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THE FINAL MESSAGE OF MERCY TO THE WORLD



THE THREE ANGELS

“To prepare
the world
for Christ’s
return,
a special
message is to
be given to
the world.”

**The Final Message
of Mercy to the World:**
The Three Angels
By Timothy R. Jennings, M.D.

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GOD, LOOKING DOWN THE CORRIDORS OF REVEALED TO HIS FRIEND EVENTS THAT WOULD BEFORE JESUS



TIME, JOHN TAKE PLACE RETURNS.

To prepare the world for Christ's return, a special message is to be given to the world, a message unlike any before, a message that is to wake people out of their slumber, to alert them to the impending crisis about to break upon the world, a message that is to provide critical information in order to avoid being deceived, a message that empowers people to resist the beastly forces arising, a message that will set minds free, settle hearts into loyalty to God, and prepare people to meet Jesus.

We find this message in the fourteenth chapter of Revelation, beginning with verse six. This special end-time message, given by three angels, is presented in three advancing parts, with the subsequent messages building upon the preceding message. We must accurately comprehend and embrace the message of the first angel before the message of the second angel makes sense, and we must accurately understand and embrace both the first and second angels' messages before the third is correctly understood.

*SO LET'S BEGIN
OUR STUDY WITH
AN EXAMINATION
OF THE FIRST
MESSAGE.*

The First Angel's Message



Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people. He said in a loud voice, “Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water.”

—Revelation 14:6, 7

T

he first angel's message starts with the single most important truth that is foundational to understanding all aspects of

the entire three angels' messages—the eternal gospel. If we misunderstand the eternal gospel, then we will misunderstand the entire message of all three angels. (Indeed, if we misunderstand the gospel, then we misunderstand the entire Bible.)

So, what is the eternal gospel, the eternal good news that has been good news in eternity past and will always be good news in eternity future? What is the news that the universe has doubted but is foundational to life, health, and happiness? What is the news that dispels the lies of Satan and wins us back to trusting God? What is the central target of Satan's lies upon which his rebellion has been built and, thus, the eternal good news that Satan is wrong?

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against **the knowledge of God**, and we take captive every thought to make it obedient to Christ.

—2 Corinthians 10:3–5

The central issue in the war has always been the truth about God. Satan, the father of lies, started his rebellion in heaven by lying about God. The eternal good news is the truth about God, ultimately revealed in the life of Jesus, God in human flesh. As Jesus said,

“Anyone who has seen me
has seen the Father.”

—John 14:9

We must first understand the truth about God, His character, methods, and principles of love. We must first understand God’s perfection and design for life, because if we misunderstand this, then we misunderstand the problem of sin and God’s solution for it. If we misunderstand the truth about God, then we remain vulnerable to accept a false view of God and practice methods that war against our Savior—exactly as the God-believing Jews did to Jesus some two thousand years ago.

In medicine, the first thing a student is taught is how to diagnose, because if the diagnosis is wrong, then the treatment will be wrong. And to diagnose accurately, one must know what healthy is, what normal is, so that one can recognize pathology—what is not normal. Thus, the final message to the world begins by presenting the eternal good news about God, His character, and His methods and design for life.

As soon as the first angel proclaims the eternal good news about God, the message focuses us on judgment. We are called to glorify God, to be in awe of God, “because the hour of his judgment has come.”

But what does this mean? When you hear the word “judgment,” what comes to mind?

“God’s law does not function like human law.”

Do you think of a judicial process—a courtroom with prosecuting and defense attorneys; a jury of one’s peers; the presentation of eyewitness and forensic evidence; and a judge who oversees the proceedings? Do you think of a judgment as a legal ruling, with a verdict based on what the written law requires?

This is certainly the typical way people understand judgment—as a ruling rendered by a judge or jury, a verdict of guilty or not guilty, followed by sentencing. And this understanding is a legitimate and accurate way in which the word judgment can be understood.

However, the problem with understanding judgment in this way is that it is understood through human law, and God’s law is not like human law. God’s government is not like human governments. Human governments make up rules and seek justice through judicial proceedings, whereas God seeks to forgive, heal, and restore—freely!

“Let the wicked forsake his way and the evil man his thoughts. Let him turn to the LORD, and he will have mercy on him, and to our God, for he will **freely pardon**. For my thoughts are not your thoughts, neither are your ways my ways,” declares the LORD.

—Isaiah 55:7, 8



In the Bible, judgment as a judicial process refers to human governments, not God's. In Exodus 18:13, Moses served as "judge" of the people, deciding case after case. Solomon famously acted as judge in deciding who was the mother of a disputed child (1 Kings 3:16-28), and Pilate sat on his judge's seat to judge Christ (John 19:13). But God's heavenly government is not the same as human governments. God's law doesn't function like human law.

The word judgment has many different meanings, yet because of how human law works, Christians almost always understand biblical judgment only in judicial terms. This has led to a terrible misunderstanding of the Scripture and the plan of salvation, and it has prevented the message of the three angels from being accurately understood, which has hindered its work in preparing the world to meet Jesus.


The question we must ask before we examine the different kinds of biblical judgments is: How do we understand God's law?

If we understand God's law to function no differently than human law—that is, imposed rules that require imposed punishments—then we will automatically interpret the Scripture to teach that judgment is judicial in nature. But, if we understand God as a Creator, the One who built space, time, energy, matter, and life, and His laws are the design laws, the protocols upon which He built life to operate—the laws of health, physics, gravity, and the moral laws—then we understand that biblical judgment means something entirely different than a judicial finding in a courtroom. In fact, we discover there are four judgments in Scripture and that the first two are part of the first angel's message.



It is because of the confusion about law and judgment that has entered into Christianity that the first angel connects the eternal good news about God with judgment and worshiping God as Creator, as Him “who made the heavens, the earth, the sea and the springs of water.” It is to call the righteous out of a judicial model into a Creatorship model of reality.

*THUS, WITH THIS
IN MIND, LET'S
EXPLORE THE FOUR
TYPES OF BIBLICAL
JUDGMENT.*



“If we understand God as a Creator—then we understand that biblical judgment means something entirely different than a judicial finding in a courtroom.”

The First Judgment



We find evidence of the first judgment

in Eden. God created a perfect world and a sinless couple; He gave them a paradise, perfect health, dominion over the entire planet; and He came to them every day to fellowship. But Satan lied to them about God and what God had said was for their good, and Adam and Eve had to make a judgment: Who would they believe, who would they trust—God or the serpent?

When we are presented with lies about someone we know, someone we love and trust, we have to make a judgment: Do we believe the lies, or do we reject the lies? Because Satan first lied about God and continues to lie about God, the first judgment is our judgment of God—do we judge Him to be trustworthy or not? It is that simple.

We see this first judgment at Mount Carmel, when Elijah confronted the 450 priests of Baal and challenged the people:

If the LORD is God, worship him;
but if Baal is God,
worship him!

