

3 ANGEL'S MESSAGES



Revelation 14:6-12



FIRST ANGEL'S MESSAGE.—"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 judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv, 6, 7.

SEAL
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OF
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GOD



The First Angel's Message (Rev. 14:6-7):

Many who have been trained to worship their church and their minister, **here learn to "fear God" alone, and "give glory to him."** The 1st Angel's message weans us from this world, and leads us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ.

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2nd

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." Rev. xiv, 8.— "Come out of her my people." Rev. xviii, 4.



2nd



SEAL OF GOD

The Second Angel's Message (Rev. 14:8):

The 2nd Angel's Message is **REPEATED** to apostate SDA 501(c)3 Protestants (foolish virgin Laodiceans) from those who first told it in 1843-1844 (early SDA pioneers, Philadelphians, the church of brotherly love). The second angel "followed," therefore the message --"Babylon is Fallen" --"Come OUT of her, MY PEOPLE", as the oppressed people of God burst their bands that bound them to the 501(c)3 IRS controlled SDA General Conference churches and its ministers to go back to the original 1840-1848 SDA doctrines.

There is only one movement, the SDA movement that has been standing in the light since Oct 22, 1844, that has since rejected that light (3 Angel's Messages) and started a "new organization" (1SM204) in 1904, 1936, and 1950 against the repeated warnings of Ellen White. Two SDA groups: Wise and Foolish Virgins.

To Which Group Do You Belong?

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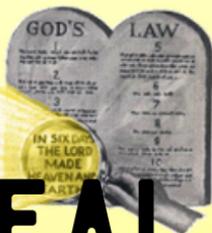
THE THIRD ANGEL'S MESSAGE.—"And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"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." Rev. xiv, 9-12.

The beast and image mentioned here are the same as are mentioned in chap. xiii, 5-18; xv, 2, and xvi, 2, at the pouring out of the wrath of God in the seven last plagues. The Papal beast that was to "make war," and "wear out the saints of the most high," 1260 years, from 538 to 1798 is the one mentioned by the third angel. The image beast has come up since that time, and both will be on the stage at the pouring out of the vials of God's wrath in the great day of the Lord. In the third angel's message, and in chaps. xv and xvi, but two classes are brought to view. One is oppressive, and persecutes the saints, and has the mark of the beast, and worships the beast and his image, and at last suffers the vials of God's burning wrath.



SEAL OF GOD



The Third Angel's Message (Rev. 14:9-12):
The IMAGE BEAST to the beast (Papacy) has come up since 1798 and is Apostate Protestantism. The image to the beast is specifically the apostate SDA 1904/1936 "new organization" (1SM204) which arose up in the **CORPORATE United States**, the District of Columbia, Federal Zone in 1904/1936, since Oct. 22, 1844. "The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas." The Great Controversy 1888, p. 445.2 (Ellen G. White)

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