

06-Last Message of Hope: Are You Prepared to Share It?

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November 8, 2020; 10:00 AM; Sunday Morning

I-After 1844

- 1) The Three Angels of Rev. 14:6-12 were preached during the Millerite Movement
 - a. Only, not all three. Only the First two and then really only the first Angel.
 - i. The second angel was preached when the Millerite's were kicked out of the nominal churches. Charles Fitch preached, "Come Out of Her My People."
 1. "Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, "Babylon is fallen, is fallen, that great city." Revelation 14:8. That message was first proclaimed by the servants of God in the summer of 1844. As a result, many left the fallen churches." (CET, 51-52)
 2. "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. **Not yet, however, can it be said that "Babylon is fallen,...** because she made all nations drink of the wine of the wrath of her fornication." (GC, 389, note: the ellipse is part of the original quote)
 - b. We realized after October 22, that there was a least one more angel that had not been proclaimed. The Third! This is how our message became known as the Third Angel's Message or by extension, The Three Angels Messages. They must all be proclaimed in their order.
 - i. "The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God's people" (8T, 302) (1904)
 - ii. "Men and women, enlightened by the Spirit of God and sanctified through the truth, proclaim the three messages in their order" (2SM, 387)
- 2) The Three Angels of Rev. 14:6-12 became better understood

- a. James White and Joseph Bates struggled to understand the order. At first we thought all three were proclaimed (Bates) and our message now was verse 12, to be the people of God proclaiming His commandments as Sabbath keepers. But then we realized the third had not been proclaimed (White) and that we had to call for worship of the creator God in context of the law and the Sabbath.
 - i. At first we thought each angel followed the other; but then we realized that while they started one after the other, all three must continue together to the very end and the second coming.
- 3) What are the Three Messages?
 - a. Angel One: Proclaiming the Everlasting Gospel in the context of the last days and God's judgment; calling for all to worship creator God as opposed to the false God system of Revelation 13.
 - i. Salvation: One everlasting gospel to preach
 1. To those who dwell on the Earth¹
 2. to every nation, tribe, language, and people;²
 - ii. Judgment: The hour has come
 1. Since the fall God has been working to restore justice in an unjust world. Now He has taken back the kingdom; His Judgment has Come
 - iii. Worship: Call to worship creator God as opposed to the false system in Rev. 13.
 1. There are 8 times in Rev. 13 and 14 that the word worship is used
 - a. 7 times in reference to the beast or the beast system. Only 1 time in reference to the worship of the true God.
 - i. This portion of Rev. 14:7 is taken right out of the fourth commandment, Rev. 20:11.³
 - ii. This is the Elijah message
 - b. Angel Two: Babylon has fallen (See Isa 21:9; "And one said, 'Fallen, fallen is Babylon'")
 - i. This is a message is also amended to the first angel
 - ii. This is the first time we see Babylon used in Revelation to refer to the end-time system.
 - iii. The call of Babylon's fall is the announcement that God's kingdom has Triumphed. His justice is restored and the kingdom of darkness has been eclipsed.

¹ *Those who dwell on the earth* or similar phrase: Rev. 3:10, 1X; 6:10, 1X; 11:10, 2X; 13:8, 1X; 12, 1X; and 14, 2X; 14:6, 1X; 17:8, 1X.

² The phrase, "every kindred, and tongue, and people, and nation;" used 6 times in Revelation, but never repeated exactly the same way. See Rev. 5:9, 7:9; 10:11; 11:9; 14:6; 17:5.

³ Kurt Aland, et'al; *The Greek New Testament, Third Edition* (United Bible Societies – 1966,1968. 1975), footnote for Rev. 14:7; Ex. 20:11, Ps. 146:6

1. See Rev. 18:1f. Here the second angel is repeated but with the added “come out of her my people that you not partake of her sin.” This call comes out of heaven.
- c. Angel Three: A Call to worship creator God and receive His Seal and not to worship the image of the beast or receive his mark.
 - i. The worshippers of the beast will receive a mark, either on their forehead or their hand.



1. This Angel also is an amendment to the first angel. An enlargement on worship as seen in the last part of verse 7
2. This is patterned after the Tefillin we read about in Deut. 6:8.
 - a. Remember: John is using the language of the past to explain the present and the future. That is; his present and his future.
3. In the biblical reference, note that God’s law is bound both to the hand and to the forehead. In Satan’s Tefillin however, the mark is attached to the hand or the forehead, but not both.

- a. Satan doesn’t care if you follow him because you believe his system (Chpt. 13) or if you only pretend to believe in order to survive. We learned this after the fall of Nazi Germany. The line, “I was only following orders” rings hollow to our ears.

