

The Messages of the Three Angels

PART ONE OF THREE

Today, I heard a radio broadcast from an Adventist broadcasting system you are acquainted with. It was a one-hour sermon, spoken alternately by two young men.

They presented their view of the meaning of the three angels' message. According to them, those angels are warning mankind not to do good works.

From my notes, here is a brief summary of what they had to say:

"Fear God." Fear is awe. We are in awe of God because Jesus doesn't count our sins against us. But the Roman Catholic keeps its people in fear of purgatory, because they must do works in order to avoid hellfire.

"Give glory to Him." We give glory to Him when we tell others that salvation is by grace through faith alone. There is no merit in any of our performances. Nothing we can do is able to merit our salvation.

"Babylon is fallen." Babylon teaches that there is merit in our good works. But we are saved by grace, and our works have nothing to do with it. The Roman Catholic Church—Babylon—teaches the opposite. It replaces God's works with man's works.

"Come out of her, My people." The other churches must come out of her. The word, Babylon, means confusion. Man's attempt to do good works always result in confusion.

"If any man worship the beast." When we come to Jesus, He gives us the Sabbath. The sin of Babylon was in doing its own works. That is what Sundaykeeping is. To institute another day would be legalism. When we move away from the Sabbath, we move into legalism. That is what they did in the Dark Ages. Sundaykeeping is legalism.

"Here is the patience of the saints." The everlasting gospel is salvation by grace alone. The saints are those who abandon their works and go to Jesus.

"The hour of God's judgment is come." We must come to Him for salvation, and stop doing our own good works. Not only must others come to God for this judgment, you who are Sabbathkeepers must come also. You must put away your own works, and come to Christ. You must come out of Babylon.

In my opinion, that was a remarkably unbalanced sermon. Later in this study, I will prove this from Inspiration. As you will see, there is actually a broad spectrum of truths in the three angels' messages, and not one of them poses an attack on sincere efforts to obey God.

In reality, it is not enough, as the speakers did, to only tell people to come to Christ so He can fulfill

His righteousness in them—and stop there. It is not enough to tell people they must put away their works by self and be saved by grace—and say nothing about works done thereafter in Christ. It is not enough to mention the Sabbath—and say nothing about the fact that Sabbathkeeping is, itself, a form of good works: It is obedience, in the enabling strength of Christ, to God's law.

"Good works?" What is wrong with good works? The Bible recommends them, so why should we try to get rid of them? It is "dead works" that are the problem (*Hebrews 6:1; 9:14*). We are repeatedly urged to do good, worthwhile "works." (All aside from the Old Testament passages on good works—including Exodus 20:3-17—here are a number of intriguing passages in the New Testament: *John 14:10, 12; Acts 9:36; 1 Timothy 2:10, 5:10, 25; 6:18; 2 Timothy 3:17; Titus 2:7, 14; 3:8, 14; Hebrews 10:24; James 2:14-26; 1 Peter 2:12; Revelation 14:13*.)

We fully agree in the need to bring people to Christ for salvation—but there is far more that we need to tell them besides just coming to Christ! We live in a world filled with iniquity. Men and women are in open rebellion against the law of God.

We must, in addition, tell them that, in Christ's strength, they must personally war against sin! We must specify sins they need to overcome.

Frankly, this sermon sounded like Protestant sermons I hear on the radio. "Come to Christ and have your sins forgiven,"—with no mention of the necessity of obeying the Ten Commandments!

This sermon said not one word about the importance of obeying God. It was just "Stop trying to do what is right," over and over again.

The speakers may have meant well, but their sermon had the same imbalance found in Protestant sermons. "Only believe, and God will do the rest."

Consider this fact: There is hardly a page—*hardly a page*—anywhere in either the Bible or Spirit of Prophecy in which you and I are not told to obey something. Are we to brush all that aside and just say that when we come to Christ, we have "righteousness by faith," and nothing more is required?

