

The 3rd Angel's Message - Part 1

<< This is the sixth in a series of studies on the 3 Angels Messages. In this lesson, Smith gives us an understanding of the connections between the 3 messages of Rev. 14 and how they were received by the Protestant churches and then a review (from Rev. 13) of the meaning of the **beast**, the **two-horned beast**, the **image**, the **worship**, and the **mark**. Smith briefly considers the two Sabbaths at the end of this study. We will look more-deeply into the 2 Sabbaths in the next study... -Sid >>

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. -Ellen White, [GC 449.2](#)

[Revelation 14:9](#) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, [10](#) 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: [11](#) 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. [12](#) Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

<< from the book "Daniel and the Revelation" -- by Uriah Smith >>

This is a message of most fearful import. No severer threatening of divine wrath can be found in all the Bible. The sin against which it warns must be a terrible sin, and it must be one so plainly defined that all who will may understand it, and thus know how to avoid the judgments denounced against it. [DAR 619.3](#)

It will be noticed that these messages are cumulative; that is, one does not cease when another is introduced. Thus, for a time the first message was the only one going forth. The second message was introduced, but that did not put an end to the first. From that time there were two messages. The third followed them, not to supersede them, but only to join with them, so that we now have three messages going forth simultaneously, or, rather, a threefold message, embracing the truths of all three, the last one, of course, being the leading proclamation. Till the work is done, it will never cease to be true that the hour of God's judgment has come, nor that Babylon has fallen; and these facts still continue to be proclaimed in connection with the truths introduced by the third message. DAR 619.4

There will also be noticed a logical connection between the messages themselves. Taking our stand just before the first message was introduced, we see the Protestant religious world sadly in need of reformation. Division and confusion reigned among the churches. They were still clinging to many papal errors and superstitions. The power of the gospel was impaired in their hands. To correct these evils, the doctrine of the second coming of Christ was introduced, and proclaimed with power. They should have received it, and been quickened by it into new life, as they would have been had they received it. Instead of this, they rejected it, and suffered the consequences spiritually. Then followed the second message, announcing the result of that rejection, and declaring what was not only a fact in itself, but a judicial judgment of God upon them for their recreancy in this respect; namely, that God had departed from them, and they had met with a moral fall. DAR 620.1

This did not have the effect to arouse them, and lead them to correct their errors, as it was sufficient to do had they been willing to be admonished and corrected. And now what follows? — The way is open for a still further retrograde movement, — for deeper apostasy and still greater evils. The powers of darkness will press forward their work, and if the churches still persist in this course of shunning light and rejecting truth, they will soon find themselves worshipping the beast and receiving his mark. This will be the logical sequence of that course of action which commenced with the rejection of the first message. And now another proclamation is sent forth, announcing in solemn tones that if any man shall do this, he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. That is to say, you rejected the first message, and met with a moral fall; continue to reject truth and disregard the warnings sent out, and you will exhaust God's last means of grace, and by and by meet with a literal destruction for which there will be no remedy. This is as severe a threatening as God can make to be inflicted in this life, and it is the last. A few will heed it and be saved; the multitude will pass on, and perish. DAR 620.2

The proclamation of the third message is the last special religious movement to be made before the Lord appears; for immediately following this, John beholds one like the Son of man coming upon a great white cloud to reap the harvest of the earth. This can represent nothing else than the second coming of Christ. If, therefore, the coming of Christ is at the door, the time has come for the proclamation of this message. There are many who claim the name "Adventist," and who with voice and pen are earnestly teaching that we are in the last days of time, and that the coming of Christ is at the door; but when we remind them of this prophecy, they are suddenly at sea, without anchor, chart, or compass. They know not what to do with it. They can see as well as we that if what they are teaching respecting the coming of Christ is true, and the Lord is at hand, somewhere — yes, all over the land — should be heard the warning notes of this third message. It is now due; and if it is not now going forth, it follows that we are not in the last days, or that this prophecy is a failure; but this they cannot consistently admit. At the same time, they know that they are not giving it, and they do not claim to be giving it; and they can point to none who are giving it, except it be a certain class who profess that that is the very work they are doing. But to admit the claims of this class would be to condemn themselves. Their perplexity would be deserving of commiseration, were it not that those who will accept an embarrassing dilemma rather than acknowledge the truth, are not justly entitled to much sympathy. DAR 621.1