4. The Seal of God.
 - a. As Adventist we have historically said the Seal of God in Rev. 14:9-11 is the Sabbath. We even have our Ellen White quotes. But I think, she, being a classical prophet⁴ spoke from her time and circumstance. Not that the Sabbath won’t be a test of loyalty; we must however remember that it’s not so much about the day than it is about the person of the day - Jesus.
 - b. Will the Sabbath be an issue or test at the end? I have no problem with that because it is a matter of worship. Sabbath points us to the Creator who deserves our worship. But remember, we are sealed not by a day, but by the Holy Spirit. (Eph. 1:13; 4:30).



⁴ Jon Paulien, “This is God speaking directly and explaining how He operates (Jer. 18:6). When speaking about the interactions among nations and powerful entities, God’s predictions are conditional upon the response of those nations and entities. To take such prophecies as outlining the future with absolute certainty is to take them too far. They may, in fact, be fulfilled in exact detail, but they also may not. God is not always predictable. As Ellen White herself frequently stated, “circumstances alter cases.” and “Ellen White may at that time have placed Revelation 17 in the past as Uriah Smith did. If the end had come in the 1850s, it appears that the papacy would not have played the role in the end-time that Great Controversy portrays for it in the 1880s. Her 1850 prediction is a natural extension of that time and place.” <https://revelation-armageddon.com/2020/10/sunday-laws-and-bible-prophecy-14-ellen-white-a-classical-prophet/>

5) How are these messages proclaimed?

- a. The angels of these messages are not the heavenly beings whom God sends. They are His Church. The word angel come from the Greek, ἄγγελος (**angelos**) and means a messenger, or one who is sent. That can mean the heavenly beings or human beings.
- b. They are proclaimed in the context of the great commission of Matt. 28, but in an end-time context. They are associated with our experience in 1844 and the doctrine of the sanctuary that came out of it⁵ They are the final messages of hope to a fallen world. After that, there is no more message.
 - i. The gospel of salvation is the core message. It consists of the life, death and resurrection of Jesus Christ. – 1 Cor. 15:1-4.
 1. The life He lived which gets credited to us
 2. The Death He died as our substitute
 3. The life He lives, the resurrected life, which is our guarantee.
 - ii. Eph. 2:8-9. Grace is a free gift, it is the gift of God: (see also Rom. 1:5, and 6:23). We are saved by Grace through faith. And this salvation is not based on law keeping (Rom. 3:20, 28; Gal. 3:10).
 1. God secures us by faith not works Gal. 2:16
 2. This is God's Testimony. 1 John 5:11-13
 - a. We have this eternal because we have Jesus. It is here we can know that we have eternal life.
 - b. We work at having faith in Jesus (trust and believe), not in doing.
 - i. John 6:28, 29 The works of God is that "ye believe on him, whom He hath sent." (KJV)
 - iii. God's judgment that we proclaim is that the Great Controversy is ending, and God is taking back the world and restoring Justice once again. Fear God is to honor Him and give him the recognition He deserves. The word translated "glory" means "dignity, honor, praise and worship." Putting the two together, we find that glorifying God means to acknowledge His greatness and give Him honor by praising and worshiping Him, primarily because He, and He alone, deserves to be praised, honored and worshiped. God's kingdom has eclipsed the dark kingdom of Satan.
 - iv. To call people to worship creator God is to call people away from the false system of Rev. 13 and their idols. This is the Elijah message. It's a repeat of Mount Carmel and the final showdown,

