

The Three Airborne Angels

Introduction

In Revelation 7 the 144,000 are introduced as a group that receives a divine seal. Forever, they become a part of God's family. In Revelation 14:1-5 the 144,000 stand on the heavenly Mt. Zion (where God's presence resides) with Christ. They are characterized as:

1. **Being virgins** – in contrast to the kings of the earth and its inhabitants – fornicators (Revelation 17:2). They are pure.
2. **Having words without deceit** – in contrast to the whole world that worships the beast (antichrist) that *blasphemes* God, His church and the heavenly host (Revelation 13:6, 8) (beast in 17:4 full of blasphemous names).

The Three Angels' Messages follow (Revelation 14:6-11), then another two characteristics are given of God's holy people (the saints).

3. **Keeping the commandments of God** – in contrast to the little horn antichrist that changes times and laws that God has set (Daniel 7:25).
4. **Having the faith of Jesus** – in contrast to the whole world that has faith in the sea beast (Revelation 13:3, 8).
5. **Elsewhere** (back in heaven), they have ***“washed their robes ... in the blood of the lamb”*** (Revelation 7:14). They are without fault, in contrast to those whose sins have reached to heaven (Revelation 18:5).

Those qualities of the 144,000 are highlighted to inform the reader that when God's work is finished, it will culminate in a group of deeply consecrated, Christ-like individuals.

- They will warn and give the final gospel message to *“every nation, kindred, tongue and people”* (Revelation 14:6; cf. Matthew 24:14) with the addition of *“kings”* noted in Revelation 10:11 (cf. Revelation 11:5-7a).

They will represent Christ-likeness: “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.”¹

All this is wonderfully illustrated graphically:

¹ White, Ellen G.; *Selected Messages*, book 2, p. 106.



Now we look at what lies between those living saint references. But first, a very insightful thought/warning:

"The fourteenth chapter of Revelation is a chapter of the deepest interest. This Scripture **will soon be understood in all its bearings**, and the messages given to John the revelator will be repeated with distinct utterance."²

- As of 1904, expositor White noted that the understanding of these messages **was not complete**.
- Very little change in approaching this topic has come until the past two decades (year ~2000_on). It simply hasn't been fully understood!

We are now challenged with growing insight as to what these messages mean. The opening picture of the saved in heaven with Christ means that that event is near **when** these messages are important! They are for the end of time. Note: the harvest time follows in verses 14 through 16.

First Angel's Message (Segue: Revelation 10:11)

"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" (Revelation 14:6).

The angel is noted as "**another angel.**"

- The last angel John saw was in Revelation 10:1: *"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."*

² White, Ellen G.; *The Review and Herald*, October 13, 1904.

- That angel was Jesus, flying down from heaven in a **special mission** to the whole world. His cry is so loud that it is like a lion roaring (10:3).
- There, He is on a judicial mission to the wicked and with a latter rain purpose to His witnesses. We know that because this is an interlude within the Trumpets, when He throws coals onto planet earth (Revelation 8:5).

The first Revelation 14 angel flies in the **midst of heaven**.

- It is in midair – straight overhead.
- This is symbolic that the message is for the whole world.

The angel has the **“everlasting gospel”** to **preach** to the **whole world** – every nation, kindred, tongue and people.

- This “people list” is an apocalyptic expression, meaning the **wicked world** that has not yet accepted Christ. **But** – there is no invitation to repent! It is now a message filled with urgency and warning. It is **totally different** from the “gospel commission” of Matthew 28:19-20. It is one of grace and justice (Romans 1:16-18).
- When does this begin?
 1. Jesus, that glorious angel of Revelation 10, notes that the final witnessing would begin when a delay in time would cease: *“There will be no more delay!”* (Revelation 10:6b – NIV).
 2. And – that period of time is represented as 42 months or 1260 days (Revelation 11:2-3). That timing block is referred to as the **“appointed time”** in Daniel (8:19, 11:35), which Gabriel said was at the **“time of the end.”**

Most Protestants and Catholics would agree that the “gospel message” includes Jesus dying for their sins and His saving grace that is now available to every person.

There is more to what this gospel entails here! Stunning!

