

**ELLEN G. WHITE AND  
THE THREE ANGELS' MESSAGES:  
CONTENT AND RESPONSIBILITY**

**Ángel Manuel Rodríguez  
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There is urgency in the voice of the three angels as they proclaim to the world with a loud voice a divine message (Rev. 14:6-12). Why the urgency? According to John, after they finished their work Christ will come in glory and the eschatological harvest will occur (14:14-20). Ellen White, based on what John stated, concludes that the three messages are God's "last message of warning and mercy" that will "lighten the whole earth with its glory."<sup>1</sup> It is the last message because they are "immediately followed by the coming of the Son of man to reap 'the harvest of the earth'."<sup>2</sup> Therein lays the urgency of the messages. They contain God's last offer of salvation to perishing humanity.

John suggests that the unifying factor that holds the Three Angels' Messages together is the proclamation of the "eternal gospel . . . to every nation and tribe and tongue and people" (14:6).<sup>3</sup> Ellen White comments that "the whole of the gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus."<sup>4</sup> The implication is that every element within the three end-time messages should be proclaimed from the perspective of salvation through faith in Christ.

**Message of the First Angel (Rev. 14:6-7)**

In his apocalyptic vision, John sees a first angel with a message from God addressed to the totality of the human race. Two other angels will follow proclaiming other aspects of the

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<sup>1</sup> Ellen White, *Christ's Object Lessons*, (Washington, D.C.: Review and Herald, 1941), 228.

<sup>2</sup> Ellen White, *The Great Controversy*, (Mountain View, CA: Pacific Press, 1911), 311.

<sup>3</sup> Bible quotations are taken from the NASB.

<sup>4</sup> Ellen White, "A Perfect Ministry: Its Purpose," *Australian Union Conference Record*, June 1900, par. 19.

end-time message. Ellen White specifically says that the three angels “represent those who receive the truth, and with power proclaim the gospel to the world.”<sup>5</sup> God has an end-time remnant (Rev. 12:17) and to them He entrusted the proclamation of this last message. In using “the purity, the glory, and the power of the heavenly messenger” as a symbol, God illustrated “the exalted character of the work to be accomplished by the message and the power and glory that were to attend it.”<sup>6</sup> The first message contains a number of important elements.

*The Eternal Gospel:* There is only one gospel because there is only one way of salvation offered to fallen humanity. White, perceptively comments, “The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’ [Genesis 3:15.] Here was the first promise of a Saviour that would stand on the field of battle to contest the power of Satan and prevail against him.”<sup>7</sup> Echoing John’s emphasis on the saving power of the Lamb of God (e.g., Rev. 5:9), Ellen emphatically states, “The message must be given, ‘Behold the Lamb of God, that taketh away the sin of the world.’ [John 1:29.]”<sup>8</sup> She exhorts us, “Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the Lamb of God that taketh away the sin of the world.”<sup>9</sup>

The universal proclamation of the gospel invites us to refocus our priorities. God challenges us as a people: “Of all professing Christians, Seventh-day Adventists should be

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<sup>5</sup> Ellen G. White, *The Truth About Angels* (Boise, ID: Pacific Press, 1996), 247. She interprets the phrase “with a loud voice” to mean “with power of the Holy Spirit” (Ms 16, 1900).

<sup>6</sup> Ellen White, *The Great Controversy*, 355.

<sup>7</sup> Ellen White, *Selected Messages*, book 2 (Washington, D.C.: Review and Herald, 1958), 106.

<sup>8</sup> Ellen White, Ms 36, 1897.