—1 Kings 18:21 GNT

The apostle Paul picked up this theme and stated it explicitly in Romans 3:4:

Let God be true but every man a liar. As it is written: “That You may be justified in Your words, and may overcome when **You are judged.**”

—NKJV, emphasis mine

Notice the capital “**You**.” It is God being judged.

However, this judgment of God is not a judicial judgment; it does not take place in a courtroom; instead, it is the judgment of reality, the choice every intelligent being throughout the entire universe must make in the aftermath of Satan’s rebellion.

One of the reasons Christ became human, one of the achievements our Savior had to accomplish, was to reveal the truth about God sufficiently to destroy the lies of Satan so that we and the onlooking angels in heaven could make a right judgment about God.

This is what Jesus was pointing us to when He said, “If you have seen me you have seen the Father” (John 14:7). It is what He was talking about when He said,

“I, if I be lifted up from the earth, will draw all *men* unto me.” This he said, signifying what death he should die.

—John 12:32, 33 KJV

Notice that the word “men” in this passage is in italics. The King James italicizes words that have been supplied by the translators; that is, to show which words don’t actually appear in the original manuscripts. Thus, the word “men” used here is not included in what John originally wrote when he quoted Jesus, who said that He would draw all unto Himself—that is, not just humans. Paul confirms that Jesus was indeed talking about more than just humans in his letter to the Colossians:

For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth **or things in heaven**, by making peace through his blood, shed on the cross.

—1:19, 20, emphasis mine

Remember, Satan’s rebellion began in heaven (Revelation 12:7). The father of lies first told falsehoods about God to his fellow angels, and only later did he spread these lies to this earth, where the deceiver tempted Adam and Eve in Eden.

After Christ’s victory at the cross, the sinless beings in heaven were convinced. The truth Jesus revealed about God settled any lingering questions they may have had. Satan was cast out of their minds and affections; his activity was now restricted to this earth. He was not restricted by some physical barrier, such as God using a force shield to limit his movement; instead, he was restricted by reality—no intelligent being outside of the earth would listen to anything Satan had to say after the cross. Their minds were shielded by truth, and no lie about God could penetrate. Only on earth do intelligent beings still buy into Satan’s lies about God.

Tragically, shortly after the apostles died, the Christian church began embracing and teaching those lies. The primary lie is that God’s law functions like human law, imposed rules requiring a sovereign to use power to inflict punishment for breaking those rules and laws. Christianity became infected with the Roman view of law and the word “judgment” came to strictly mean judicial proceedings: Satan, the accuser; Jesus, our defense attorney; and the Father, the judge who decides our destiny and grants rewards or inflicts punishments. But this is a sinful-human law system. It is not the way God governs His heavenly kingdom.

Thus, before Christ returns, God sends a message that contains the eternal good news about Him as our Creator. We are called to make a right judgment about God, to stop worshiping the imperial dictator of the fallen worldly system, and to come out of that confused, imperial legal distortion. It is now time to glorify God, by revealing His methods in our lives and by worshiping Him who made all things:

**Fear God and give him
glory, because the hour
of his judgment has come.
Worship him who made the
heavens, the earth, the sea
and the springs of water.
—Revelation 14:7,
emphasis mine**

This means that we understand God's laws are design laws, the protocols that govern reality, and that they are not arbitrarily imposed, imperial laws that He must coercively enforce with externally applied, punitive measures.

**The first
judgment is our
judgment of God.**



A hand holding a red apple against a background of autumn foliage. The image is split into two main sections: a light blue section on the left and a white section on the right. The hand and apple are positioned in the center, with the apple held in the palm of the hand. The background consists of out-of-focus autumn leaves in shades of yellow, orange, and red. The title 'The Second Judgment' is written in a large, red, serif font on the white background.

The Second Judgment

When we understand design law, we realize that Adam and Eve's sin did not create a legal problem; it created a lethal problem.

After partaking of the forbidden fruit, they were not loyal, faithful, and holy beings filled with godly love and trust who were now suddenly in legal trouble with God. No, their sin altered them in such a way that without direct intervention from God, they would die. Their condition was terminal, and every human being born since is born with this same terminal condition (Psalm 51:5; Ephesians 2:1).

The Messiah, the Remedy to this terminal state, was promised in Genesis 3; the seed of the woman would come to crush the serpent's head. While Adam's sin introduced the death condition, the promised Messiah would bring the life condition, the cure.

Thus, the entire Old Testament is a record of the battle for human salvation: God working through His agencies to bring Christ to Earth for the purposes of overcoming sin and healing humanity—and Satan working to stop God's plan.

How could Satan prevent Jesus from being born as a human? By getting every human being to harden their heart so that there wouldn't be a single woman willing to be the mother of our Messiah. God would not force a woman against her will to be the mother of Jesus, and God would not have Jesus born to a vile, hate-filled woman, such as Jezebel.

The Bible tells us that at the time of the global flood, there was only one righteous man left on the earth. Think about it: An entire planet of people and only one person was still loyal to God. The avenue through which the Messiah would come was so close to being cut off that only one man was holding the door open. So, God made a “judgment.” It was not a judicial judgment. It was a decision regarding what was needed to save His precious creation. God decided—judged—that He must protect the family of the one man left loyal to Him so that the Messiah could come, lest every single human be lost. Thus, God sent the flood, not as a legal punishment for sin but as a therapeutic intervention for all humanity, for those who died before the flood (they still needed Jesus to come), for those who have lived since, and also for those who died in the flood.

Noah preached for 120 years, warning of the coming flood and proclaiming God’s grace in providing the ark for anyone who was willing to get on board. Think of the gracious opportunity the flood provided those rebellious people. The rains and rising waters were evidence that Noah had been telling the truth. This evidence gave the rebellious people time to repent before their mortal lives were lost and to experience salvation and receive eternal life. They would be like the thief on the cross next to Christ. That thief had lived rebelliously but, at the end of his life, he accepted Jesus and received salvation, even though his temporal death was unavoidable. The flood was a therapeutic act to keep open the avenue for Messiah to save the world, but it was also therapeutic for the people of that time, giving them one final opportunity to repent. What the flood was not was an infliction of judicial punishment for sin.

Even for those who insist on believing that God’s law functions like human law, I would remind them that in that legal narrative, the judgment for sin is a future event—and punishment for sin is not inflicted before the judgment. Thus, the flood cannot be said to be judicial in either belief paradigm. It is therapeutic. (For more on the flood, see our blog series “*The Flood and Questions of Whether God Kills*,” Part 1 and Part 2).

God’s “judgments” throughout history fall into this category. God’s “judgments” on Egypt were His therapeutic interventions to expose the Egyptian gods as false and to turn the hearts of the people—



Place your phone's camera over the QR code to open *The Flood and Questions of Whether God Kills, Part 1.*



Place your phone's camera over the QR code to open *The Flood and Questions of Whether God Kills, Part 2.*

both Hebrew *and* Egyptian—to Him for salvation. We find God’s “judgments” in the life of Jonah: When God sent him to Nineveh and he ran away to avoid it, God sent the great fish; then after the warning was delivered and the Ninevites repented, God “judged” that destruction wasn’t necessary. In other words, God’s “judgment” was that the most therapeutic action was to send a message of warning, which worked. Further, God knew that Jonah suffered with certain prejudices and that this would be therapeutic for his wayward prophet as well.