“The angel announces not a different gospel, but **one that carries dire consequences if it is rejected**, as Paul underscores in Rom. 1:16ff.; 2 Cor. 2:14-16; and Acts 17:18-32. Two contextual indicators suggest a **focus on judgment**. First, we have seen that the initial appearance of the verb ... ([meaning] ‘preach the good news’) in Rev. 10:7, together with an allusion to Dan. 12:7 there, included both salvation and judgment. The dual nature of the gospel there was also symbolized by the sweetness and bitterness of the book that John consumed.”³ (i.e., salvation and judgment (Revelation 10).

Now we hear what the angel is announcing – the message that we will give!

³ Beale, Gregory K.; *The New International Greek Testament Commentary; The Book of Revelation* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan – 1999), p. 748.

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:7).

There are ten places in Revelation where a **“loud voice”** is heard by John. Each gives a personal challenge: This is the last call to be ready. A Day of Atonement is anticipated.

This now shows why it is in **addition to that gospel of grace**. A distinct warning of justice is to be given.

“Fear God, and give glory to him” (vs 7). This fear represents two things:

1. Deep reverence for Him (Ecclesiastes 12:13, Acts 9:31) – **“give him glory.”** John has already recorded that a reward is given to those who **“fear thy name”** (Revelation 11:18). Paul even notes:
*“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation **with fear and trembling**”* (Philippians 2:12).
2. **There is more.** Beyond reverence is a command to truly fear God in light of His wrath.
 - *“And fear not them which kill the body, but are not able to kill the soul: but rather **fear him which is able to destroy both soul and body in hell**”* (Matthew 10:28).
 - *“**It is a fearful thing** to fall into the hands of the living God.... But a certain fearful looking for of **judgment and fiery indignation**, which shall devour the adversaries”* (Hebrews 10:31, 27).

This imperative implies an appeal relating to His wrath. Something is about to occur. **Reverence Him and fear His wrath!**

Why such strong language? Doesn't this neutralize the wonderful grace of God?

- God's judicial wrath is soon to bring a **legal fate** to each individual. (There are many references to legal ends in Revelation.)
- It is now in view!!!
- It is part of the Three Angels' Messages **that is so often overlooked!**

God's judicial work begins before the Second Advent.

The “why” of this dual fear message:

“For the hour of his judgment is come.” It is a proleptic timing statement. It is to be seen as an urgent concern now – but will soon begin.

- A definite time, a specific time **of concern** has arrived! This is a **“last chance”** being given the world.
- This suggests that there has been some previous prophecy that pointedly talks about this **“judgment.”**
 1. When John ate the little book in Revelation 10, God advised him:
 - **“And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings”** (Revelation 10:11). That is its end!
 - There’s more to this! Scholars have delved into this verse and many now conclude that it means: **“Then they told me; ‘You must prophesy against many peoples, nations, languages, and kings.’”**
 2. In that preparation message to be God’s final witnesses, a negative appeal is to be given!
 3. Since that **“little book”** was from Daniel 8–12 (the *ha-hazon* part), it talks of the antichrist winning to a point – then comes his end (which also relates to all of his followers).

The word **“judgment”** is almost synonymous with wrath (*orge*) and anger (*thymos*).⁴ It is an eschatologically related judgment by contextual use.⁵

- The context **does not relate** to the judicial review of books or people (Daniel 7:9-10, Revelation 11:1).
- A day of punishing wrath is about to begin – called by many the executive judgment!

Expositor White had something interesting to say regarding this time: **“The time of God’s *destructive judgments* is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time (RH July 5, 1906).”**⁶

- Those divine destructive judgments are the first four Trumpets. Many wicked will die; many will be converted at the eleventh hour.
- They are the answers to the martyrs’ cry, **“How long?”**

We were already given a clue relative to God’s judicial activity in previous chapters!

⁴ Thomas, Robert L.; *Revelation 8–22 – An Exegetical Commentary* (Moody Press, Chicago – 1992), p. 204.

⁵ Aune, David E.; *52B World Biblical Commentary; Revelation 6–16* (World Books; Dallas, Texas; 1997), p. 828.

⁶ White, Ellen G.; *The Seventh-day Adventist Bible Commentary*, vol. 7, p. 979.

1. In Revelation 6:9-11 the martyrs cry out “How long” until you vindicate Your people and your character? The power of evil seems to be winning.
2. Then – Jesus responds by throwing hot coals from His censor onto the earth. The thunder, flashes of lightning and an earthquake are a description indicating that a judgment of wrath has begun (which ties to 11:18 and 16:18).