<sup>9</sup> Ellen White, “A Perfect Ministry: Its Purpose,” par. 19.

foremost in uplifting Christ before the world. . . . This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out. . . . The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting His righteousness, believing in His mercy.”<sup>10</sup>

We should not only have a clear comprehension of the gospel, but through the Spirit it should transform us and make us living expressions of the love of God manifested on the cross of Jesus. “The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.”<sup>11</sup> This is extremely important because “the love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him.”<sup>12</sup>

*Fear God and Give Him Glory:* To fear God is a call to full submission to God’s will for us as an expression of gratefulness for our salvation through faith in the saving work of Jesus. “The result of an acceptance of these messages is given in the word: ‘Here are they that keep the commandments of God, and the faith of Jesus’.”<sup>13</sup> Our lives point to Him as the One who saved us. Those who have been justified by faith confess that they have no glory of their own. Justification, writes Ellen White, “is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.”<sup>14</sup> To give glory to God is to confess that salvation is exclusively through faith in Christ and to “reveal His character

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<sup>10</sup> Ellen White, *Gospel Workers* (Washington, D.C: Review and Herald, 1915), 156, 157.

<sup>11</sup> Ellen White, *Christ’s Object Lessons*, 415, 416.

<sup>12</sup> Ellen White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 6:401.

<sup>13</sup> Ellen White, *The Great Controversy*, 435.

<sup>14</sup> Ellen White, *Manuscript Release*, 20:117.

in our own and thus make Him known. And in whatever way we make known the Father and the Son, we glorify God.”<sup>15</sup>

*The Judgment:* According to Paul, the judgment is part of the gospel and is related to the return of Christ (Rom 2:5-7, 16). John also directly associates it with the gospel (Rev. 14:6-7). We should also observe that, “in the prophecy this warning of the judgment . . . is followed by the coming of the Son of man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ’s second coming as at hand” and consequently preaching the soon return of Christ “is shown to be an essential part of the gospel message.”<sup>16</sup>

The announcement that the hour of the judgment has come, refers to “Christ’s ministration in the most holy place, to the investigative Judgment”<sup>17</sup> that takes place before His glorious return (see Dan 7:9-10; 13-14). It is the antitypical Day of Atonement when the cleansing of the people reached its consummation. “While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.”<sup>18</sup> Sin is removed by accepting the atoning death of Christ for us and by embracing the sanctifying power of the messages of the three angels in preparation for the coming of the Lord.

*Worship the Creator:* As the cosmic conflict approaches its end, the matter of worship will be at the center of the conflict—worship God or the creature—the fallen cherub. “The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe

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<sup>15</sup> Ellen White, “Draw from the Sources of Strength,” *Signs of the Times*, October 17, 1892, par. 3.

<sup>16</sup> Ellen White, *Christ’s Object Lessons*, 227, 228.

<sup>17</sup> Ellen White, *The Great Controversy*, 424.

<sup>18</sup> *Ibid.*, 425.

their existence.”<sup>19</sup> No other being deserves to be worshipped because they are all creatures, but God is the Creator and Self-existent One. From the very beginning God established the Sabbath as a memorial to His creative power. This memorial has been set aside by most of the Christian world, but the angel points to its restoration. It is obvious then “that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.”<sup>20</sup> Indeed, “the breach made in the law at the time the Sabbath was changed by man, is to be repaired.”<sup>21</sup>

The Sabbath is also a sign of Christ’s redemptive work and should not be viewed as in opposition to Christ’s saving grace (see Heb 4 4:9-10). Ellen White expressed very well the deep connection between Sabbath observance and redemption through Christ: “To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, ‘Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.’ Matthew 11:28.”

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### **Message of the Second Angel (Rev. 14:8)**

The second angel announces the good news of the fall of Babylon. The term Babylon is derived from “Babel” and it basically signifies confusion. Ellen White indicates that when used in Revelation, it designates “the various forms of false or apostate religions.”<sup>23</sup> It is represented

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<sup>19</sup> Ibid., 436.

<sup>20</sup> Ibid., 437.

<sup>21</sup> Ellen White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1943), 678.

<sup>22</sup> Ellen White, *The Desire of Ages*, (Mountain View, CA: Pacific Press, 1940), 289.

