

■ The laste cleping of God unto his oonly chosen, scattered in al the world

“And Y herde the vois of a man bitwixe Ulai;
and he criede, and seide: Gabriel, make thou this man to vndirstonde the visioun.”
— *Daniel 8:16*

A short declaracioun and summe of the prophecies of Daniel and of Apocalips.

The messages of the thre aungels of Apocalips xiv.

Thes ben thre treuthis of the book of Daniel, shewid to seyntis after the tribulacioun of the spring of the yeer MCCCXLIII, and after that of the xxij day of Octobre MCCCXLIV.

The firste Adventist men, not knowyng the office of the sabat, myȝten not vndirstonde the verri meenynge of these messages.

The Adventist men that abiden the comyng of Crist ioyneden her experiance to the “**cri of mydnyȝt**”, spoken in the parable of the **ten virgyns** (Matthew xxv, 1–13), where the comyng of the spouse is prechid.

† I. Of the doom (iugement)

The matere of doom is tretid in **Daniel viij, 13–14**, and is the subiect of the message of the first aungel in **Apocalips xiv, 7**:

“Drede ye God, and ȝeue ye to him glorie;
for the houre of his doom is come;
and worschipe ye him that made heuene and erthe,
and the see, and the wellis of watriss.”

Herby is axed the turnyng aȝen to the **seuende day**, that is to seie the **Saterday**, the oonly trewe sabat of the ordre of God, ȝouun to the Iewes, and the day of the wekeliche reste, comaundid of God in the **fourthe comaundement** of the ten.

† II. Of the accusing of papal Rome

The reproof of **papal Rome**, the “**litel horn**” and the “**kyng diuers**” of **Daniel viij, 8–24** and **vijij, 10–25**, which hath the name “**Babylon the greet**” in the message of the secounde aungel of **Apocalips xiv, 8**:

“She is fallen, she is fallen, Babylon the greet!”

This falle is cheefli for the kepyng of the **Sunday**, the olde **day of the sunne**, brouȝt in of the emperor **Constantyn the Firste**, ordeyned on the seuenthe day of March, in the yeer CCCXXI.

But this word “**she is fallen**” is iustified more deepli, for God made knownen hir cursid kynde to his seruauntis Adventist after MCCCXLIII and in MCCCXLIV, in the restoring of the sabat that was forsaken.

“**She is fallen**” is to seie: “**she is taken and ouercome.**”

Thus the God of treuthe shewith his victorie aȝens the hoost of religiouse falshede.

† III. Of the laste doom and the secounde deeth

The matere of the laste doom, where the **fyre of the secounde deeth** smyth rebel Cristene men.

This is figured in **Daniel vij, 9–10**, opened in **Apocalips xx, 10–15**, and is the subiect of the message of the thridde aungel in **Apocalips xiv, 9–10**:

“**If ony man worschipe the beest and his ymage,
and take the mark in his forheed or in his hond,
he schal drinke also of the wyn of Goddis wrathe,
medlid with no watir, in the cuppe of his ire;
and he schal be turmentid with fyr and brymstoon,
bifore hooli aungels and bifore the Lomb.**”

Here the **Sunday** is knownen to be the **mark of the beest**.

Note thou the like number of the versis in **Daniel vij, 9–10** and **Apocalips xiv, 9–10**.

† Of the fourthe aungel

The fourthe aungel apperith oonly in **Apocalips xviii**, and signifieth the laste proclamacioun of the thre former Adventist messages, al ful of the light of God, which hath shyned fro the yeer MCMXCIII vnto the ende of the world, that is, til the spring of the yeer MMXXX.

This is the office of this present book.

This light shewith the guiltynesse:

- of the **Catholik religioun**, fro the yeer DXXXVIII;
- of the **Protestant religioun**, fro MCCCXLIII;
- and of the **officiell Adventist institucioun**, fro MCMXCIII.

Alle these spirituel falles camen of the refusyng of the light ȝouun of the Hooli Goost of God in Jhesu Crist.

† Of the thre preuyngis of the comyng of Crist

For thre solemayne abidinges of the comyng of Jhesu Crist han proued the feith of Cristene disciplis: in the ȝeiris **MCCCXLIII, MCCCXLIV, and MCMXCIII**. To hem that abode in his fauour, Crist hath made knownen the tyme of the **spring of the yeer MMXXX**, which schal be his verri comyng.

These declaraciouns stonden on the **oonli Hooli Bible**, clensid fro grete erroours of translatours, the treuthe abidynge in the Hebreu and Grek originalis.

† Of the fre ȝifte of God

The bloodi French reuolucioun (MCCLXXXIX–MCCXCVIII) was suffrid of God to breke, for a tyme, the tyrannye of Rome.

Vndir the light of prophecies, alle grete stories taken religiouse meenynge.

Alle proofes ben here in this site, in bookis and in wordis writen, spoken, and songen.

The ȝifte of heuene is freli ȝouun.

“Blessid is he that redith, and thei that heren the wordis of this prophecie, and kepen tho thingis that ben writen therinne; for the tyme is nyȝ.”

— *Apocalips 1:3*

He that pacientli redith alle these bookis schal not be deceyued, but schal be richeli rewardid in spirit.

† A laste monicioun

Who so wol be iustified bifore God:

- must be baptisid in the name of Jhesu Crist, by fulle immersion;
- must kepe the **seuende day sabat**, ordeyned in Genesis ij and comaundid in Exodus xx;
- must kepe the lawes moral and mete ordeyned in Scripture;

- and must not dispise the prophecie, lest he queynche the Spirit of God
(*1 Thessalonians v, 20*).

Who so fulfilleth not these thingis schal falle vndir the **secounde deeth** spoken of in
Apocalips xx.

Samuel & Johan