The arguments on the two preceding messages fix the chronology of the third, and show that it belongs to the present time; but, as in the case of the former, the best evidence in behalf of the proposition that the message is now going to the world, is to be able to point to events which demonstrate the fulfilment. Having identified the first message as a leading proclamation with the great Advent movement of 1840-44, and having seen the fulfillment of the second message in connection with that movement in the latter year, let us look at what has transpired since that time. DAR 621.2

When the time passed in 1844, the whole Adventist body was thrown into more or less confusion. Many gave up the movement entirely; more jumped to the conclusion that the argument on the time was wrong, and immediately went to work to readjust the prophetic periods, and set a new time for the Lord to come — a work in which they have continued more or less to the present time, fixing a new date as each one passed by, to the scandal of the Advent movement, and the discredit, so far as their limited influence extended, of all prophetic study; a few, searching closely and candidly for the cause of the mistake, were confirmed in their views of the providential character of the Advent movement, and the correctness of the argument on the time, but saw that a mistake had been made on the subject of the sanctuary, by which the disappointment could be explained. They learned, that the sanctuary was not this earth, as had been supposed; that the cleansing was not to be by fire; and that the prophecy on this point did not involve the coming of the Lord at all. They found in the Scriptures very clear evidence, that the sanctuary referred to was the temple in heaven, which Paul calls "the sanctuary," the "true tabernacle, which the Lord pitched and not man;" and that its cleansing, according to the type, would consist of the final ministration of the priest in the second apartment, or most holy place. They then saw that the time had come for the fulfillment of [Revelation 11:19](#): "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." DAR 622.1

Having their attention thus called to the ark, they were naturally led to an examination of the law contained in the ark. That the ark contained the law was evident from the very name applied to it. It was called “the ark of his testament;” but it would not have been the ark of his “testament,” and it could not have been so called, had it not contained the law. Here, then, was the ark in heaven, the great antitype of the ark, which, during the typical dispensation, existed here on earth; and the law which this heavenly ark contained must consequently be the great original of which the law on the tables in the earthly ark was but a transcript, or copy; and both must read precisely alike, word for word, jot for jot, tittle for tittle. To suppose otherwise would involve not only falsehood, but the greatest absurdity. That law, then, is still the law of God’s government, and its fourth precept, now as in the beginning, demands the observance of the seventh day of the week as the Sabbath. No one who admits the argument on the sanctuary pretends to dispute this point. Thus the Sabbath reform was brought to view; and it was seen that whatever had been done in opposition to this law, especially in the introduction of a day of rest and worship which destroyed the Sabbath of Jehovah, must be the work of the papal beast, that power which was to oppose God, and try to exalt himself above him. But this is the very work in reference to which the third angel utters his warning; hence it began to be seen that the period of the third message synchronizes with the period of the cleansing of the sanctuary, which began with the ending of the 2300 days in 1844, and that the proclamation is based on the great truths developed by this subject. DAR 622.2

Thus the dawning light of the third message rose upon the church. But they saw at once that the world would have a right to demand of those who professed to be giving that message, **an explanation of all the symbols which it contains, — the beast, the image, the worship, and the mark;** hence these points were made subjects of special study. The testimony of the Scriptures was found to be clear and abundant; and it did not take a great while to formulate from the truths revealed, definite statements and propositions in explanation of all these points. DAR 623.1

The argument showing what constitutes the beast, the image, and the mark, has already been given in chapter 13; and it has been shown that **the two-horned beast**, which erects the image and enforces the mark, is our own country, now in mid career, and hastening forward to perform the very work assigned it in the prophecy. It is this work, and these agents, against which the third message utters its warning, which is still further proof that this message is now in order, and shows the most conclusive harmony in all these prophecies. The arguments we need not here repeat; it will be sufficient to recapitulate the points established. DAR 624.1

<< For a deeper study of the **beast**, the **two-horned beast**, the **image**, the **worship**, and the **mark**, see [Smith's comments on Revelation 13](#). >>