<sup>23</sup> Ellen White, *The Great Controversy*, 381.

as a woman (Rev. 17), “a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.”<sup>24</sup> Babylon stands not only for apostate Christianity but also for false religions.

*The Fall of Babylon:* In the context of the final conflict, false or apostate religions “are represented as having fallen from their spiritual state to become a persecuting power” against God’s people.<sup>25</sup> John represents this fall as the moment when the dragon—the fallen cherub—and his associates—the beast from the sea (Rev. 13:1-8; the apostate church during the Middle Ages); the beast from the earth (13: 11-18; Protestant America resembling the beast); the dragon (16:13-14; Satan using spiritualism to deceive)—will set in place a plan to exterminate the end-time remnant (Rev. 13:15; see 16:13-14). Apocalyptic prophecies indicates that at the end Satan will perform great miracles and wonders (13:13-14) and that those who “did not receive the love of the truth so as to be saved” will receive “a deluding influence so that they will believe what is false” (2 Thess. 2:10, 11). “Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.”<sup>26</sup>

*The Wine of Babylon:* Babylon has provided for the human race an alternate way of salvation. Ellen White specifies that Babylon will be constituted by the churches “who will not receive the message of warning the Lord has given in the first, second, and third angels’ messages.”<sup>27</sup> They rejected the gospel of salvation through Christ and instead will proclaim

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<sup>24</sup> Ibid.

<sup>25</sup> Ellen White, *Testimonies to Ministers* (Mountain View, CA: Pacific Press, 1962), 117.

<sup>26</sup> Ellen White, *The Great Controversy*, 390.

<sup>27</sup> Ellen White, *Selected Messages*, book 2, 68.

salvation through submission to the forces of evil (Rev. 13:15-17).<sup>28</sup> The wine of Babylon “represents the false doctrines” that she has propagated throughout the world,<sup>29</sup> and that, among others, include the teaching of the immortality of the soul, the false day of worship (Sunday), and the eternal torment of the wicked.<sup>30</sup> Babylon competes with the worldwide proclamation of the messages of the three angels in that she also goes to the kings of the earth, but in this case to intoxicate them with her false gospel (Rev. 14:8). The second angel proclaims the total collapse of the spurious gospel.

### **Message of the Third Angel (Rev. 14:8-11)**

The third angel’s message is the longest and most severe of the three. It is a warning from God to the human race to place their loyalty on the side of the Lamb of God because the forces of evil will be defeated and condemned in the final judgment. Life is only available through the gospel of salvation in Christ. Ellen White was very clear on the connection between the third message and the gospel: “The gospel for this time is comprised in the third angel’s message, which embraces the messages of the first and second angels.”<sup>31</sup> She emphasizes that “in the preaching of the Word the first and most important thing is to melt and subdue the soul by presenting the Lord Jesus Christ as the sin-pardoning Saviour. We are to keep before the people the cross of Calvary.”<sup>32</sup>

*The Beast and His Image:* The human race will have to choose whom to worship—evil powers or the Creator. In this final chapter of the cosmic conflict “every nation will be

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<sup>28</sup> White wrote that the “church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs” (*The Great Controversy*, 443).

<sup>29</sup> Ellen White, *The Spirit of Prophecy* (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1877), 4:234.

<sup>30</sup> See *ibid.*, 235, and *Testimonies to Ministers*, 61, 62.

<sup>31</sup> Ellen White, *Manuscript Releases*, 1:57.