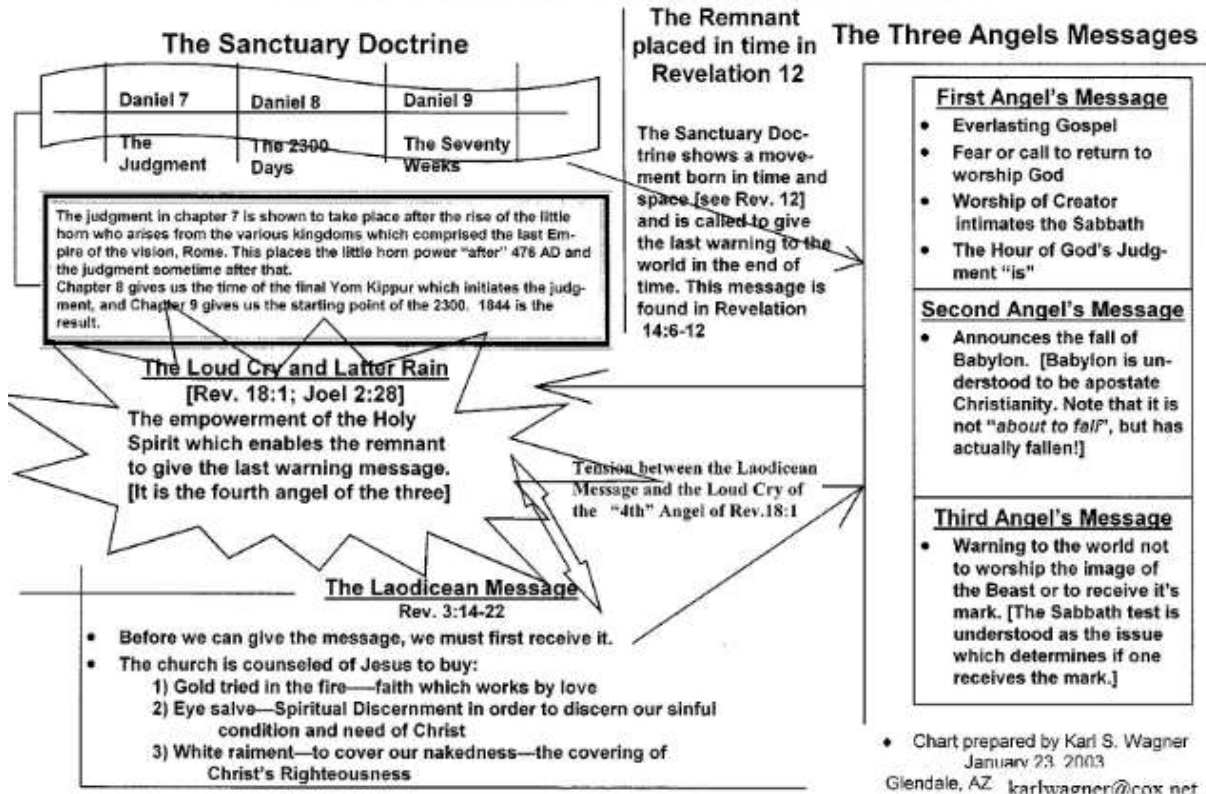
⁵ The Sanctuary Doctrine is not about the tent in the wilderness, but is in reference to Daniel 7, 8 and 9, The 2,300 Days, Daniel 8:14, and the Investigative Judgment.

and leads all the way to the second coming and the battle of Armageddon. It is the final answer to Who God is, and who has a right to rule.

- c. The second angel's message is tied to Rev. 16:12-16; 18:1-6 and to Rev. 19:9, 20.
 1. It entails more than just declaring the fall of the last day world system that holds God's people captive.
 2. Not only do we see it get Babylon get what they deserve, we see them revealed for who and what they truly are. They try to present themselves as the true followers of God, but they have been deceived.
 3. God softens them up for the great Exodus of His people in the 6th bowl plague by drying up the river Euphrates which is the enemy of God's people. See 9sa. 8:7, 8. Their fall prepares for the coming of the kings from the East. In this case, it's Jesus.
 - a. The people caught up in the end-time Babylon who are people of God will escape so they don't partake of her plagues.
 - b. It all comes to a head at the appearing of Jesus and the battle of Armageddon.
- d. The Third Angel's message is tied to worship. We are to associate this with the Elijah's message.
 1. "Behold, I am going to send you **Elijah** the prophet before the coming of the great and terrible day of the LORD" (Mal. 4:5)
 2. In this case, it's not an individual person or the person of Elijah himself; but rather, the message of Elijah that's delivered by God's people. The message of calling people to worship and glorify Creator God as opposed to the Ba'al like system of the last days.
 - a. The fire that comes down to consume that sacrifice is the very presence of Jesus at the last day. He is the fire that falls from heaven.
 - i. Note Rev. 13:13. What Satan could not do in Elijah's day on Mount Carmel, he will be able to do in the last days.
 - ii. Is Satan's fire from heaven a counterfeit appearing of Christ? In Matt 24:26; "So if they say to you, 'Behold, He is in the wilderness,' do not go out"
 - iii. 2 Thess. 2:1-12. In verse 9 we have coming in accord to the activity of Satan. That word is **παρουσία** and is applied to the actual appearing of Jesus. Is Paul also speaking of a counterfeit second coming perpetrated by Satan?

The Advent Movement-The Gospel Proclaimed Connecting the Doctrines which Form Adventist Mission Theology

"...here are they who keep the commandments of God and the faith of Jesus." Rev. 14:12



Be Prepared to Share the Message

Suggested Reading:

Paulien, Jon., *What the Bible Says About the End-Time* (Hagerstown, MD: Review and Herald Publishing Association – 1998)

Paulien, Jon, *The Three Angels' Messages*, Internet Blog <https://revelation-armeddon.com/2019/08/three-angels-messages-162/>

Stefanovic, Ranko; *Revelation of Jesus Christ: Commentary on the Book of Revelation, 2nd edition* (Andrews University Press – 2009)