1. The “beast” is the Roman Catholic power. DAR 624.2

2. The “mark of the beast” is that institution which this power has set up as proof of its authority to legislate for the church, and command the consciences of men under sin. It consists in a change of the law of God, by which the signature of royalty is taken from the law, — the seventh-day Sabbath, the great memorial of Jehovah’s creative work, is torn from its place in the decalogue, and a false and counterfeit Sabbath, the first day of the week, is set up in its stead. DAR 624.3

<< I(Sid) will add that the “beast”, “as proof of its authority”(a “mark”), also created its own god(the trinity) in the 4th century which the “beast” also legislates for the church and which Protestantism has nearly universally accepted as their god. Just as the 1st-day sabbath is a violation of the 4th commandment, so is the false trinity god a violation of the 1st commandment. >>

3. The “image of the beast” is some ecclesiastical combination, which will resemble the beast in being clothed with power to enforce its decrees with the pains and penalties of the civil law. DAR 624.4

4. The two-horned beast, by which the image, after being made by the people, is given power to speak and act, is the United States; and all but the final steps toward the formation of the image are already seen. DAR 624.5

<< The book, “Daniel and the Revelation” was first published in 1897. Smith didn't know it would take another over 120 years for the formation of the image to be completed, partially because laws forcing Sunday worship were already being formulated. IMHO, the current events of today are quickly leading us into those final days when the marks of Rome will be enforced, eventually under the penalty of death. This is why I am sharing these 4 angels' messages. -Sid >>

5. The two-horned beast enforces the mark of the beast; that is, he establishes by law the observance of the first day of the week, or Sunday Sabbath. What is being done in this direction has already been noticed. The movement is urged on by individuals, by organized Sabbath committees, by politicians, indirectly by the infidel element, by the National Reform Association, by the American Sabbath (Sunday) Union, by the W. C. T. U., and by the Christian Endeavorers, with their Good Citizenship Leagues, etc. DAR 624.6

But the people are not to be left to act in the dark in this matter. The third message utters a solemn protest against all this evil. It exposes the work of the beast, shows the nature of its opposition to the law of God, warns the people against compliance with its demands, and points out to all the way of truth. This naturally excites opposition; and the church is led so much the more to seek the aid of human authority in behalf of its dogmas as they are shown to lack the divine. DAR 625.1

<< Smith continues by explaining how the SDA church of his day was very active in preaching these 3 angels' messages. Of this activity, Smith said that, “There is no religious enterprise going forward in the land except this by the Seventh-day Adventists”. I omitted that section, but it can be found in [DAR 625.2](#) – DAR 627.2. >>

[Revelation 14:12](#) Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

The result of the proclamation, as declared in verse 12, still further proves the correctness of the positions here taken. It brings out a company of whom it can be said, “Here are they that keep the commandments of God and the faith of Jesus.” In the very heart of Christendom this work is done; and those who receive the message are rendered peculiar by their practice in reference to the commandments of God. What difference is there in practice, and what only difference, among Christians, in this respect? — Just this; some think that the fourth commandment is kept by devoting the first day of the week to rest and worship; others claim that the seventh day is the one set apart to such duties, and accordingly spend its hours in this manner, resuming on the first day their ordinary labor. No plainer line of demarcation could be drawn between two classes. The time which one class regard as sacred, and devote to religious uses, the other look upon as only secular, and devote to ordinary labor. One class are devoutly resting, the other zealously laboring. One class, pursuing their worldly vocations, find the other class withdrawn from all such pursuits, and the avenue of commercial intercourse abruptly closed. Thus for two days in the week these two classes are kept apart by difference of theory and practice in regard to the fourth commandment. On no other commandment could there be so marked a difference. DAR 627.3

The message brings its adherents to the seventh day; for in this way only are they made peculiar, inasmuch as an observance of the first day would not distinguish a person from the masses who were already observing that day when the message was introduced. And in this we find still further evidence that Sunday-keeping is the mark of the beast; for the message, presenting as its chief burden a warning against receiving the mark of the beast, will of course bring its adherents to discard that practice which constitutes the mark, and to adopt the opposite. It does lead them to discard the observance of the first day of the week, and adopt that of the seventh day. In view of this, it is at once seen that there is here more than an inference that Sunday-keeping is the mark of the beast against which it warns us, and the observance of the seventh day, to which it leads us, is its opposite. DAR 628.1

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