The result of those coals striking the earth as judgments (Revelation 8:5) is outlined in the first four Trumpets:

1. Hail, fire and blood thrown to the earth – 1/3 of trees and grass are burned up. This appears to be literal and metaphorical (wicked leaders and apostate Christians).
2. A burning mountain (likely an asteroid) is cast into the sea. 1/3 of the sea becomes blood. 1/3 of ships and mercantile trade are destroyed.
3. Burning star (likely a meteor) falls on 1/3 of the freshwater bodies. They become bitter, leading to many deaths.
4. The heavenly “lights” (sun, moon, stars) are struck. 1/3 of world is darkened.

Another imperative – a mandate – a command: **“worship him that made heaven, and earth, and the sea, and the fountains of waters.”**

A Notre Dame scholar notes that the herald of the First Angel “announces the reaffirmation of the Decalogue.”⁷

- Worship the Creator.
- The Creator is honored by our keeping the Seventh-day Sabbath.
- Remember: *“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 20:11; cf. Revelation 10:6).

“This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored.”⁸

At the time of the end, there will be two groups of people depicted in Revelation:

1. Those who fear and worship the Creator God (Revelation 11:1, 18; 14:7) (partly through honoring His Sabbath).

⁷ Ford, J. Massyngberde; *Revelation (The Anchor Bible, New York: Doubleday, 1975)*, p. 248.

⁸ White, Ellen G.; *Selected Messages*, vol. 2, ppo. 105-106.

2. Those who reject this truth and worship the dragon and the beast (Revelation 13:4-8, 14:9-11) (partly through repudiating His Sabbath).

The victorious saints “had not worshiped the beast or his image” – both related to the Sabbath (Revelation 20:4).

The next angel’s cry is about Babylon. One immediately must assume that this rebellious symbol relates to a rejection of the items noted in the first angel’s message. It echoes the reapplication of Babylon of Daniel 2, 7 and 8!

Second Angel’s Message

“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” (Revelation 14:8).

This angel sequentially follows the first angel. Over a century ago Expositor White noted:

“The angels are represented as flying in the midst of heaven, proclaiming to the world a **message of warning**, and **having a direct bearing upon the people living in the last days of this earth’s history**. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, **proclaim the three messages in their order**.”⁹

Babylon’s fall leads shortly to its destruction, associated with the seventh Plague (Revelation 16:19; 17:16; 18:8, 21).

This angel’s message is universal – but is ***not given*** with a loud cry. That happens in the fourth angel of Revelation 18.

“Babylon is fallen, is fallen, that great city” personifies a divine indictment. The court in heaven “has determined” that this “city” has made irrevocable decisions for evil.

- The appeal in the First Angel’s Message was to **individuals**.
- Here, it is an announcement, a news bulletin, related to an **apostate church**.
- It will morph back into an individual appeal in Revelation 18!

The oldest record of civilization tells of when the city of Babylon came into being, during the Akkadian Dynasty around 2300 B.C. Nimrod, the great grandson of Noah, through Ham, was apparently its first king.

⁹ White, Ellen G.; *Life Sketches of Ellen G. White* p. 429 (1915).

Nimrod is the first person who tried to develop a kingdom that resisted God. He founded Babylon, where the Tower of Babel was built; that city became a **metaphor for end-time apostasy and his Babylonian kingdom**.

- One man was Babylon's ruler
 - He was Satan's representative
- } The same with **end-time** Babylon!
- God intervened: *"Let us go down and there confound their language"* to break it apart. (Genesis 11:7). Babylon fell.

Another rise of the Babylonian Empire under Nebuchadnezzar's grandfather, Nabopolassar, began in 626 B.C. This ended with Belshazzar's defiance of God at a banquet in 539 B.C.

- **That finale** morphed into another symbol for rebellion against God by the apostate religious world in Revelation at the end of time.
- *End-time*: God breaks apart Babylon's three powers (Revelation 16:19).