There is another aspect of God’s healing, therapeutic judgment, and it is this aspect that is part of the first angel’s message: His work in the hearts and minds of people. David understood this and prayed:

Examine me, O God, and know my mind; test me, and discover my thoughts. Find out if there is any evil in me and guide me in the everlasting way.

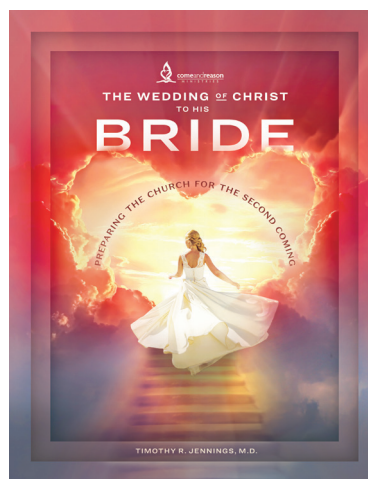
—Psalm 139:23, 24 GNT

Malachi also describes this judgment:

Suddenly the Lord you are seeking will **come to his temple**; the messenger of the covenant, whom you desire, will come,” says the LORD Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner’s fire or a launderer’s soap. He will sit as a refiner and purifier of silver; **he will purify the Levites** and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness, and the offerings of Judah and Jerusalem will be acceptable to the LORD, as in days gone by, as in former years. **“So I will come near to you for judgment.”**

—Malachi 3:1–5, emphasis mine

This is the “judgment” by the Great Heavenly Physician, our Creator: examining us, diagnosing what is wrong in us, and determining what is the best therapeutic intervention to bring to bear to heal and restore us. This is the judgment by our High Priest going on in heaven as He examines the people and prepares them for His return, to complete His healing of them so that when He does come, we will be like Him—for “we know that when he appears, we shall be like him, for we shall see him as he is” (1 John 3:2). This healing, this transformation, this final work of preparation is what Malachi describes above—the cleansing of our temples, the purifying of the Levites (His people today). This is all taught metaphorically in the Day of Atonement rituals. (You can read more about this incredible truth in our *The Wedding of Christ to His Bride* magazine.)



Place your phone’s camera over the QR code to open *The Wedding of Christ to His Bride*

Just as with the first judgment, the second judgment is also not a judicial process. It is God’s judgment of what is therapeutically needed for the plan of salvation to be realized on both a global and an individual scale.

We individually must first make a judgment about God, to trust Him and open the heart to Him; then Jesus, our heavenly High Priest, enters our heart, examines us more thoroughly than any doctor and judges (diagnosis) what needs fixing and, via the Holy Spirit, cuts away all defects (circumcises the heart), and writes His law of love into our hearts (Hebrews 8:10), thus cleansing our Spirit temples to prepare us to meet Him face to face.

These two elements of judgment are referred to in the first angel’s message.

The Third Judgment


T

he third judgment is the judgment that the righteous render during the thousand years after they are taken to heaven and all the evidence of history is before them.

I saw thrones on which were seated those who had been given authority to **judge**. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

—Revelation 20:4–6,
emphasis mine





“
**THIS JUDGMENT
BY THE SAINTS
INCLUDES MORE
THAN JUDGING
WHY SOME OF
OUR FRIENDS
AND LOVED
ONES ARE NOT
IN HEAVEN; IT
ALSO INCLUDES
JUDGING WHAT
THE ANGELS DID
AND HOW THEY
REBELLED.**

This is also not a judicial process. The saved are not determining guilt or innocence; it is an answering of all the questions people have about the great controversy. It is the assessment, discernment, and settling of minds regarding how God's laws govern all reality. It is the confirmation of what sin does and how salvation occurs—and why some are saved and others are not even though God loves all equally, wants all to be saved, and is all-powerful.

This judgment by the saints includes more than judging why some of our friends and loved ones are not in heaven; it also includes judging what the angels did and how they rebelled:

Do you not know that we
will **judge** angels?

—1 Corinthians 6:3, emphasis mine

In the future, during the Millennium, the saints will review the history of what transpired on earth and in the lives of the lost, humans and angels alike, and they will judge that there was nothing more that God could have done to save them. God's government and design laws will stand vindicated, and God will not be falsely blamed for any soul who isn't in heaven.

Without this judgment, doubt about God's goodness would remain in the hearts and minds of those, who like the thief on the cross, were saved near the end of their lives and didn't have time to work through all their doubts and misunderstandings. This is the judgment in which the saved exercise their God-given ability to think, reason, discern, and settle all their questions, so that sin will never rise again.

The third judgment is not a judicial process but a review of reality, of actual history, of applying our understanding of the design laws of God, and making the judgment that all who are lost are lost because that is what they prefer and that there was nothing more God could have done for them.



The Fourth Judgment

T

he fourth and final judgment is the judgment that occurs at the end of the thousand years. It is often called the Great White Throne Judgment.

I saw a great white throne and him who was seated on it. . . . And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were **judged** according to what they had done as recorded in the books.

—Revelation 20:11, 12,
emphasis mine

Surely this judgment must be judicial ... right? No, it isn't.

What is recorded in the books of life? The names of people (Philippians 4:3; Revelation 3:5; 13:8, 17:8, 20:15, 21:27). But in Scripture, names are symbolic of one's character. So, what is recorded is our actual characters, which we have developed through our judgment of God—our judgment to trust Him, to open our hearts to Him, to embrace His design laws and methods of truth, love, and liberty or not. Our judgments of God result in whether we open the heart and are reborn—or harden our hearts in selfishness. Our characters develop along whichever line our judgment decides about God, whether we trust Him and His methods or reject them. Thus, we are judged, diagnosed, based on what is the actual condition of our character.

In other words, the books record the accurate picture of who we are in heart—they are like medical records. The records don't determine the condition; they merely record the condition.



This is exactly what Jesus taught when He said:

Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit. You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart the mouth speaks. The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. But I tell you that men will have to give account on **the day of judgment** for every careless word they have spoken. **For by your words you will be acquitted, and by your words you will be condemned.**

—Matthew 12:33–37, emphasis mine

What is being described? Character—the actual condition of each heart, a diagnosis of what the reality is. God is the God of reality, the builder of all Creation. His laws are the protocols upon which life operates. There has never been a heavenly judicial law court like the ones humans make; the idea that God is an arbitrary judge who is the source of inflicted punishment for sin is a lie from Satan.

The fourth and final judgment is not judicial; it is the final confirmation of the accurate diagnosis of each heart and mind. It is the evidentiary conclusion of the third judgment, the demonstration and outworking of God's laws. God grants real freedom to all intelligent beings. After the righteous have reviewed history and concluded that there wasn't anything more God could have done to save the lost, God reveals that the conclusions and understandings of the righteous, derived during the thousand years, are accurate. He raises the wicked, and they demonstrate, by their own choices, that even when in God's presence they won't repent. God confirms the reality of their condition:

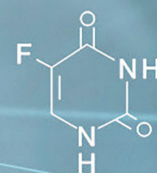
He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.