God's Word does not just tell men and women to come to Christ and be saved. If that is all it says, we can throw away ninety-nine percent of the pages in the Bible and Spirit of Prophecy! Instead, warnings are repeatedly given of specific sins to be avoided or eliminated. Christianity is a battle, followed by a march to the next encounter. Only the soul who con-

tinually cries to Jesus for guidance and help, and then pushes through to daily victory, will make it through to the end.

Right doing can only be done through faith in Christ's enabling merits. That is the meaning of the phrase, "righteousness by faith." "Righteousness" means "right doing."

Changes must be regularly made in our lives. Every day they must be made. We have a part to act in making those changes. In His strength, we must choose to make those changes. Christ then gives us the additional empowerment needed to go ahead and make them. It is a terrible error to imagine that free will extends only to choice and not to action.

Attempts, by the new theology, to demonize good works and exalt "saved by profession alone" will have a desolating effect on all who accept its errors. Far better is it to listen to the words of the prophet:

"It is as true now as when the words were spoken to Israel of obedience to His commandments: 'This is your wisdom and your understanding in the sight of the nations.' Deuteronomy 4:6. Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amidst all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says. 'The statutes of the Lord are right,' and 'he that doeth these things shall never be moved.' Psalms 19:8; 15:5."—*Prophets and Kings*, 83.

In order to remain close to God, we must continually humble the soul before Him, carefully obey His Word, and praise Him for His help. It is not God's faithful ones who tell others that obedience to the commandments is of little consequence.

INTRODUCTION TO THE MESSAGES

We are continually told, in the Spirit of Prophecy, that our message to the world is the "three angels' messages" (also stated as "the third angel's message, which includes the first two"). Those messages are of vital importance,—*but what are they?* Do they teach abandonment of activity?

It took a little time to gather together the following collection of Spirit of Prophecy statements. But, having done so, I am astounded with the dynamic sweep of the overall message.

The great controversy between Christ and Satan has been fought over obedience to the law of God for several thousand years,—*and now, in our time, we are approaching its climax!*

The messages of the three angels are not merely a nice basis for a sermon or two;—it is our commission, our marching orders, our battle cry!

The Creator God of heaven demands that we give it to all nations. *This is why we were raised up as a people!*

The crucial importance of our doing this is overwhelming. What happens to us as a people if we fail God in this matter should be a lively source of deepest concern.

Read the statements, quoted below, and drink deeply of their meaning. This is no child's play operation. We do not have the luxury of ignoring it, and we dare not try to twist the call to obedience—into a denunciation of it!

I am asked, from time to time, whether the denomination will go through to the end. I can only tell you with certainty that faithful believers *who do what God has told them to do—will go through to the end*. No doubt about that.

The message of the three angels begins with stark commands. It continues with commands; all of them are direct from the throne of God. It ends with a commendation on those who have obeyed the commands.

We are presented with the "most fearful threatening ever addressed to mortals." Millions of people will die because they reject these messages. What will happen to those who refuse to give them?

Fortunately, sprinkled through the following quotations, you will find statements indicating that even those of us not able to preach these powerful messages—can still hand out books containing them. (Did you know that a primary way the first, second, third, and fourth angels' messages will be given to the world, in these last days, will be through the distribution of publications? We will quote that passage on the last two pages of this study. But those publications should not merely contain a few flowery words; *they should give the message!*)

There is work to be done; resting is by and by.

FIRST PREPARES FOR THE SECOND

The message of the first angel is the foundation on which the others are built. It is dangerous to oppose or reject it. It is also a serious matter to ignore, neglect, or change it.

"As the churches refused to receive the first angel's message, they rejected the light from heaven and fell from the favor of God. They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen,' and left the churches."—*Early Writings*, 237.

"Those who rejected and opposed the light of the first angel's message, **lost the light of the second.**"—*Early Writings*, 249.

"Those who rejected the first message could not be benefited by the second; neither were

they benefited by the midnight cry [type of the loud cry], which was to prepare them to enter with Jesus by faith into the Most Holy Place of the heavenly Sanctuary.”—*Early Writings*, 260.

FIRST TWO PREPARE FOR THE THIRD

The first message identifies several foundation truths. The second message tells how fully we should respond to those truths. Rejecting both unfits us to receive the third message.