Babylon's three parts are called the "false trinity" (Revelation 16:13-14):

1. Dragon – Satan – all mysticism that defies the true God
2. Beast – Roman Catholicism – the antichrist power – especially depicted in Revelation 13 and 17 (cf. Daniel 7, 8, 11)
3. False Prophet – Apostate Protestantism – which gives world support to the beast (cf. Revelation 16:13, 19:20, 20:10)

The fall of Babylon (borrowed from Old Testament times) is found in Isaiah 13:19, 21:9; Jeremiah 21:7, 25:11-12, 27:16-18. Here, at the end, the second and fourth Angels' messages, *"Babylon is fallen,"* are past tense. When the message is given, they have fallen!

Looking at Babylon detailed in Revelation

A woman in prophecy is the symbol of a church (II Corinthians 11:2, Isaiah 54:5-6, Jeremiah 3:14, Ephesians 5:31-33)

In Revelation 17 the harlot woman represents an **apostate** church (Hosea 2:5, 3:1, 4:10-15).

- Her name was on her forehead (her character or nature).
 - She was called *"Babylon the Great, Mother of Harlots"* (Revelation 17:5)
 - She contrasts with the pure woman clothed in white (Revelation 12:1)¹⁰

¹⁰ Osborne, *op. cit.*, p. 456.

- **Thus, in Revelation, an end-time book, Babylon is an unfaithful, or apostate, church!**¹¹ It is “she” that is fallen. Christianity has stumbled (woman/beast).

Many scholars believe that Babylon, that harlot, is led by the Roman Church. Why? The seven hills she sits on (Revelation 17:9), at the time of John’s writing, explicitly represented Rome.

- Her harlot daughters would become a timing statement **when** she has birthed similar churches, adopting illicit behavior like hers. The beast she is on is full of names, called “*blasphemy*.” A beast symbolizes a nation.
- With those daughters – Babylon represents the world of apostate Christianity (Catholic and Protestant) at the end of time.

When does that happen? When the Sunday laws are enforced!

The harlot is also called “**Mystery**” in Revelation 17.

- The Roman Church is built on mysteries.
 - *The Great Mysteries: Experiencing Catholic Faith from the Inside Out* by Andrew M. Greeley (B. Blanton Publishing), 1976, 2004.
 - “The existence of theological mysteries is a doctrine of Catholic faith defined by the Vatican Council, which declares: ‘If any one say that in Divine Revelation there are contained no mysteries properly so called (*vera et proprie dicta mysteria*), but that through reason rightly developed (*per rationem rite excultam*) all dogmas of faith can be understood and demonstrated from natural principles: let him be anathema” (Sess. III, Canons, 4. De fide et Ratione, 1).¹²
 - *The Mysteries of the Rosary*¹³
 - *The Five Luminous Mysteries*
 - *The Five Joyful Mysteries*
 - *The Five Glorious Mysteries*
 - *Sacraments of Sacred Mysteries*

All this affirms that this harlot is the Roman Catholic Church!

¹¹ *Ibid.*, pp. 608-609.

¹² <http://www.newadvent.org/cathen/10662a.htm>

¹³ <http://www.catholic.org/clife/prayers/mystery.php>

That gigantic system of moral corruption and idolatry is depicted as:

- That harlot having a “golden cup in her hand” (17:4).
- “making all nations drunk [numb, can’t discern] with the wine of her fornication [unfaithfulness to God, idolatrous worship] (17:2, 18:3)
- That cup being filled with abominations (17:4).
- A woman with a cup in her hand (image on Vatican coin – 1969 – just like Revelation 17) and a sunburst around her head.



The first coin to bear this image was struck in 1825 and also bore the image of Pope Leo XII.

- The legend was “The whole world is her seat.” (“sits [rules] on waters” – Revelation 17:1).
- The use of the epithet “*Babylon*” for Rome was common (I Peter 5:13, II Bar 11.1, 67:7, 79:1, 4 Ezra 3:2).



Babylon – the Prostitute of Truth

The second angel’s message gives a simple message:

- “*Babylon is fallen*”
- **Because** she makes the world drink of her deceptive wine

This would be inadequate as a theme to convey to the world.

- God knew that.
- In fact, this information is so vital to understand:
 - He embellished its meaning in chapters 16, 17 and 18.
 - One of the vile–plague angels came to John and promised he would show John how the harlot – Babylon – came into judgment.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters” (Revelation 17:1).

- Chapter 17 is a vital link to our understanding of what the fall of Babylon represents.