—Revelation 22:11
NKJV

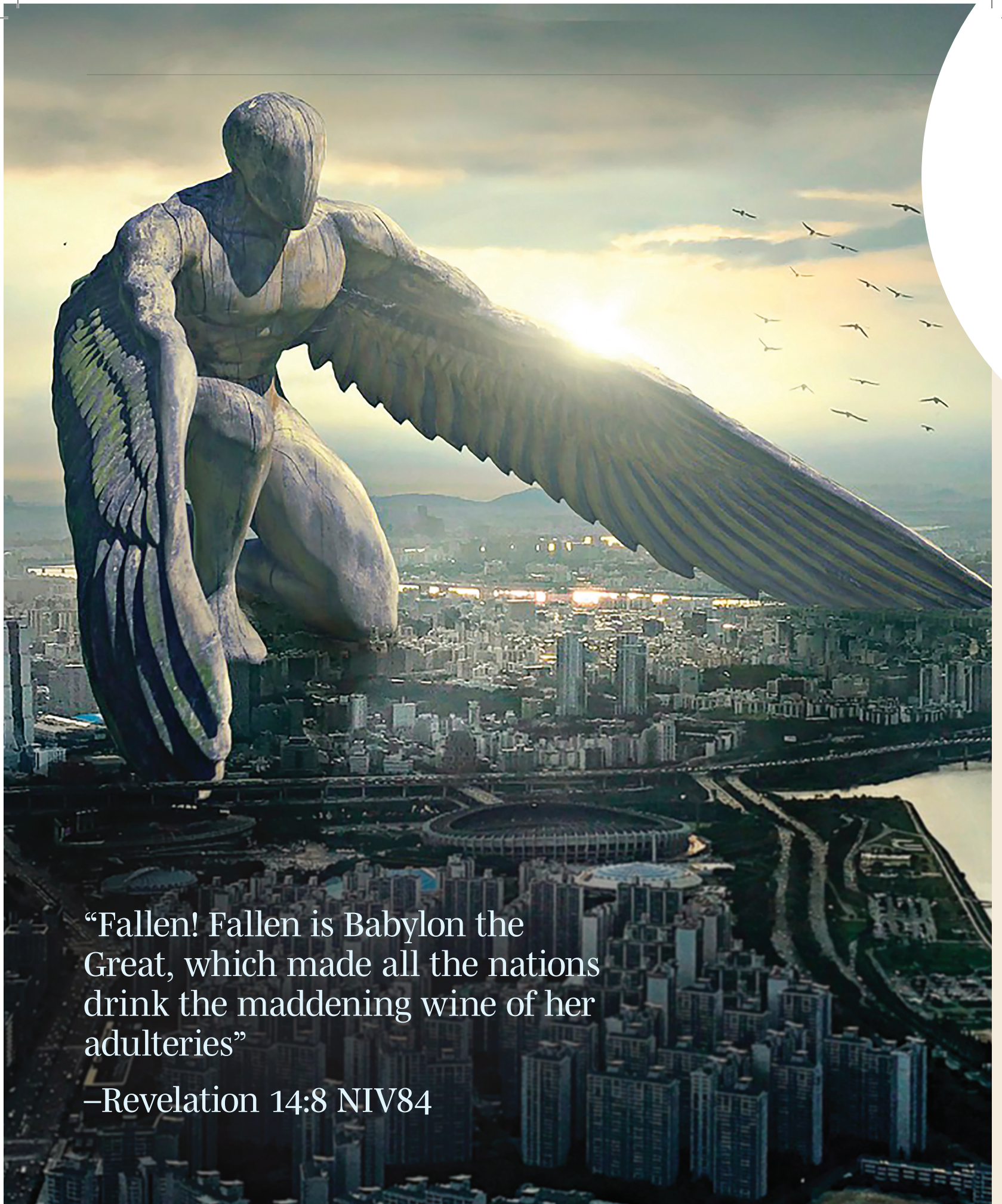
So, the message of the first angel, the first part of the end-time message to prepare the world for Christ's return is: The good news about God that has always been true—He is the Creator God of love whose laws are an expression and outworking of His character of love and are the design protocols upon which life is built. It is time to stop judging God to be an imperial dictator, a being who makes up rules and inflicts punishment for rule-breaking; stop judging God to be like Satan alleges Him to be and, instead, worship Him who made the heavens, earth, sea, and fountains of water. By worshiping God in truth, for who He really is, you will be transformed; you will, by beholding Him, be changed; in trust you will open your heart and Jesus will enter and will make therapeutic judgments about what needs transforming in your heart, mind, and character. You will get new motives, new desires, and be recreated in the inner person to meet Jesus face to face.

Once we have accepted the eternal good news, are worshiping the Creator and embracing the truth that God's laws are design laws and not imposed rules like humans make, **then we are ready for the message of the second angel.**

HS







“Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries”

–Revelation 14:8 NIV84

The Second Angel's Message

In the Bible, Babylon is not only an historical empire ruled by Nebuchadnezzar, but it is also a symbolic representative of Satan's kingdom—the mother of prostitutes:

MYSTERY
BABYLON THE GREAT
THE MOTHER OF
PROSTITUTES
AND OF THE
ABOMINATIONS OF
THE EARTH.

—Revelation 17:5

The Bible goes on to describe the depravity and corruption of Babylon, how its influence is so great that even God's people are caught up in it—yet God calls them out:

Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil spirit, a haunt for every unclean and detestable bird. For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries.

Then I heard another voice from heaven say: "Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues."

—Revelation 18:2–4

Why is Babylon, out of all the nations mentioned in the Bible, chosen to represent the mother of harlots, the queen of corruption, the progenitor of this end-time power that wars against God's people?

The central theme of the Old Testament is the coming Messiah. After Adam sinned, God promised that the Messiah, the Seed of the woman, would crush the serpent and save us (Genesis 3:15). The entire Old Testament is focused on this battle between God's agencies working to bring the Messiah through Israel and Satan's agencies working to prevent it. This is why we don't have a Bible account of what was happening in China or South America—it's not because God doesn't love those people; it's because Jesus wasn't going to be born through those families.

Within this framework, various nations come to our attention as they become part of this Bible story arc—that is, as they interact with Israel. Babylon, and the other kingdoms we read about in Scripture, are highlighted because they are used by Satan to try to destroy the people through whom God would bring Jesus.

But why is Babylon specifically chosen as a symbolic representation of the detestable end-time system noted in Revelation?

We see in history that other nations warred against Israel—the Hittites, Philistines, Assyrians, and Egyptians are just a few. Indeed, in Bible symbolism, Egypt is also used to represent one of Satan's agencies (Revelation 11:8). So why isn't Egypt the mother of harlots? Both Egypt and Babylon held the Hebrews as slaves. God delivered the Hebrews from the bondage of both. Why then is Babylon and not Egypt the mother of harlots? Because Babylon is different from Egypt in a specific way, which reveals why Babylon so accurately represents the end-time harlot and her daughters.