“By rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the Most Holy Place.”—*Early Writings*, 260-261.

THIRD INCLUDES FIRST TWO

The message of the third angel is the culmination of the first two. Not only is it based on them, it is integrally connected to them. All these messages must be given in our sermons and publications.

“The theme of greatest importance is **the third angel’s message, embracing the messages of the first and second angels**. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost.”—*Letter 97*, 1902; *Evangelism*, 196.

“The third angel’s message, embracing the messages of the first and second angels, is the message for this time. We are to raise aloft **the banner on which is inscribed: ‘The commandments of God, and the faith of Jesus.’** The world is soon to meet the great Lawgiver over His broken law. **This is not the time to put out of sight the great issues before us.** God calls upon His people to **magnify the law and make it honorable.**”—8 *Testimonies*, 197.

“The proclamation of the first, second, and third angels’ messages has been located by the word of Inspiration. **Not a peg or pin is to be removed.** No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old . . . The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but **all three of the messages are still to be proclaimed. It is just as essential now as ever before** that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. **There cannot be a**

third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be.”—*Manuscript 32*, 1896; *Counsels to Writers and Editors*, 26-27.

THE MESSAGE OF THE THREE ANGELS

The three angels represent the people who give these messages. Accepted and lived out in the life, they prepare men and women for the crisis soon to come upon the world.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly; and none of the wicked shall understand.’ How true this is! Sin is the transgression of the law of God; and **those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angels’ messages.** The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.”—*Testimonies to Ministers*, 115.

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“Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. **There is no time now for us to assimilate with the world . . . The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection** of the light and truth which has been given them. **The great message, combining the first, second, and third angels’ messages, is to be given to the world. This is to be the burden of our work.** Those who truly believe in Christ will openly conform to the law of Jehovah. **The Sabbath is the sign between God and His people; and we are to make visible our conformity to the law of God by observing the Sabbath.** It is to be the mark of distinction between God’s chosen people and the world.”—*Manuscript 10*, 1900; *7 Bible Commen-*

tary, 949.

“Christ is coming the second time, with power unto salvation. To prepare human beings for this event, **He has sent the first, second, and third angels’ messages. These angels represent those who receive the truth, and with power open the gospel to the world.**”—*Letter 79, 1900; 7 Bible Commentary, 978-979.*

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. **By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy** for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. **The three angels of Revelation 14 represent the people who accept the light of God’s messages and go forth as His agents to sound the warning** throughout the length and breadth of the earth.”—*5 Testimonies, 455-456.*

“**As a people, we should be earnest students of prophecy; we should not rest until we become intelligent in regard to the subject of the Sanctuary,** which is brought out in the visions of Daniel and John. **This subject sheds great light on our present position and work,** and gives us unmistakable proof that God has led us in our past experience. It explains our disappointment in 1844, showing us that the Sanctuary to be cleansed was not the earth, as we had supposed, but that Christ then entered into the Most Holy Apartment of the heavenly Sanctuary, and is there performing the closing work of His priestly office, in fulfillment of the words of the angel to the prophet Daniel, ‘Unto two thousand and three hundred days; then shall the Sanctuary be cleansed.’

“**Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable.** Although the hosts of hell may try to tear them from their foundation and triumph in the thought that they have succeeded, yet they do not succeed. **These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host.** We can learn much, and should be constantly searching the Scriptures to see if these things are so. **God’s people are now to have their eyes fixed on the heavenly Sanctuary, where the final ministration of**

our great High Priest in the work of the judgment is going forward,—where He is interceding for His people.”—*Review, November 27, 1883; Evangelism, 222-223.*

“While you hold the banner of truth firmly, proclaiming the law of God, **let every soul remember that the faith of Jesus is connected with the commandments of God.** The third angel is represented as flying through the midst of heaven, crying with a loud voice, ‘Here are they that keep the commandments of God, and the faith of Jesus’ (Rev. 14:12). **The first, second, and third angels’ messages are all linked together.**”—*2 Selected Messages, 117.*

“Institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God **to cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven, to warn the inhabitants of the world that Christ is coming again** with power and great glory.”—*2 Selected Messages, 117-118.*

THE FIRST ANGEL’S MESSAGE

This first urgent call is for men to reverence and glorify their Creator and their Judge. This can only be done if they keep His holy Ten Commandment law. In order to do that, the Bible Sabbath must also be kept. All false gods (including the theory of evolution) must be abandoned.