The imagery from Revelation reveals:

1. The world is drinking from her golden cup, which is filled with **“abominations.”**
2. God describes drinking its brew as fornication with her.
3. In Matthew 24:15 Christ said we must understand what He calls **“abominations”!** To do that He said, Go to Daniel.
4. Ten world powers will eventually unite with Babylon (the woman on the beast).
*“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and **shall give their power and strength unto the beast**”*
(Revelation 17:12-13).

Exploring Deeper into this Second Angel

“We are to give the message, ‘Babylon the great is fallen, is fallen’ ... This message **is to come to the churches**. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds.”¹⁴

- Only in Daniel is that abomination detailed.

This abominable wine represents a false Sabbath.

The Third Angel’s Message

“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,”
(Revelation 14:9).

E. G. White notes:

“The message of the **third angel** is [1] to prepare a people to stand in these days of peril. It is to be proclaimed with a loud voice and [2] is to accomplish a work which few realize [with those on the ‘outside’].”¹⁵

“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.**”¹⁶

“If Any Man” (vs 9)

That means any person in the world – no exceptions.

¹⁴ *Manuscript Releases*, vol. 10, p. 315 (emphasis added).

¹⁵ White, Ellen G.; *Testimonies*, vol. 8, p. 94 (emphasis added).

¹⁶ White, Ellen G.; *The Great Controversy*, p. 449 (emphasis added).

“worship the beast and his image” (vs 9)

Revelation 13 was all about worshipping the **beast** (vss 1-8) and worshipping its **image** (vs 15) versus worshipping only God (a jealous God) (Exodus 34:14-15).

- This relates to the second commandment (Exodus 20:5, Deuteronomy 5:9).
- Giving that beast or its image honor in place of God brings God’s “if” message.
- Revelation 13 is intriguing:
 - The whole **world** wonders (is enamored with) the beast (vs 3).
 - The whole **world** worships the beast (vs 4).
 - All that dwell on the **earth** shall worship him (vs 8).
 - The second beast “*causeth*” (forces) the **earth** and them that dwell therein to worship the first beast (vs 12)

This is the same beast of Revelation 17 – the Vatican State – that the harlot sits on (rules over).

How does the world worship the beast? By honoring her through the drinking of her wine. Symbolically, by giving obeisance to her mark or image. It trusts the harlot so much that it is willing to internalize her false doctrines and defend them!

“and receive his mark in his forehead, or in his hand,” (vs 9)

What is that mark? The opposite of God’s distinguishing mark or sign, the Sabbath (Exodus 31:17).

The **sign** of the beast’s **authority** is its “**mark.**” The beast-worshipping world must, therefore, accept that mark of its authority!

- It is something that God hates – as we will see.
- Jesus called what God hates an “*abomination*” in Matthew 24:15, Ezekiel 8 and Daniel 11 and 12.

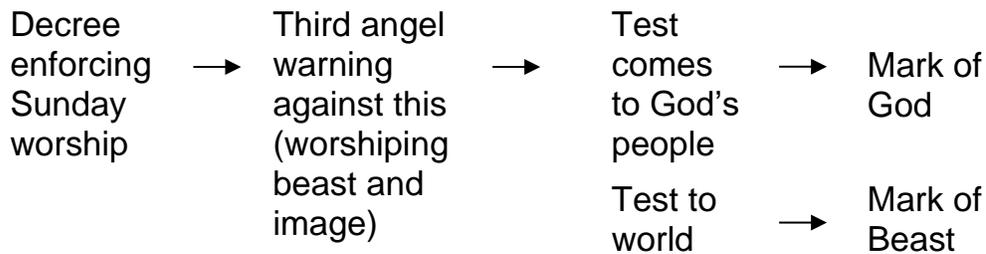
“The Mark of the Beast”

“... **when** the **decree** shall go forth **enforcing the counterfeit sabbath, and the loud cry** of the third angel **shall warn** men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive **the mark** of the beast.”¹⁷

¹⁷ White, Ellen G.; *Evangelism*, p. 234 (emphasis added).