Unfaithful Nation

What is a harlot in Bible symbolism? It is an unfaithful woman who defiles herself spiritually with other lovers. A pure woman represents the righteous—the bride of Christ—whereas a harlot represents the betrayal of that relationship, an adulterer.

Think of what is represented by what a harlot does. (I am not trying to be unnecessarily graphic, but I do want you to consider the metaphor and what it represents.) The harlot is intimate with men who are not her spouse. She lets others, not her husband, enter her and deposit their seed. Thus, the harlot represents those people who are intimate with gods other than Jesus and who let seeds of lies and falsehoods about God into their hearts, all the while purporting to be loyal to Jesus.



Understanding the symbolism of the harlot, why is Babylon and not Egypt the mother of harlots? Egypt was led by Pharaoh, who denied God's existence:

“Who is the LORD, that I should obey him and let Israel go? I do not know the LORD and I will not let Israel go.”

—Exodus 5:2, emphasis mine

But Babylon was led by Nebuchadnezzar, who—while he didn't initially know God—later accepted Him.

Now consider the sin of adultery: Can you commit adultery against someone you have never known? For instance, can you cheat on your spouse if you were never married? Of course not. Therefore, Egypt doesn't represent a harlot (someone who accepts God but then betrays Him). Instead, Egypt represents those who never knew God, those who deny Him. Egypt represents the paganist, evolutionist, secularist, communist, etc.

Babylon represents the Jew, Christian, Muslim, and any other who accepts God but then betrays Him by allowing Satan's seed, lies about God, into their hearts. How?

What else is unique about Babylon compared to other nations of the world that attacked Israel and that perfectly represents Satan's false worldly systems?

Of the various nations that warred against Israel, *Babylon was the first to create a legal code, the Code of Hammurabi. In other words, Babylon is the first of these abusing nations to most accurately represent Satan's imposed-law methods and coercive legal government.* It is this rule-of-law methodology, enforcement by the state, that the entire world has drunk and become intoxicated upon, such that the world believes the way to righteousness or justice is through the enforcement of the right legal code.

This imposed-law worldview as a means of justice is the wine that intoxicates the world. The Code of

Hammurabi was a law enacted at the behest or with the authority of their god—in other words, the idea that this is how God operates, that it is by God's will, and that it is enforced through His power and consent. (“In God we trust!”) And when Nebuchadnezzar accepted that Daniel's God was indeed God, he immediately passed imposed laws to kill anyone who spoke badly against God (Daniel 3:29).

Babylon is the mother of all the harlots and intoxicates the entire world on its wine—that imposed law is the way to achieve justice. And all the nations of the world accept her “seed,” her ideas about law and justice, and commit adultery with her.

Wine is a perfect metaphor. Why? Because alcohol confuses the thinking and impairs the judgment while making people feel good. The imposed-law methods of Satan, with their coercive enforcement, is the wine people ingest that confuses the thinking, impairs the judgment, all the while making them feel good. People actually think that they can achieve justice—righteous outcomes—by the use of more laws and more coercive enforcement and infliction of punishment. Worse, they teach this is how God achieves justice.

So, Babylon represents those who claim to worship God but who betray the Creator God and, instead, give their love, affection, and hearts to a deity who functions like an imperial dictator, one who makes up rules like humans do and uses power to inflict punishment for sin, a god who requires legal payments to atone for sin. This false view led the first beast of Revelation 13 to persecute the people of God and will ultimately lead to the formation of the final beastly power, which will seek various forms of “justice” through human governments.

In his book *The Subversion of Christianity*, Jacques Ellul describes the process of how Christianity became subverted. He details the history of the church betraying the gospel of Jesus that transforms hearts for a legal code that punishes bad moral behavior.

Ellul writes:

The popes use laws to fight the corruption of the clergy ... the church's reaction to the encounter with immorality, its immense attempt to enforce law and morality, and its reply to loose conduct in the ethical fields is closely connected with the error of confusing the church and society. ... **The perversion, then, was that of making the gospel into law** ... the mistake was dealing with these on the moral and legal plane instead of following the example of Paul, who always works through the moral question to the spiritual question, gets back to the essence of the revelation in Christ, and from this derives some models of conduct that are consistent with faith and love. The church did not do this. It thus set itself on the same level as the world and treated moral matters on the moral plane (pp. 88, 89, emphasis mine).

Ellul is saying that the gospel of Jesus deals with the corrupt hearts of people to actually transform hearts and minds, which resolves the sin problem and all injustice. But the church, instead, betrayed its trust by accepting the lie that God's law is like human law, advancing a system of moral justice through more laws and legal enforcement.



Jacques Ellul in his house in Pessac, France—December 12, 1990

Ellul continues:

Catholic Christianity becomes the state religion and an exchange takes place: the church is invested with political power, and it invests the emperor with religious power. ... We have to say very forcefully that we see here the perversion of revelation by participation in politics, by the seeking of power. The church lets itself be seduced, invaded, dominated by the ease with which it can now spread the gospel by force (*another* force than that of God) and use its influence to make the state, *too*, Christian. It is great acquiescence [acceptance] to the temptation Jesus himself resisted, for when Satan offers to give him all the kingdoms of earth, Jesus refuses, but the church accepts, not realizing from whom it is receiving the kingdoms. ... Christianity became the state religion. ... It is frightening to see how easily the church accepts all this. Hardly had it emerged from persecution before it itself began to persecute. ... The church is a political power but it is always at the service of the political power that is either in place or in the course of being installed. ...

It will be republican under a republic

as it is monarchist under a monarchy. Irrefutable theological arguments are always found. A monarchical regime reflects the monarchical unity of God. A republic reflects the people that God elects for himself on earth. Democracy shows that God associates himself with the will of the peoples. The tradition was already well established when in the sixth century the idea was formulated that the acts of God in history were performed through the Franks. The church could then become National Socialists (the German Christians) when Hitler came to power. It could become communist (with notorious figures like Berecski and Hromadka) in communist countries. Each time it develops a theological argument to show that the power that has been set up is good. ... Once the church is ready to associate with instituted power it is obliged to associate with all and sundry forms of the state. ... When the church becomes socialist in the support of a socialist regime, it may stress the theological themes of poverty and justice. ...

The church's fault is to be found in the process of justifying political *power* and *action* (pp. 124–126).

Do you see the historical progression away from design law—away from truth, love, and freedom being restored in the heart through trust in God—to a system of imposed law, with rules and morality codes enforced externally? This is Satan’s world, Satan’s system of imposed law, and the church embraces it and teaches it as if it were God’s heavenly kingdom, and all the world now embraces this method and commits adultery with her.

Babylon, the first nation interacting with Israel that enacted a legal code, perfectly represents the mother of harlots. And all the religions and nations of the world that embrace the imposed-law lie and teach that the God of heaven operates this way (imposes laws and inflicts punishments) are the daughters of this harlot—and in doing so, they betray their trust to God. They have accepted the seeds of Satan into their hearts.