This message announces to the world that the Investigative Judgment (1844 to the close of probation) has begun and will soon pass to the living, that the Second Coming of Christ is near. This message separates those accepting it from the world.

The message is also a call to those receiving it to come by faith to Christ, in the Most Holy Place, for the cleansing of the Sanctuary. In preparation for this work, the people of God are to put sin away from their lives. (The message, accepted into the life, thus prepares God’s people for the close of probation.)

Prophecy declares that **the first angel would make his announcement to ‘every nation, and kindred, and tongue, and people.’**”—*Great Controversy, 450.*

“**By the first angel, men are called upon to ‘fear God, and give glory to Him’ and to worship Him as the Creator** of the heavens and the earth. **In order to do this, they must obey His law.** Says the wise man: ‘Fear God, and keep His commandments: for this is the whole duty of man.’ Ecclesiastes 12:13. **Without obedience to His commandments no worship can be pleasing to God. ‘This is the love of**

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PART TWO OF THREE

Continued from the preceding tract in this series

God, that we keep His commandments. 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.' 1 John 5:3; Proverbs 28:9.

"The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. **'All the gods of the nations are idols: but the Lord made the heavens.'** Psalm 96:5. 'To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things.' Thus saith the Lord that created the heavens; God Himself that formed the earth and made it . . . I am the Lord; and there is none else.' Isaiah 40:25-26; 45:18. Says the psalmist: 'Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.' **'O come, let us worship and bow down: let us kneel before the Lord our Maker.'** Psalms 100:3; 95:6. And the holy beings who worship God in heaven state, as the reason why their homage is due to Him: **'Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things.'** Revelation 4:11 . . .

"The keeping of the Sabbath is a sign of loyalty to the true God, 'Him that made heaven, and earth, and the sea, and the fountains of waters.' It follows that the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment."—*Great Controversy*, 436-438.

"The fourth commandment, so plain and explicit, has been ignored. **The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth,** has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.

"In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.

"The message proclaimed by the angel fly-

ing 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' (Gen. 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for **His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law,** whereby their characters are formed after the divine similitude.

"In the fifty-eighth chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified."—*2 Selected Messages*, 105-106.

"Daniel stood in his lot to bear his testimony which was sealed until **the time of the end, when the first angel's message should be proclaimed to our world.** These matters are of infinite importance in these last days; but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly: and none of the wicked shall understand.' How true this is! Sin is the transgression of the law of God; and **those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angels' messages.**"—*Testimonies to Ministers*, 115.

"The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under **the proclamation of His soon coming,** answered to the going forth of the virgins."—*Great Controversy*, 393-394.

"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 regis-

tered in the heavenly records. **This service 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. **It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message** of Revelation 14:7: 'Fear God, and give glory to Him; for the hour of His judgment is come.'—*Great Controversy*, 352.

"The first angel's message of Revelation 14, announcing the hour of God's judgment and calling upon men to fear and worship Him, was designed to separate the professed people of God from the corrupting influences of the world and to arouse them to see their true condition of worldliness and backsliding. In this message, God has sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. **Had they received the message from heaven, humbling their hearts before the Lord** and seeking in sincerity a preparation to stand in His presence, **the Spirit and power of God would have been manifested among them.** The church would again have reached that blessed state of unity, faith, and love which existed in apostolic days, when the believers 'were of one heart and of one soul,' and 'spake the Word of God with boldness,' when 'the Lord added to the church daily such as should be saved.' Acts 4:32, 31; 2:47."—*Great Controversy*, 379.

