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### The Hour Of His Judgment Has Come Part 1

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## Memory, Meaning & Faith

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April 28, 2010

### The Hour Of His Judgment Has Come



*Edson White*

Recently, Memory, Meaning & Faith received the following email:

On two separate occasions, I have been told that what I am focused on in my ministry is not reflective of the 3rd Angels Message. I was surprised by this, since I consider the 3rd Angels Message to be embedded in the substance and form of *The Southern Work* tract, by E[llen] G. W[hite], promoted and promulgated by her son, J. Edson White.

My first sign of 'something missing' came from \_\_\_\_\_, who saw 'nothing to do with 3rd Angels' Message' in my proposal/intention to develop farm land, food production and distribution in partnership with Kimbanguiste Church leaders, headquartered in Nkamba. The second sign came from \_\_\_\_\_, who saw no 3rd Angel's Message connection in my proposal/intention to develop farm land, food production and distribution in partnership with those black American farmers, beginning in Georgia, who won Federal recognition of US Department of Agriculture race discrimination in the Pigford v. Glickman consent decree, April 14, 1999.

My conviction is that there is no finer exposition of God's will to 'finish the work', than that presented in *The Southern Work* and *Testimonies to the Church*, by E[llen] G. W[hite]. Can you guide me through my error into the Church's Mission for the 3rd Angel's Message, distinct from *The Southern Work*, to "share Christ in the marketplace"?

The Message of the Three Angels in Revelation 14:6-11 reads:

And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people; 7 and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters." 8 And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality." 9 Then another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, 10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.& 11 "And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name" Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus. (NASB)

The excerpts below are provided as representative of *The Southern Work*, written by Ellen G. White in 1895-1896 not long after the Civil War, at a time when Adventists had barely begun work in the American South.

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field? Where are the families who will become missionaries and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up His ease, His riches, and His life?" (pp.27-28)

God holds us accountable for our long neglect of doing our duty to our neighbors. He sees precious jewels that will shine out from among the colored race. Let the work be taken up determinedly, and let both the young and those of mature age be educated in essential branches. Take hold of this nation that has been in bondage, as the Lord Jesus Christ took hold of the Hebrew nation after they came forth from Egypt. God will put His Holy Spirit upon those who put heart and soul into the work, realizing the truth of the words of inspiration: "We are labourers together with God: ye are God's husbandry, ye are God's building." The Lord has long been waiting for human instrumentalities through whom He could work. How much longer shall heavenly agencies be obliged to wait for human agents who will respond to the words of Christ, "Go work to day in my vineyard"? When the hearts of God's professed people are animated by the principle of the living faith that works by love and purifies the soul, there will be a response to these appeals. Christ linked Himself in brotherhood to all nationalities. He made no distinction between the white race and the black race in His plan of salvation. He bought the meanest of humanity with an infinite price, and He notes when we leave the naked unclad, the poor unfed, the destitute unrelieved, the despised forsaken.

Those who labor in the Southern field will have many prejudices to overcome, many difficulties to encounter. At the present time there is great want among many of the colored people. Self-denial must be practiced by us. We must strip ourselves of all extravagance; we must deny ourselves luxuries and the undue gratification of appetite. Let those who have not laid aside unnecessary articles of diet, do so. Let them refrain from adornment and costly furnishings. Let us set ourselves to do a work for the Southern people. Let us not be content with simply looking on, with simply making resolutions that are never acted upon; but let us do something heartily unto the Lord, to alleviate the distress of our colored brethren. The burden of poverty is sufficiently weighty to arouse our heartfelt sympathy. We are not simply to say, 'Be ye warmed and filled,' but we are actually to relieve the needs of the poor. pp. (63-64)

### Questions Worth Pondering

- Does the Adventist commitment to preach the everlasting gospel of Revelation 14 rule out involvement in care for the


poor?

- What biblical foundations do we have on which to make this decision?
- If care for the poor is a legitimate part of preaching the gospel, how is it to be balanced with the imperative to spread the gospel?

Posted by [Teresa Reeve](#) on April 28, 2010 in [Adventist Studies](#), [Church and Society](#), [History of Interpretation](#) | [Permalink](#)

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I would think that keeping the commandments of God and having faith in Jesus would involve taking seriously his injunction to feed the poor, heal the sick, and clothe the destitute, and all the better if we can educate them with skills to do this for themselves. I think the EGW quotes above strongly point out this connection between gospel work and practical betterment of people in what might be termed a concern for social justice. Early Adventists understood this, but more recently we have become more favored of a "spiritualized" gospel that has less connection with the problems of the real world.

Posted by: [Nicholas Miller](#) | [April 29, 2010 at 10:56 AM](#)

Ok. I used the whole cauliflower and got 5 cups! I had such a great time making these...

Definitely making these this week!

...


Posted by: [Justin Bieber Shoes](#) | [October 27, 2011 at 10:22 PM](#)

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