<sup>32</sup> Ellen White, “A Perfect Ministry: Its Purpose,” par. 19.

involved”<sup>33</sup> (see Rev. 17:13-14). “There will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue.”<sup>34</sup> The beast that received the mortal wound (13:1-9; the apostate church of the Middle Ages) will be healed by the dragon through the beast that came from the earth (13:11-17; Protestant America resembling the beast), and the result will be eschatological apostasy in the Christian world and opposition to God’s people (13:15). The image of the beast represents a radical change in the United States. “In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.”<sup>35</sup> Ellen White goes further in clarifying the issues: “When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.”<sup>36</sup>

*The Mark of the Beast:* In searching for an understanding of the mark of the beast we need to remind ourselves that the book of Revelation announces a polarization of the human race that will separate those who worship the forces of evil from those who worship God. The first group has the mark of the beast and the second the seal of God. Ellen White says several things about the seal of God. First, those who receive the seal of God have the name of the Father written on their foreheads. In a sense “this is not a visible mark” but an inner

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<sup>33</sup> Ellen White, *Selected Messages*, book 3 (Washington, D.C: Review and Herald, 1980), 392.

<sup>34</sup> *Ibid.*, 392, 393.

<sup>35</sup> Ellen White, *The Great Controversy*, 443.

<sup>36</sup> *Ibid.*, 445.



transformation.<sup>37</sup> Second, there is also a visible expression of the seal of God as a sign of His authority, namely the Sabbath. Third, this commandment identifies God as Creator and distinguishes Him from all false Gods. It is the only commandment that provides criteria for the identification of the true God that is worthy of worship. Fourth, since it is a sign of God's authority, its observance identifies those who acknowledge His authority over them and indicates that they are His and that they are under His protection. It is a visible sign of obedience.<sup>38</sup> It could be said that Sabbath observance makes "visible our conformity to the law of God."<sup>39</sup> One could conclude that the third angel's message "calls for the presentation of the Sabbath of the fourth commandment . . . before the world; but the great center of attraction, Jesus Christ, must not be left out of the third angel's message."<sup>40</sup>

The mark of the beast is the opposite of the seal of God. First, "to receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God."<sup>41</sup> In other words, accepting the mark indicates that humans have appropriated and are promoting the false values and the authority of the beast. Second, the sign of the authority of apostate Christianity is particularly found in the incredible fact that they changed the day of worship and rest from Sabbath to Sunday. They dared to change God's law.<sup>42</sup> Third, the mark of the beast, as an expression of the authority of apostate Christianity, is visible in the observance of Sunday.<sup>43</sup> Fourth, according to Ellen White, "no one

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<sup>37</sup> Ellen White, Ms 51, 1899.

<sup>38</sup> On the previous points, see *ibid.*

<sup>39</sup> *Seventh-day Adventist Bible Commentary: Ellen G. White Comments Volume 7A* (Washington, D.C.: Review and Herald, 1970), 949.

<sup>40</sup> Ellen White, *Selected Messages*, book 1, 383.

<sup>41</sup> Ellen White, "God's Holy Sabbath," *Review and Herald*, July 13, 1897, par. 5.

<sup>42</sup> Ellen White, Ms 51, 1899.

<sup>43</sup> *Ibid.*

has yet received the mark of the beast” because it will be received “when the decree shall go forth enforcing the counterfeit Sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image.”<sup>44</sup> Finally, White states that even though what we teach about the mark of the beast is correct, everything “in regard to this matter is not yet understood, and will not be understood until” the end.<sup>45</sup> However we must proclaim what we clearly understand.

*The Wrath of God:* It is unquestionable that the message of the third angel contains “the most solemn and the most awful threatening ever addressed to mortals.”<sup>46</sup> What is this wrath? First, it will be manifested during the final judgment totally unmixed with mercy.<sup>47</sup> At that moment there is not room for repentance. Second, the human race should listen to the message of the third angel inviting them to escape the wrath of God by placing their faith in Christ now when divine mercy is still available. “The message of Christ’s righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.”<sup>48</sup> Third, God’s love is not incompatible with the destruction of the wicked.<sup>49</sup> He has made great efforts “to preserve the sacred and exalted character of His law,” but if humans “turn the mercy and condescension of God into a curse, they must suffer the penalty.”<sup>50</sup> White recognizes that “the plea may be made that a loving Father would not see His children suffering the punishment of God by fire, while He had the power to relieve them.” Then she adds that “God would, for the good of His subjects and for their safety, punish the

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<sup>44</sup> Ellen White, *Evangelism* (Washington, D. C.: Review and Herald, 1970), 234.