"Both the prophecy of Daniel 8:14, 'Unto two thousand and three hundred days; then shall the Sanctuary be cleansed,' and **the first angel's message, 'Fear God, and give glory to Him; for the hour of His judgment is come,' pointed to Christ's ministration in the Most Holy Place, to the investigative judgment,** and not to the [immediate] coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect had been accomplished. At the very time when they were lamenting the failure of their hopes, **the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.**"—*Great Controversy*, 424.

"Christ had opened the door, or ministration, of the Most Holy Place, light was shining

from that open door of the Sanctuary in heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow.

"Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that **these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning which is to prepare the inhabitants of the earth for the Lord's second coming.**

"The announcement, 'The hour of His judgment is come,' points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself. **The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation.** That men may be prepared to stand in the judgment, the message commands them to 'fear God, and give glory to Him,' 'and worship Him that made heaven, and earth, and the sea, and the fountains of waters.'

"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.' In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: 'As many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ.' And he says that 'the doers of the law shall be justified.' Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for 'without faith it is impossible to please Him.' And 'whatsoever is not of faith is sin.' Hebrews 11:6; Romans 14:23."—*Great Controversy*, 435-436.

THE SECOND ANGEL'S MESSAGE

While the first message separated God's faithful ones from the world, this second message is a definite call to come out of the fallen churches of Christendom, which have clung to their false doctrines (especially Sunday sacredness and the natural immortality of the soul) and rejected the first angel's message (especially the Sabbath truth).

This call was first given in the summer of 1844, and was greatly strengthened by the addition of the midnight cry (which began at the August 12-17 camp meeting in Exeter, New Hampshire, and extended to October 22 of that year).

This call will have a second, larger fulfillment following the National Sunday Law, during the loud cry. At that time, it will be greatly strengthened by the fourth

1 angel of Revelation 18:1-2, who will immensely ex-
1 0 pand its power—into a glory that will reach every one
1 on earth. “Come out of her, My people!” will be the message.

What did the second angel add to the first? The specific call to separate from fallen churches.

“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.’ She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.”—*Great Controversy*, 389.

“The second angel’s message was to go to [the churches of] Babylon, proclaiming her downfall and calling the people to come out of her. This same message is to be proclaimed the second time. ‘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. For her sins have reached unto heaven, and God hath remembered her iniquities.’ ”—*Testimonies to Ministers*, 59.

“[Revelation 18:1-2, quoted.] This is the same message that was given by the second angel. Babylon is fallen, ‘because she made all na-

tions drink of the wine of the wrath of her fornication.’ **What is that wine?—her false doctrines.** She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, teaching for doctrines the commandments of men.”—*7 Bible Commentary*, 985.

“I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. **Then I saw another mighty angel [Revelation 18:1-2] commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message.** Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. **The light which attended this angel penetrated everywhere,** as he cried mightily, with a strong voice, ‘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.’ **The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844.** The work of this angel comes in at the right time to join in the last great work of the third angel’s message as it swells to a loud cry. **And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet.** I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message.

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’ **This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844.** The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, **proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.**

“The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, **who had not heard and rejected the three messages, obeyed the call and left the fallen churches.**”—*Early Writings*, 277-278.

“Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, **the great body of Christ’s true followers are still to be found in their commun-**

ion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. **As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation.** The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.'

"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 Thess. 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' (Rev. 18:4)."—*Great Controversy*, 390.

THE THIRD ANGEL'S MESSAGE

This is the "most fearful threatening" even given to our world by the Creator,

What did the third angel add to the preceding ones? First, an extremely powerful warning. It demands obedience on pain of a terrible death for non-compliance. It also clearly identifies the point which will separate everyone into one class or another: obedience by faith in Christ to the ten commandments. Those who receive the mark of the beast are therefore those who refuse to render that obedience. It also points the faithful to the Most Holy Place, where they find their Intercessor and learn the Sanctuary Message. It also calls on the faithful 'to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God'—which is another way of saying: 'Here are they that keep the commandments of God, and the faith of Jesus.' The health reform accompanies a genuine acceptance of this message.

