

The Three Angels

THE THREE ANGELS OF REVELATION 14:6-12

THE FIRST ANGEL

Rev. 14:6 *“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”*

A symbol of God’s last day people spreading the gospel to the whole world.

Rev. 14:7 *“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come;...”*

In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting’ out of the sins of His people, which are registered in the heavenly records. This involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: **“My reward is with Me, to give every man according as his work shall be.” Revelation 22:12.** (See also Heb.8:1,2 & 9:23,24 KJV)

Rev. 14:7 (last part) and worship him that made heaven; and earth, and the sea, and the fountains of waters.”

In Revelation 14, men are called upon to worship the Creator; and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: **“The seventh day is the Sabbath of the Lord thy God:... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:10, 11.**

THE SECOND ANGEL

Rev. 14:8 *“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication”*

The term Babylon is derived from “Babel,” and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman—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.

The great sin charged against Babylon is that she “made all nations drink of the wine of the wrath of her fornication.” This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth. Friendship with the world corrupts her faith, and in her turn she exerts a corrupt-

ing influence upon the world by teaching doctrines which are opposed to the plainest statements of Holy Writ.

THE THIRD ANGEL

Rev. 14:9 *“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand”*

A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?

The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

In chapter 13:1-10, is described another beast, “like unto a leopard,” to which the dragon gave “his power, and his seat, and great authority.” This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: **“There was given unto him a mouth speaking great things and blasphemies ... And he opened his mouth in**

blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

At this point another symbol is introduced. Says the prophet: **"I beheld another beast coming up out of the earth; and he had two horns like a lamb."** Verse 11.

But the beast with lamblike horns was seen "coming up out of the earth." instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World—that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the Western Continent.

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America.

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.

The beast with two horns **"causeth(commands) all, both small and great, rich and poor,**

free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name." Revelation 13:16,17. The third angel's warning is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13 - the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek aid of the civil power for the enforcement, of their dogmas. The "mark of the beast" still remains to be defined.

But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast"

In the issue of the contest all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus,(see verse 12) and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel **"all, both**

small and great, rich and poor, free and bond"(Revelation 13:16), to receive "the mark of the beast," yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" and singing the song of Moses and the Lamb. Rev. 15:2,3

Rev. 14:10, 11 "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

In these two verses is the destruction of the wicked—those who worship the Beast and his image.

Rev. 14:12 "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus"

Every soul who fastens himself to the divine, everlasting covenant, made and presented to us as a sign and mark of God's government, fastens himself to the golden chain of obedience, every link of which is a promise. He shows that he regards God's Word as above the word of man. And those who repent of transgression, and return to their loyalty by accepting God's mark, show themselves to be true subjects, ready to do His will, to obey His commandments. True observance of the Sabbath is the sign of loyalty to God.

GODS LAST MESSAGE TO THE WORLD

Rev. 18:1-4 *And after these things, I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean, and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."*

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that ***"believed not the truth, but had pleasure in unrighteousness"*** (2 ***Thessalonians 2:12***), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: ***"Come out of her, My people"*** (***Revelation 18:4***)

How to Come to Jesus: Come and Seek and Find

It is impossible for man to save himself. He may deceive himself in regard to this matter, but he can-

not save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of god. This is the wedding garment in which you may appear as a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay and you will be a new creature in Jesus, a light to the world.

Christ is called the "Lord our righteousness" and through faith each one would say, "The Lord my righteousness." When faith lays hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say to others, ***"Behold the Lamb of god, which taketh away the sin of the world"***(***John 1:29***) We shall then be able to tell the lost concerning the plan of Salvation, that while the world was lying under the curse of sin, the Lord presented terms of mercy to the fallen and hopeless sinner, and revealed the value and meaning of His grace. Grace is unmerited favor. Our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent our Saviour to seek us as wanderers and bring us back to the fold.

Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need, in order that He may be sought after to do those things for you through the endowment of His Holy Spirit, which it is impossible for you to do for yourself. The Lord specifies no conditions except that you hunger for His mercy, desiring His counsel, and long for His love. "Ask!" The asking makes it manifest that you realize your necessity, and if you ask in faith, you will receive. That you feel and know that you are a sinner is sufficient argument in asking for His mercy and compassion. The condition upon which you may come to God is not that you shall be holy, but that you shall ask God to cleanse

you from all sin and purify you from all iniquity. Then why wait longer? Why not take God at His word, and say:

"Here, Lord, I give myself to Thee, 'tis all that I can do".

If Satan comes to cast his shadow between you and God, accusing you of sin, tempting you to distrust God and doubt His mercy, say: I cannot allow my weakness to come between me and God; for He is my strength. My sins, which are many, are laid upon Jesus, my divine Substitute and Sacrifice.

"Nothing in my hand I bring. Simply to thy cross I cling."

No man can look within himself and find anything in his character that will recommend him to God, or make his acceptance sure. It is only through Jesus, whom the Father gave for the life of the world, that the sinner may find access to God. Jesus alone is our Redeemer, our Advocate and Mediator; in Him is our only hope for pardon, peace and righteousness. It is by virtue of the blood of Christ that the sin-stricken soul can be restored to soundness. Christ is the fragrance, the holy incense which makes your petition acceptable to the Father. Then can you not say:

"Just as I am, without one plea, But that Thy blood was shed for me, And that Thou bid'st me come to Thee, O Lamb of God, I come."

Coming to Christ does not require severe mental effort and agony; it is simply accepting the terms of salvation that God has made plain in His Word. The blessing is free to all. The invitation is, ***"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat..."*** (***Isa 55:1***).

RIGHTEOUSNESS IS FOUND IN CHRIST

Then come, and seek, and find. The reservoir of power is open, is

full and free. Come with humble hearts, not thinking that you must do some good work to merit the favor of God, or that you must make yourself better before you can come to Christ. You are powerless to do good, and cannot better your condition. Apart from Christ we have no merit, no righteousness. Our sinfulness, our weakness, our human imperfection make it impossible that we should appear before God unless we are clothed in Christ's spotless righteousness. We are to be found in Him not having our own righteousness, but the righteousness which is in Christ. Then in the name that is above every name, the only name given among men whereby men can be saved, claim the promise of God, saying, "Lord, forgive my sin; I put my hands into Thy hand for help, and I must have it, or perish. I now believe." The Saviour says to the repenting sinner, "**No, man cometh unto the Father, but by me**" (John 14:6), "**and him that cometh to me I will in no wise cast out**" (John 6:37). "**I am thy salvation**" (Ps.35:3).

When you respond to the drawing of Christ, and join yourself to

Him, you manifest saving faith. To talk of religious things in a casual way, to pray for spiritual blessings without real soul hunger and living faith, avails little. The faith which avails to bring us in vital contact with Christ expresses on our part supreme preference, perfect reliance, entire consecration. This faith works by love and purifies the soul. 'It works in the life of the follower of Christ true obedience to God's commandments; for love to God and love to man will be the result of vital connection with Christ. "**If any man have not the Spirit of Christ, he is none of his**" (Rom.8:9).

Jesus says, "**I am the vine, ye are the branches**" (John 15:5). Can we conceive of a more intimate relation than this implies? The fibers of the branch are identical with those of the vine. The communication of life, strength, and nourishment from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branches. Such is the believer's relation to Christ, if he abides in Christ and draws his nourishment from Him. But this spiritual relation between Christ

and the soul can be established only through the exercise of personal faith. "**Without faith it is impossible to please him**" (Heb. 1:6); for it is faith that connects us with the power of heaven, and brings us strength for coping with the powers of darkness. "**This is the victory that overcometh the world, even our faith**" (1John 5:4). Faith familiarizes the soul with the existence and presence of God, and living with an eye single to the glory of God, more and more we discern the beauty of His character, the excellence of His grace. Our souls become strong in spiritual power; for we are breathing the atmosphere of heaven, and realizing that God is at our right hand, that we shall not be moved. We are rising above the world, beholding Him who is the chief among ten thousand, the one altogether lovely, and by beholding we are to become changed into His image.

Dear reader, Jesus is coming soon in clouds of glory to receive those that "keep the commandments of God and have the faith of Jesus" to His kingdom. Please "Come and Seek and Find".

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