<sup>45</sup> Ellen White, *Testimonies for the Church*, 8:159.

<sup>46</sup> Ellen White, Ms 51, 1899.

<sup>47</sup> *Ibid.*

<sup>48</sup> *Testimonies for the Church*, 6:19.

<sup>49</sup> Ellen White, Ms 5, 1876.

<sup>50</sup> *Ibid.*

transgressor. God does not work on the plan of man. He can do infinite justice that man has no right to do before his fellow man.”<sup>51</sup>

*Tormented in the Presence of Angels and the Lamb:* John describes for us a most solemn scene as the cosmic conflict comes to an end (14:10): Jesus and His angels appear to the wicked during the final judgment. This will be the last time that Satan and the wicked will see the Lamb of God. The title “the Lamb of God” places the emphasis on the redemptive death of Christ (Rev. 5:9). Ellen White develops the topic in a powerful way. As soon as “the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed.”<sup>52</sup> Then, “above the throne is revealed the cross,” where the Lamb of God was offered for the redemption of sinners.<sup>53</sup> The vision of the cross evokes the work of God for the salvation of sinners and “like a panoramic view appear the scenes of Adam’s temptation and fall, and the successive steps in the great plan of salvation.”<sup>54</sup> They will observe the experience of Jesus during the incarnation, ministry, and in Gethsemane. They all see “the patient Sufferer treading the path to Calvary; the Prince of heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world’s Redeemer yielded up His life.”<sup>55</sup>

The wicked seek in vain “to hide from the divine majesty of His countenance, outshining the glory of the sun.”<sup>56</sup> They now see what “they had forfeited by their life of rebellion” and exclaim, “I have exchanged peace, happiness, and honor for wretchedness, infamy, and despair.”

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<sup>51</sup> Ibid.

<sup>52</sup> Ellen White, *The Great Controversy*, 666.

<sup>53</sup> Ibid.

<sup>54</sup> Ibid.

<sup>55</sup> Ibid., 667.

<sup>56</sup> Ibid.

Their despair, pain, and suffering must be unbearable as they see the love and justice of God revealed through the Lamb. “When sinners are compelled to look upon Him who clothed His divinity in the garb of humanity and who still wears that garb, their confusion is indescribable. They remember how His love was slighted and His compassion abused.”<sup>57</sup> At that moment they “all see that their exclusion from heaven is just.”<sup>58</sup>

*Forever and Ever:* The phrase does not refer to the eternal torment of the wicked, but the fact that the wicked and their sinful deeds will perish forever. The Bible does not teach of a perpetually burning hell, but it does speak of the sin and wickedness being eternally consumed. This teaching of an eternally burning hell into which the wicked are cast, common among Christians, is “repugnant to every emotion of love and mercy, and even to our sense of justice.”<sup>59</sup> Keeping the wicked in torment forever for sins committed through their short life on earth will not solve the problem of sin. As the wicked “pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt.” Obviously, “God’s glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.”<sup>60</sup> This is one of the false teachings that Babylon has spread throughout the world. It is not the torment of the wicked that is forever but their death—they die forever without hope. They will “cease to exist.”<sup>61</sup>

### **The people of God (Rev. 14:12)**

In contrast to the wicked, John describes the faithfulness of the end-time remnant. They have “the perseverance of the saints,” that is to say, “they continue to be steadfast in the faith”

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<sup>57</sup> Ellen White, *Manuscript Releases*, 12:349.

<sup>58</sup> Ellen White, *The Great Controversy*, 668.

<sup>59</sup> *Ibid.*, 535.