Egypt represents Satan’s other system, the system of godlessness, the people and states that deny God but also use imposed-law methods. They are also intoxicated on the wine of Babylon, the false legal views of how to achieve justice, but they have never known or claimed to know God and, thus, are not represented as a harlot. (These two opposing forces of Satan are also represented by the kings of the north and south in Daniel 11—if you haven’t read my blog on this, I encourage you to do so.)

Thus, in Bible symbolism, Babylon represents religious imperialism, the false god-construct of imposed law, and Egypt represents godlessness, evolutionism, secularism, communism, and paganism. Both Babylon (the religious right) and Egypt (the secular left) make up Satan’s kingdom. Satan pits these two systems against each other and deceives people into joining one or the other and to seek their view of justice through political and national powers and more imposed laws—but both systems make up Satan’s kingdom of imposed law and coercive enforcement.

“

**WE ARE TO
SEEK JUSTICE BY
LOVING EVERY
PERSON AS GOD
LOVES US, TO GIVE
GLORY TO GOD
BY PRACTICING
HIS METHODS IN
OUR LIVES.**



Place your phone's camera
over the QR code to open
*King of the North vs South and
Today's End-Time Events.*



Place your phone's camera
over the QR code to open
*Prepare! The King of the
North Is Coming*



Out of Babylon

God's people are called out of Babylon. We are to leave the systems of imposed laws and imposed penalties, to stop seeking to achieve social justice through more laws, more rules, and more punishments. We are to seek justice by loving every person as God loves us, to give glory to God by practicing His methods in our lives, because the hour in human history has come for people to make a right judgment about God, for people to worship Him as the Creator who made the heavens and earth and sea and whose laws are design laws, not imposed Babylonian-like rules.

After embracing the eternal good news about God, after judging Him correctly and embracing His laws as design laws, we reject the imposed law systems of this

world that have infected Christianity and we leave Babylon and are purified in heart to be faithful to our Bridegroom.

But for those who don't leave Babylon, for those who prefer the imposed, coercive, arbitrary laws and methods of this world and insist on worshiping an authoritarian god, one who makes up rules and uses power to punish rule-breakers, God, in mercy, sends the world one final message designed to expose the terrible results of choosing the false law system of this world.



The Third Angel's Message

A third angel followed them and said in a loud voice: “If anyone worships the beast and his image and receives his mark on the forehead or on the hand, he, too, will drink of the wine of God’s fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. And the smoke of their torment rises for ever and ever. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.” This calls for patient endurance on the part of the saints who obey God’s commandments and remain faithful to Jesus.

—Revelation 14:9–12



What a somber and often frightening message—but do you see God’s love, the gospel, and a final warning

of a loving Father who is trying to wake up His deceived children out of their stupor, those who prefer Babylon, those who cling to imperialism and continue to teach a legal religion?

If you don’t see this message of love, it might simply mean that the symbolic language of the third angel is being read as literal rather than as metaphorical. For instance, the “Lamb” isn’t a four-legged ruminant but a symbolic way of describing Jesus. The beast, its image and mark, are also symbolic, as is the wine, God’s fury or wrath, and the burning sulfur—almost everything in this passage is symbolic, referencing something else. So, let’s look past the symbolism to the reality in order to see the beauty of God and His love for us.

The central thread of the three messages is one of worship—worship either the Creator (first angel) or the beastly imperial god who is like Satan (third angel). What does it mean to worship? Worship means to find worth in something greater than self. It is “worth-ship”—what we esteem, value, accept as our framework for life, the principles that govern our actions.

The first angel has already presented the eternal good news about God, calling on everyone to worship the Creator, whose laws are design laws. The second angel has called all those who recognize God’s laws as design law and who have returned to worshipping the Creator to leave Babylon—the fallen system of human imposed law and imposed punishments as a means of seeking justice. The first two angels together call on people to stop viewing God like an imperial dictator and to judge Him rightly and glorify Him by living out His law of love in their lives. And now, the third angel describes what happens to those who refuse the first two messages, who prefer to worship an imperial dictator, a god who inflicts punishments for unpardoned sin.

There are only two groups in the end: those loyal to God and who have the seal of God in their forehead, and those who are loyal to Satan and have the mark of the beast in either their forehead or hand.

The seal of God in the forehead symbolizes having God's law written in the heart and mind, being settled into the truth and methods of God such that love, truth, and liberty are the means one lives by. It represents those within whom the Holy Spirit dwells and has recreated with Christlike character.

The mark of the beast is the opposite. It symbolizes the internalization or practice of the methods of the beast, which is imposed law with inflicted punishment as a means of pursuing justice. Those marked in their foreheads are the true believers in Satan's system, those who really believe it is right and just to coerce, force, pressure, and kill those who won't agree with them. They become like their god, Satan, in heart, mind, and character. Those marked in their hands are the ones who, even though they don't believe it is right to coerce and force others, go along with the state in order to protect or advantage themselves. They go along to keep their businesses open, to be able to travel, to not lose their professional licenses, to avoid being de-platformed or harassed. Their choice is selfish; they have not been reborn to love others more than self, will not sacrifice self to protect others or do what is right; therefore, they support the system of the beast with their actions and this is symbolically described as being marked in their hands.

So, before surrendering His rebellious children to their chosen fate, God gives the world one final warning to try to reach any who are not totally hardened in sin. In the third angel's message, God gives the terrible warning of the unavoidable results of rejecting His design laws for life, and

practicing Satan's imposed-law methods instead.

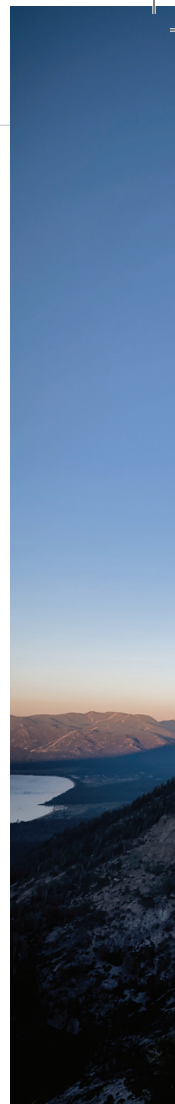
A third angel followed them and said in a loud voice: "If anyone worships the beast and his image and receives his mark on the forehead or on the hand."

This is the result of violating God's design law of worship. The law of worship is the law of modeling; by beholding, we become changed (2 Corinthians 3:18). It is a law of how God built us that we become like that which we worship, admire, watch, value, esteem, and internalize. We are changed neurobiologically and characterologically based upon what we worship. If we worship a God of love, we become more loving. If we worship an authoritarian, punishing god, we become more tyrannical. If we reject God altogether and believe we evolved from lower life forms, we become more survival-driven and practice methods in which the ends justify the means—it is understood that it is only right and natural for the strong to survive.