- God gives that mark.
- Graph of the timing of this mark:

Sequence (clearly outlined in apocalyptic prophecy)



Revelation 13

World worshiped beast (vss 3-4, 12)
 Worship image of beast (vs 15)
 Receive mark on right hand or forehead (vs 16)
 Drink wrath of God (vs 10)

If Honor Beast

Have mark or worship image (16:2)
 Have mark or worship image (19:20)

If Resists Beast

Not worshiped beast or received mark (20:4)

Revelation 14

If any man worship the beast (vs 9)
 If any man worship image of the beast (vs 9)
 If any man receive mark on forehead or hand (vs 9)
 Drink wrath of God (vs 10)

God's Wrath

Receive first Plague (16:2)
 Cast into lake of fire (19:20)

Reward

Live and reign with Christ (20:4)

Finally – **“if”** they receive the “mark of the beast” – this horrific description of God’s final wrath is given.

“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:” (Revelation 14:10).

This begins to explain or describe **segments** of God’s **terminal wrath** against sin.

Jewish writings often depict God’s wrath as a **cup of wine** [Jeremiah 25:15-18, 27-28 (esp. vs 27); Job 21:20; Psalm 50:3, 75:8; Isaiah 51:17-22; Zechariah 12:2].

- God forces His enemies to drink it.
- To bring harm or death.

Wine was often diluted with water and/or mixed with stupefying herbs.¹⁸

- The wine God uses is **unmixed** – God’s wrath is **full** – undiluted.
- Because wine is drunk or imbibed, it *becomes a part of a person’s body*.
 - It works from the inside out (spiritual symbol).
 - Fire works from outside in (physical symbol).

There is **no** mercy or grace. What did the First Angel warn? “*The hour of his judgment is come.*”

“With unerring accuracy, the Infinite One keeps a record of the impiety of nations and individuals. Long is his mercy tendered to them, with calls to repentance; but when their guilt reaches a certain limit, which he has fixed, then mercy ceases her pleadings, and the ministration of wrath begins.”¹⁹

Another cup that was drunk (to be remembered in this context):

- Jesus accepted the cup of divine wrath from God’s hand in Gethsemane (Matthew 20:22; 26:39, 42).
- Because He accepted that cup – we don’t have to receive this cup of divine wrath.
 - The communion cup reminds us that He took that cup in our place (Matthew 26:27-29).
 - If we are committed to Him – His experiencing God’s wrath brings eternal security to us.

It is under this third angel’s message that the “last generation” will make their final choice: ***Drink the cup of remembrance or drink the cup of wrath.***

How will God’s wrath fully consummate?

- “*And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God*” (Revelation 15:1).
- The Seven Last Plagues are a **full** expression of God’s indignation.

“It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is presented as being unmixed with mercy; and the very earth will be desolated.”²⁰

¹⁸ Kittle, Gerhard; *Theological Dictionary of the New Testament*, vol. 5, p. 165.

¹⁹ White, Ellen G.; *Sketches from the Life of Paul*, p. 318 (emphasis added).

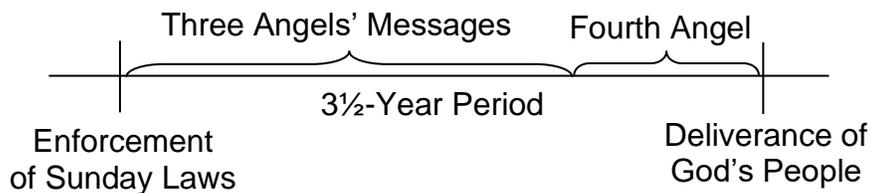
²⁰ White, Ellen G.; *Selected Messages*, vol. 2, pp. 372-373 (emphasis added).

“The most fearful threatening ever addressed to mortal 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.*”²¹

The Fourth Angel

The second angel’s message is repeated at the “end.”

- We call it the fourth angel (3rd angel is numbered).



“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory” (Revelation 18:1).

Expositor White strongly intimated that to understand the glorious light of this angel one must have “*latter rain*” power.²²

- Then she made an appeal to all Christians who want to receive the “*latter rain.*”
- “If we would receive the light of the glorious angel that shall lighten the earth with his glory, let us see to it that our hearts are cleansed, emptied of self, and turned toward heaven, that they may be ready for the latter rain. Let us be obtaining a fitting up to join in the proclamation of the angel who shall lighten the earth with his glory. Let us be colaborers with Christ. Now is the time for us to let self die, to crucify the flesh, with the affections and lusts, to deny the cravings of appetite and passion. The minds of many are channels for impure thoughts. They do not have a realizing sense of the offensive character of sin. I call upon you to clear the King’s highway.”²³

The power of that “*rain*” experience suggests great authority.