<sup>60</sup> *Ibid.*, 536

<sup>61</sup> Ellen White, *A Word to the Little Flock* (Washington, D.C.: Review and Herald, 1847), 12.

under difficult circumstances.<sup>62</sup> They “keep the commandments of God.” In contrast to the forces of evil that worship the beast and have no respect for the law of God, God’s people remain faithful to His will. They keep “their faith in Jesus.” Ellen White raises the question of the meaning of that phrase and answers: It is “Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness.”<sup>63</sup> This answer appears to suggest that the faith of Jesus is His faithfulness to God’s plan to save perishing humanity. She also adds, “Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.”<sup>64</sup> In this case the faith of Jesus is the faith we place on Him as our Savior—justification by faith. This is about “personal faith in the efficacy of the blood of Christ in our behalf” that “gives peace and assurance forever.”<sup>65</sup> These two views place the emphasis on Christ’s saving work for us and not on our works. God’s people have a proper balance between faith and works and law and grace. White writes, “We must present the law and the gospel together, for they go hand in hand.”<sup>66</sup> She offers a balanced picture of the relationship between justification by faith and obedience: The message of justification by faith invites “people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.”<sup>67</sup> Salvation is through faith in Christ but its fruit is manifested in obedience to God’s law that comes from a heart transformed by the power of the Spirit. “Those who are redeemed by the blood of the Lamb will, through the

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<sup>62</sup> Ellen White, *Manuscript Releases*, 14:159.

<sup>63</sup> Ellen White, *Selected Messages*, book 3, 172.

<sup>64</sup> *Ibid.*

<sup>65</sup> Ellen White, “Spiritual Advancement and the Object of Camp-Meetings.—No. 4,” *Review and Herald*, July 14, 1891, par. 4.

<sup>66</sup> Ellen White, “Camp-Meeting at Rome, N.Y.,” *Review and Herald*, September 3, 1889, par. 17.

<sup>67</sup> Ellen White, *Testimonies to Ministers*, 92.

spirit given them by God, do all in their power to comfort the broken-hearted and the tempted, to relieve the oppressed, and to accomplish the work Christ has left them to do.”<sup>68</sup>

## **Conclusion**

The voices of the three angels are our voices. The effectiveness of the proclamation will be greatly enhanced through the power of the fourth angel of Revelation 18:1. He descends from heaven with glory and power to strengthen God’s people in the final proclamation of the messages of the three angels. Ellen White connects his work with the presence of the Spirit with unprecedented force among God’s people: “The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities, that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea.”<sup>69</sup> She goes on to say that the church “will diffuse the knowledge of salvation so abundantly that light shall be communicated to every city and town. The earth will be filled with the knowledge of salvation.”<sup>70</sup>

It is our privilege even now “to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men.”<sup>71</sup> Unquestionably, “you can succeed in revealing the truths of the third angel’s message,” but “this will not be done merely by preaching the Word, but by deeds of loving ministry.”<sup>72</sup> The love of God revealed on the cross of Jesus should be manifested in our lives in our families, the church,

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<sup>68</sup> Ellen White, “The Blessed of the Father,” *Home Missionary*, July 1891, par. 13.

<sup>69</sup> Ellen White, *The Publishing Ministry* (Hagerstown, MD: Review and Herald, 1983), 388.

<sup>70</sup> Ibid.

<sup>71</sup> Ellen White, “The Perils and Privileges of the Last Days,” *Review and Herald*, November 22, 1892, par. 7.

<sup>72</sup> Ellen White, *Medical Ministry* (Mountain View, CA: Pacific Press, 1932), 263.

and the world at large. We “are messengers of righteousness, representative of Christ, revealing the triumphs of grace.”<sup>73</sup> We are called to proclaim every element of the content of the messages through word and character. The call is to go and fulfill our mission and destiny.

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<sup>73</sup> Ellen White, *Reflecting Christ* (Hagerstown, MD: Review and Herald, 1985), 347.