This is why the Bible says, "They followed worthless idols and became worthless themselves" (Jeremiah 2:5).

Paul describes in Romans chapter one how, after the people rejected the knowledge of God and preferred to worship images made with their own hands, their minds became darkened, depraved, and futile (vv. 18–31). This is the unavoidable destruction of mind and character that occurs when we worship anything other than our Creator God of love.

This is why the Bible tells us that we are to "fix our eyes on Jesus" (Hebrews 12:2); it is by worshiping Him that we are transformed to be like Him.





“Fix our eyes on Jesus.” —Hebrews 12:2

The third angel warns that if we reject the first angel's message and don't return to worshipping the Creator God, whose laws are design laws, and if we reject the second angel's message and don't leave Babylon, but insist on worshipping the god of imposed law, then we will mark ourselves in character and methods to be beastly, just as Satan did.

The message of this angel confirms that God gives each person the freedom to worship whomever they prefer, but that if they reject the truth, reject the remedy provided by Jesus, then they reap what they have sown into their own lives; they will be marked in character and conduct to be beastly.

The warning of reality continues:

He, too, will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath.

The third angel reveals another of God's design laws—the law of liberty. Love exists only in an atmosphere of freedom. God is love, and He gives real freedom to every intelligent being. In love, God warns, restrains, disciplines, and makes therapeutic judgments and interventions—all acts of grace and mercy designed to save and heal. But if people persist in rejecting all God's interventions, then the unavoidable result is the searing of conscience, warping of character, hardening of heart, and eventually the destruction of the faculties sensitive to the movements of the Holy Spirit. They become incapable of responding to truth and love, and there is nothing more God can do for them. They are marked as beastly. And God lets them go to reap what they have chosen: separation from Him and His grace, which is described as God's fury or wrath. It is poured out full strength, without mixture, meaning God lets them go completely for there is nothing more He can do for them.

Paul describes God's wrath exactly in this way in Romans chapter one, where in verse 18 he says, “The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness.” He then goes on to describe that the wrath comes because they rejected the knowledge of God and preferred images made with their own hands to the truth about God; then Paul states three times what God's wrath is, what God does, “Therefore God also gave them up ...” (Romans 1:24, 26, 28 NKJV).

Many Bible scholars recognize this:

The human condition, which Paul describes in Romans 1:18–32, is not something caused by God. The phrase “revealed from heaven” (where “heaven” is a typical Jewish substitute word for “God”) does not depict some kind of divine intervention, but rather the inevitability of human debasement which results when God’s will, built into the created order, is violated. Since the created order has its origin in God, Paul can say that the wrath of God is now (constantly) being revealed “from heaven.” It is revealed in the fact that the rejection of God’s truth (Rom 1:18–20), that is, the truth about God’s nature and will, leads to futile thinking (Rom 1:21–22), idolatry (Rom 1:23), perversion of God-intended sexuality (Rom 1:24–27) and relational-moral brokenness (Rom 1:28–32).

The expression “God gave them over” (or “handed them over”), which appears three times in this passage (Rom 1:24, 26, 28), supports the idea that the sinful perversion of human existence, though resulting from human decisions, is to be understood ultimately as God’s punishment which we, in freedom, bring upon ourselves.

In light of these reflections, the common notion that God punishes or blesses in direct proportion to our sinful or good deeds cannot be maintained. ... God loves us with an everlasting love. But the rejection of that love separates us from its life-giving power. The result is disintegration and death (Kaiser, W., et al., *Hard Sayings of the Bible*, Intervarsity Press, 1996, p. 543).

“He who walks
righteously
and speaks
what is right,
who rejects
gain from
extortion and
keeps his hand
from accepting
bribes, who
stops his ears
against plots
of murder
and shuts his
eyes against
contemplating
evil!”

—Isaiah 33:15



As painful as it is for God and for the lost, God is love and love only exists in freedom, so He lets them go to reap what they have chosen. What good news it is that God never forces any to comply or do what He says. But what sad news it is that some choose to reject the life, health, and happiness that God offers.

The warning of the third angel continues:

He will be tormented
with burning sulfur in
the presence of the holy
angels and of the Lamb.

The Old Testament prophet Isaiah describes this fire:

“The sinners in Zion are
terrified; trembling grips the
godless: ‘Who of us can dwell
with the consuming fire?
Who of us can dwell with
everlasting burning?’”
—Isaiah 33:14

What is being described? Hell, the torment described by the third angel. But who can live in this fire? Who will spend eternity in the flames? Isaiah gives a shocking answer:

“He who walks righteously
and speaks what is right,
who rejects gain from
extortion and keeps his hand
from accepting bribes, who
stops his ears against plots
of murder and shuts his eyes
against contemplating evil!”
—Isaiah 33:15


It is *the righteous* who live forever in this fire, not the wicked. The wicked die in this fire. If this doesn't make sense to you, don't worry. When I first read this, it didn't compute for me either—not until I searched the entire Bible, allowing the evidence I uncovered within its pages to form my conclusions. And what does Scripture reveal?

- When God spoke to Moses from within the bush, the bush burned but did not get consumed (Exodus 3:2–4; Acts 7:30–36).
- When God came to Mt. Sinai, His presence was described as a “consuming fire,” but the elements did not melt (Exodus 24:17).
- When Solomon's temple was dedicated, the priests couldn't enter because the brightness of God's fiery glory was too great, but the temple did not burn down (2 Chronicles 5:14, 7:1–3).
- Before his fall, Lucifer walked among the “fiery stones” of God's presence (Ezekiel 28:14, 16).
- God takes His throne and “rivers of fire” come out from Him; billions stand in this fire without any harm done to them (Daniel 7:9, 10).
- Jesus, prior to His crucifixion and in a body still subject to death, was bathed in heavenly fire, yet no harm came to Him. His clothes didn't even get scorched (Matthew 17:2).
- Hebrews tells us that “our God is a consuming fire” (12:29), and the Song of Solomon states: “Love is as strong as death its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame. Many waters cannot quench love; rivers cannot wash it away” (8:6, 7).



“The Holy Spirit is the Spirit of both truth and love.”





After the third angel describes how violating the law of worship marks a person as beastly, how God respects their freedom by honoring their choice in harmony with the law of liberty, and how He sets them free to reap what they have chosen, the message then tells what happens when these unhealed sinners enter the unveiled glory of God and are immersed in His infinite truth and love. This describes reality, the outworking of the design laws of truth and love that emanate from God.

The lie that Satan has foisted upon us is this: The place you don't want to go, the place you don't want to be, is the place of eternal burning and consuming fire. But, as amazing as it may seem, that place is God's very presence! The "burning sulfur" described by the third angel is from the Greek *thion* and is a form of the word *thios*. *Thios* means God; those who study *thios* study theology. Thus, *thion* is divine fire or the fire of God's glory. The righteous will spend eternity bathed in the flames of God's fiery presence. But the wicked are consumed in that same eternal fire.

