

# The Judgement Message



Revelation 14:6-7

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, 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 14:6-7)

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)

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, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep **the commandments of God, and the faith of Jesus.** (Revelation 14:9-12)

The prophecy of the first angel's message,  
brought to view in Revelation 14, found its  
fulfillment in the Advent movement of 1840-1844.

(4SP 222.1)

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. (EW 237.2)

In every part of the land, light was given upon the **second** angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. (EW 238.3)

A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. **Angels were watching** with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain.

God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality. But they were destined again to be sadly disappointed. (EW 239.1)



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. (GC 389.2)

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. (GC 389.2)

The Bible declares that before the coming of the Lord, Satan will work “with all power and signs and lying wonders, and with all deceivableness of unrighteousness;” and they that “received not the love of the truth, that they might be saved,” will be left to receive “strong delusion, that they should believe a lie.”

2 Thessalonians 2:9-11. **Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete.** The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future. (GC 389.3)

Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the **third** angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot. (ChS 83.1)

As the right hand of the third angel's message,  
God's methods of treating disease will open doors  
for the entrance of present truth. (7T 59.1)

Angels of God were watching with the deepest interest the result of the warning. When the churches as a body rejected the message [first angel's], angels turned away from them in sadness. Yet there were in the churches many who had not yet been tested in regard to the Advent truth. Many were deceived by husbands, wives, parents, or children, and were made to believe it a sin even to listen to such heresies as were taught by the Adventists. Angels were bidden to keep faithful watch over these souls; for another light was yet to shine upon them from the throne of God.

(4SP 227.2)

The churches that refused to receive the first angel's message, rejected light from Heaven. That message was sent in mercy to arouse them to see their true condition of worldliness and backsliding, and to seek a preparation to meet their Lord. God has ever required his people to remain separate from the world, that they might not be allured from their allegiance to him. (4SP 230.1)

It was to separate the church of Christ from the corrupting influence of the world that the first angel's message was given. But with the multitude, even of professed Christians, the ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom, and turned away from the heart-searching message of truth. (4SP 231.1)



When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, "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 message was understood by Adventists to be an announcement of the moral fall of the churches *in consequence of their rejection of the first message*. The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches. (4SP 232.1)

When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, he committed to his servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14.

(4SP 273.1)

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 brought to view in the third message. . . . The angel declares, "Here are they that keep the commandments of God, and the faith of Jesus." (4SP 275.2)

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. (4SP 282.1)

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received "the latter rain," "the refreshing from the presence of the Lord," and they are prepared for the trying hour before them. Angels are hastening to and fro in Heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God." (GC88 613.2)

Then Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as he makes the solemn announcement: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." [Revelation 22:11.] Every case has been decided for life or death. **Christ has made the atonement for his people, and blotted out their sins.** The number of his subjects is made up; "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords. (GC88 613.2)

But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. **He is worshiping the beast and his image.** (GC 449.1)

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.

(GC 450.1)



Revelation 10:2—Upon the sea ... on the earth.  
Sea and earth are used repeatedly to designate  
the world as a whole (see Ex. 20:4, 11; Ps. 69:34).

The fact that the angel stands upon both sea  
and earth implies the worldwide proclamation of  
his message, and also his power and authority  
over the world. (SDA BC)

Revelation 10:4—Like Daniel, long before, John is now bidden to “seal up” the revelation that had come to him

(see Dan. 12:4). Paul also, in vision, had heard “unspeakable words, which it is not lawful for a man to utter” (2 Cor. 12:4). The messages of the seven thunders obviously were not a revelation for the people of John’s day. *They doubtless revealed details of the messages that were to be proclaimed at “the time of the end.”* Thus they may be understood as a portrayal of events that would occur in connection with the proclamation of the first and second angel’s messages . . . (SDA BC)

Revelation 10:6—Seventh-day Adventists have generally understood these words [there should be time no longer] to describe particularly the message proclaimed in the years 1840–1844 by William Miller and others in connection with the close of the 2300-day prophecy. They have understood the “time” to be prophetic time, and its end to signify the close of the longest time prophecy, that of the 2300 days of Dan.

8:14. After this there is to be no further message bearing on a definite time. No time prophecy extends beyond 1844. (SDA BC)

The Time of the End

- ◆ Daniel 8:17
- ◆ Daniel 11:35
- ◆ Daniel 11:40
- ◆ Daniel 12:4
- ◆ Daniel 12:9
- ◆ Daniel 12:13—end of the days
- ◆ Matthew 13:39; 28:20—end of the world
- ◆ Matthew 24—signs; v. 37–39
- ◆ Answer—Matthew 24:42–44

- ◆ Matthew 24:3—sign of thy coming and of the end of the world
- ◆ False messiahs—Acts 5:36, 37 (Josephus, The War of the Jews)
- ◆ Wars and rumors of wars throughout AD 60s
- ◆ Famines—Acts 11:28
- ◆ Earthquakes—Laodicea AD 60, Pompeii AD 63, Jerusalem AD 64, Rome AD 68
- ◆ Gospel preached to all the world—Colossians 1:23; Romans 1:8
- ◆ 1 Thessalonians 5:2–3; 2 Thessalonians 1:5–10
- ◆ Luke 21:24; 32

- ◆ Daniel 12:4—knowledge shall be increased
- ◆ Verse 10 speaks of the same time and the same work, showing that the increase of knowledge does not refer to the progress in scientific discoveries, but to the subject of the end. . . . The truly wise, the children of God, understand the subject upon which knowledge increases in the time of the end, while the wicked, however scientific, do not understand. The facts in the case are decidedly against the position that the prophetic statement relative to the increase of knowledge in the time of the end, has reference to the discoveries of the scientists. (James White, The Signs of the Times, July 22, 1880)

There is a work to do all over the world, and **as**  
**we near the time of the end**, the Lord will  
impress many minds to engage in this work.—

Letter 79, 1905. (Ev 425.1)



And many are doing the same thing today [as the Jews in the time of Christ], in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angels' messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages.

They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about "higher education." They know not the signs of Christ's coming, or of the end of the world.—Manuscript 136, 1897. (Ev 613.1)