:**

“Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man [is] great upon him.” Ecc. 8:5, 6

“Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.” Jer. 8:7

End of Study

TL Caldwell

The Branch

[www.theadventmovement.net](http://www.theadventmovement.net)