The third angel's message, which includes the first two, is to be taught in all our institutions; taught to our people; and proclaimed to the world by our workers, members, and through our literature.

Unfortunately, many of our pastors, workers, students, and medical workers do not understand the message and its importance. Some of our people even despise the message.

"The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God, unmingled with mercy. Men are not to be left in darkness concerning this important matter; **the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them.** Prophecy declares that the first angel would make his announcement to 'every nation, and kindred, and tongue, and people.' **The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread.** It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world."—*Great Controversy*, 449-450.

"The third angel is represented as flying in the midst of heaven, showing that **the message is to go throughout the length and breadth of the earth. It is the most solemn message ever given to mortals.**"—*Counsels to Parents and Teachers*, 500.

"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, and those who worship the beast and his image and receive his mark."—*Great Controversy*, 450.

"In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: '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.' Revelation 14:9-10. **A correct interpretation of the symbols employed is necessary to an understanding of this message.**"—*Great Controversy*, 438. [*Those symbols of the beast, mark, etc., are explained in subsequent paragraphs.*]

"The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' **As he repeated these words, he pointed to the heavenly Sanctuary. The minds of all who embrace this message are directed to the Most**

The Messages of the Three Angels

PART THREE OF THREE

Continued from the preceding tract in this series

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Holy Place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts.

"After Jesus opened the door of the Most Holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. **I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly Sanctuary. As they by faith enter the Most Holy, they find Jesus, and hope and joy spring up anew.**"—*Early Writings*, 254-255.

"Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but **the third angel was pointing them to the Most Holy Place, and those who had had an experience in the past messages were pointing them the way to the heavenly Sanctuary.**

"**Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly Sanctuary. These messages were represented to me as an anchor to the people of God.** Those who understand and receive them will be kept from being swept away by the many delusions of Satan."—*Early Writings*, 256.

"These truths, as presented in Revelation 14 in connection with 'the everlasting gospel,' will distinguish the church of Christ at the time of His appearing. For **as the result of the threefold message it is announced: 'Here are they that keep the commandments of God, and the faith of Jesus.'** And this message is the last to be given before the coming of the Lord. Immediately following its proclamation the Son of man is seen by the prophet, coming in glory to reap the harvest of the earth.

"**Those who received the light concerning the Sanctuary and the immutability of the law of God** were filled with joy and wonder as they saw

the beauty and harmony of the system of truth that opened to their understanding. They desired that the light which appeared to them so precious might be imparted to all Christians; and they could not but believe that it would be joyfully accepted. But truths that would place them at variance with the world were not welcome to many who claimed to be followers of Christ. Obedience to the fourth commandment required a sacrifice from which the majority drew back."—*Great Controversy*, 453-454.

"After the warning against the worship of the beast and his image the prophecy declares: 'Here are they that keep the commandments of God, and the faith of Jesus.' **Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction** between the worshipers of God and the worshipers of the beast."—*Great Controversy*, 445-446.

"I was shown that **the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning** to the world, to keep the commandments of God and His law as the apple of the eye; and that in response to this warning, many would embrace the Sabbath of the Lord."—*1 Testimonies*, 77.

"**The message of the third angel is to prepare a people to stand in these days of peril. It is to be proclaimed with a loud voice** and is to accomplish a work which few realize."—*8 Testimonies*, 94.

"**The third angel is leading out and purifying a people,** and they should move with him unitedly."—*Testimonies to Ministers*, 488.

"It [the message of Waggoner and Jones] presented justification through faith in the Surety; **it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus.** They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent.

This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice and attended with the outpouring of His Spirit in a large measure."—*Testimonies to Ministers*, 92.

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.' "—*Review*, April 1, 1890; *Evangelism*, 190.

"The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying: 'Here are they that keep the commandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow, no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility."—5 *Testimonies*, 206-207.

"God has placed in our hands a banner upon which is inscribed: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12. This is a distinct, separating message, a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water, to the unfailing Fountain of the water of life."—7 *Testimonies*, 150.

"They [false teachers] have not had experience in the testing messages comprehended in the first, second, and third angels' messages."—*Evangelism*, 613.