“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” (Revelation 18:2-3).

²¹ *The Great Controversy*, p. 449 (emphasis added).

²² White, Ellen G.; *The Signs of the Times*, August 1, 1892.

²³ *Ibid.*

This description of its evil comes from Isaiah 13:21-22 (Babylon), 34:11-14 (Edom); Jeremiah 50:39, 51:37 (Babylon) and Zephaniah 2:14-15 (Assyria).

- Satan has now made his home in Babylon.
- God's judgments are now detailed.

“For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double” (Revelation 18:5-6).

- This is the Biblical principle of *lex talionis*.
- Known as an eye for an eye, a tooth for a tooth.
- But here it is double.

God now gives a final, loud, urgent invitation.

“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 18:4).

- “The state of corruption and apostasy in the last days was presented to the prophet John in the vision of Babylon, ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:18. Before its destruction the call is to be given from heaven. ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ Revelation 18:4. As in the days of Noah and Lot there must be no compromise between God and the world, no turning back to secure earthly treasures.”²⁴
- Probation hasn't closed. The chance to enter God's kingdom of grace remains open.
- This call parallels the message of the third Seal or black horse! There are many in darkness, waiting for the call.

“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 communion.*** 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.”²⁵

Why is this fourth angel so important?

²⁴ White, Ellen G.; *From Eternity Past* (condensation of *Patriarchs and Prophets*), p. 105.

²⁵ White, Ellen G.; *The Great Controversy*, p. 390 (emphasis added).

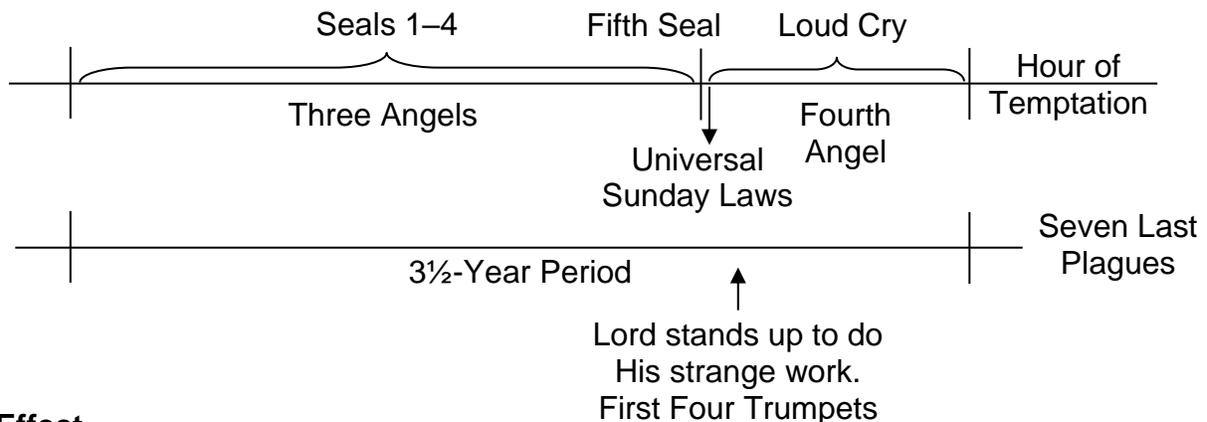
“This message is the last that will ever be given to the world; and it will accomplish its work.”²⁶

The hour of God’s judgment (here called “*plagues*”) “*has come.*”

- “‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then** the words of Rev. 18:1-3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth.... One word from the Lord, one touch of his mighty power, and these massive structures will fall. **Scenes will take place the fearfulness of which we can not imagine.**”²⁷
- Revelation 18 talks about destruction and financial collapse of the world. The timing appears to be the last year of earth’s history.

When will the Lord begin to arise to shake the earth (Isaiah 28:21)?

- “The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. **When this substitution becomes universal**, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.”²⁸
- This alludes to the Trumpets.
- The Seven Last Plagues end His wrath.



The Effect

“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising” (Isaiah 60:1-3).

²⁶ *Ibid.* (emphasis added).

²⁷ White, Ellen G.; *The Review and Herald*, July 5, 1906 (emphasis added).

²⁸ *Testimonies*, vol. 7, p. 141 (emphasis added).