"The Lord has been pleased to give His people the third angel's message as a testing message to bear to the world. John beholds a people distinct and separate from the world, who refuse to worship the beast or his image, who bear God's sign, keeping holy His Sabbath—the seventh-day to be kept holy as a memorial of the living God, the Creator of heaven and earth. Of them the apostle writes, 'Here are they that keep the commandments of God and the faith of Jesus.' "—*Letter 98*, 1900; *Evangelism*, 233.

"All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious heavenly Father sees the deplorable condition of men who, some knowingly but many ignorantly, are living in violation of the laws that He has established. And in love and pity to the race,

He causes the light to shine upon health reform. He publishes His law and the penalty that will follow the transgression of it, that all may learn and be careful to live in harmony with natural law. He proclaims His law so distinctly and makes it so prominent that it is like a city set on a hill. All accountable beings can understand it if they will. Idiots will not be responsible. To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord."—3 *Testimonies*, 161.

"I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of Ten Commandments has been lightly regarded by man, but the Lord would not come to punish the transgressors of that law without first sending them a message of warning. The third angel proclaims that message. Had men ever been obedient to the law of Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be."—3 *Testimonies*, 161.

"As the members of the body of Christ approach the period of their last conflict, 'the time of Jacob's trouble,' they will grow up into Christ and will partake largely of His spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—1 *Testimonies*, 353.

"The third angel's message, the great testing truth for this time, is to be taught in all our institutions. God designs that through them this special warning shall be given, and bright beams of light shall shine to the world. Time is short. The perils of the last days are upon us."—6 *Testimonies*, 128.

"It is not in the order of God that light has been kept from our people—the very present truth which they needed for this time. Not all our ministers who are giving the third angel's message really understand what constitutes that message."—5 *Testimonies*, 715.

"The messenger of God then took from the hands of several teachers those books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them aside, say-

ing: ‘There never has been a time in your lives when the study of these books was for your present good and advancement, or for your future, eternal good. Why will you fill your shelves with books that divert the mind from Christ? Why do you spend money for that which is not bread?’ . . .

“Placing the Bible in their hands, he continued: ‘You have little knowledge of this book. **You know not** the Scriptures nor the power of God, nor do you understand the deep importance of **the message to be borne to a perishing world**. The time past has shown that **both teachers and students know very little in regard to the awful truths which are living issues for this time. Should the third angel’s message be proclaimed in all lines to many who stand as educators, it would not be understood by them.** Had you the knowledge which comes from God, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. But **books and papers that contain little of present truth are exalted, and men are becoming too wise to follow a ‘Thus saith the Lord.’**”

“By every teacher in our schools the only true God is to be uplifted, but **many of the watchmen are asleep. They are as the blind leading the blind. Yet the day of the Lord is right upon us.** As a thief it is coming with stealthy tread, and it will take unawares all who are not watching. Who among our teachers are awake and as faithful stewards of the grace of God are giving the trumpet a certain sound? **Who are proclaiming the message of the third angel, calling the world to make ready for the great day of God? The message we bear has the seal of the living God.’**”—6 *Testimonies*, 165-166.

“**What is the message to be given at this time? It is the third angel’s message. But that light which is to fill the whole earth with its glory has been despised by some** who claim to believe the present truth. Be careful how you treat it. Take off the shoes from off your feet; for you are on holy ground.”—*Testimonies to Ministers*, 89-90.

7 TESTIMONIES, 138-140

Quoted below is part of a remarkable passage which states that our publications will be a primary means of giving the first, second, third, and fourth angels’ messages! They will also present the last-day message of John the Baptist to the world.

I know of no other passage which so dramatically applies the fulfillment of the four angels’ messages to any other branch of our denominational work, even including public evangelism. Yet this is what we find on three pages in *Testimonies*, Vol. 7. (God may also have known that the books containing the last message—such as *Great Controversy*—would contain the message in greater purity than most other means by

which the message would be presented in the final years before the final crisis.)

“**Our publishing work was established by the direction of God and under His special supervision. It was designed to accomplish a specific purpose.** Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world and brought them into connection with Himself. He has made them His representatives and has called them to be ambassadors for Him in the last work of salvation. **The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies.**”

“These institutions are to stand as witnesses for God, teachers of righteousness to the people. From them truth is to go forth as a lamp that burneth. **Like a great light in a lighthouse on a dangerous coast, they are constantly to send forth beams of light into the darkness of the world, to warn men of the dangers that threaten them with destruction.**”

THE FINAL JOHN THE BAPTIST MESSAGE—“**The publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by John the Baptist for the Jewish nation. By startling messages of warning, God’s prophet awakened men from worldly dreaming. Through him God called backsliding Israel to repentance. By his presentation of truth he exposed popular delusions.** In contrast with the false theories of his time, truth in his teaching stood forth as an eternal certainty. ‘Repent ye: for the kingdom of heaven is at hand,’ was John’s message. Matthew 3:2. **This same message, through the publications from our printing houses, is to be given to the world today.**”

“The prophecy that John’s mission fulfilled outlines our work: ‘Prepare ye the way of the Lord, make His paths straight.’ Verse 3. **As John prepared the way for the first, so we are to prepare the way for the second, advent of the Saviour. Our publishing institutions are to exalt the claims of God’s downtrodden law.** Standing before the world as reformers, they are to show that the law of God is the foundation of all enduring reform. **In clear, distinct lines they are to present the necessity of obedience to all His commandments.** Constrained by the love of Christ, they are to co-operate with Him in building up the old waste places, raising up the foundations of many generations. They are to stand as repairers of the breach, restorers of paths to dwell in. **Through their testi-**

mony the Sabbath of the fourth commandment is to stand as a witness, a constant reminder of God, to attract notice and arouse investigation that shall direct the minds of men to their Creator. Let it never be forgotten that these institutions are to co-operate with the ministry of the delegates of heaven.

THE FIRST ANGEL'S MESSAGE—"They are among the agencies represented by the angel flying '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, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come.' Revelation 14:6-7.

THE SECOND ANGEL'S MESSAGE—"From them is to go forth the terrible denunciation: 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' Verse 8.

THE THIRD ANGEL'S MESSAGE—"They are represented by the third angel that followed, '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, the same shall drink of the wine of the wrath of God.' Verses 9-10.

THE FOURTH ANGEL'S MESSAGE—"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory.

A SACRED MINISTRY—"Solemn is the responsibility that rests upon our houses of publication. Those who conduct these institutions, those who edit the periodicals and prepare the books, standing as they do in the light of God's purpose, and called to give warning to the world, are held by God accountable for the souls of their fellow men. To them, as well as to the ministers of the Word, applies the message given by God to His prophet of old: 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost

not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.' Ezekiel 33:7-8."—7 *Testimonies*, 138-140.

"To every human being in the wide world who will give heed, we are to make plain the principles at stake in the great controversy—principles upon which hangs the eternal destiny of the soul. To the people far and near we are to bring home the question: 'Are you following the great apostate in disobedience to God's law or are you following the Son of God, who declared, "I have kept My Father's commandments"?' "This is the work before us; for this our publishing institutions were established; it is this work that God expects at their hands."—7 *Testimonies*, 141-142.

"Our institutions will give character to the work of God just according to the consecrated devotion of the workers—by revealing the power of the grace of Christ to transform the life. **We are to be distinguished from the world because God has placed His seal upon us,** because He manifests in us His own character of love. Our Redeemer covers us with His righteousness.

"In choosing men and women for His service, God does not ask whether they possess learning or eloquence or worldly wealth. **He asks: 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?'**

"God can use every person just in proportion as He can put His Spirit into the soul-temple. **The work that He will accept is the work that reflects His image.** His followers are to bear, as their credentials to the world, the ineffaceable characteristics of His immortal principles.

"Our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized. There are lines of effort and influence as yet by them almost untouched in which God is calling for their co-operation."—7 *Testimonies*, 144.

"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory."

—7 *Testimonies*, 140