When Christ returns, He doesn't come veiling His glory but in the full splendor of His holy, loving, righteous self—brighter than the sun! With rivers of blazing love surging out from Him, the earth will be bathed in His glory! (Isaiah 6:3). The righteous will be transformed by the life-giving fires of love, just like Moses was transformed after being in God's presence. He came down off the mountain with his face radiating heavenly fire, but Moses wasn't in pain. He didn't have third-degree burns. His whiskers weren't even singed. But the children of Israel, still unrepentant and filled with sin and selfishness, when they saw Moses' face, they shrank back and begged him to wear a veil. They couldn't stand the heavenly light (Exodus 34:33–35).

The fire of infinite love is painful only when the mind is not healed. The guilty conscience, the unregenerate heart, that prefers lies and selfishness cannot tolerate the light of love and truth. "This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil" (John 3:19).

This is why the Bible describes that the wicked are destroyed by the brightness of Christ's coming (2 Thessalonians 2:8). But how can this be? How can a fire that doesn't burn up bushes, buildings, or faces consume the wicked in the end? What kind of fire is this?

This is the fire of love and truth that glorifies God's people while it cleanses the earth of sin.

A fire that consumes sin? What is that?

It is not the fire of combustion, which burns material substances, things made out of molecules—such as our homes, furniture, and books—because sin is not made of physical matter. Sin is made of ideas, thoughts, concepts, attitudes, and beliefs. At its core, sin is composed of two elements: lies (Satan is the "father of lies," John 8:44) and selfishness. Fires of combustion don't destroy ideas. Fires that burn material substances don't consume lies and selfishness.

So, what does consume a lie? The truth! And what consumes selfishness? Love! The Holy Spirit is the Spirit of both truth and love. Amazingly, when the Spirit fell at Pentecost, they all witnessed two streams of fire over each person yet no one got burned (Acts 2:3). The building didn't burn down; their clothes didn't ignite. It was their hearts and minds that were cleansed by that fire—the fire of love and truth. Distortions about God were removed from their hearts; envy, strife, and selfishness were burned out. Love blazed in them! Just as was promised, they were baptized with the Holy Spirit and with fire—the fire of love and truth (Matthew 3:11).

But, if the fires are the fires of truth and love, then why do the wicked suffer when these fires burn freely? "They perish because they refused to love the truth and so be saved" (2 Thessalonians 2:10).

What happens in the minds of those who reject truth and cling to falsehood, when the truth of God comes shining through? They suffer torment of mind, anguish of heart, and suffering of their psyche. And what happens to those whose hearts are filled with selfishness, when the pure, undiluted love of God comes blazing through? “If your enemy is hungry, feed him; if he is thirsty, give him something to drink [love him]. In doing this, you will heap burning coals on his head” (Romans 12:20; see also Proverbs 25:21, 22). What happens in the mind of the unhealed when they meet pure Love and Truth face to face? The terrible suffering that unremoved sin causes.

We can never avoid the truth. We can only delay the day we deal with it. We can deal with the truth about ourselves, our histories, our characters, and our mistakes here and now, under God’s grace, and experience forgiveness, healing, restoration, regeneration, and ultimately eternal life. Or we can delay dealing with the truth, put it off, deny, externalize, project, blame, and scapegoat others, but if we don’t deal with the truth now, one day, when Christ returns, each person will come face to face with ultimate truth and deal with it then.

What will it be like on that day for that abusive mother, for that sexually deviant father, to look into the mirror of undiluted truth and see their own selves as they really are, no self-distortion, no lies, just the plain truth? What will it be like for such a person to have full awareness of what their actions did to their child? What will it be like to have this truth sear through their mind in front of the entire universe?

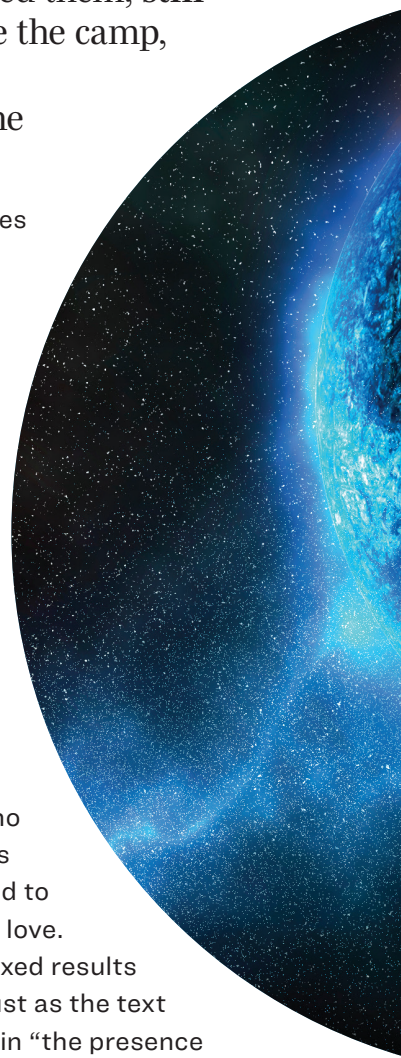
There will be terrible suffering in the flames of God’s love, but it will not be inflicted as an external penalty. That suffering to come will be the unavoidable torture of soul that unremedied sin inflicts. Just as Moses came out from God’s presence with love and favor in his heart yet the people shrank back seeking to hide from his face, so too, when Christ arrives, He returns with love and favor, but those solidified in the lies about God cannot stand the light of love and truth, so they run hiding from His face (Revelation 6:15, 16).

The Bible confirms that the fire of God’s presence consumes sin, not material substances. God demonstrated that the “consuming fire,” which destroys the wicked, is not a fire that burns elements. In Leviticus, we read about Aaron’s sons who, as priests, brought unauthorized fire before the Lord:

Aaron’s sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the LORD, contrary to his command. So fire came out from the presence of the LORD and consumed them, and they died before the LORD. . . . Moses summoned Mishael and Elzaphan, sons of Aaron’s uncle Uzziel, and said to them, “Come here; carry your cousins outside the camp, away from the front of the sanctuary.” So they came and carried them, **still in their tunics**, outside the camp, as Moses ordered
—10:1–5, emphasis mine

Note that the fire of the Lord “consumed” them, yet their bodies weren’t charred and their tunics were still intact.

The third angel warns that if you reject the message of the first angel, the good news about God, and insist on worshiping an imperial dictator god whose laws function like human law; if you reject the message of the second angel and align yourself with the fallen systems of this world, practicing the methods of this world and mark yourself as beastly, God will respect your choice and set you free. He will no longer mercifully veil His glorious presence, but you will be exposed to His consuming fires of truth and love. And you will suffer the full, unmixed results of what unremedied sin does. Just as the text says, the beastly are tormented in “the presence of the holy angels and of the Lamb” (Revelation 14:10). It is God’s very presence where the consuming fires of love and truth originate, and in His presence the wicked can no longer hide from their own corrupt histories, the reality of their own wickedness.



And eventually, after all the wicked have been consumed yet their physical bodies are not destroyed, like Nadab and Abihu, when only dead bodies of the unrepentant remain, then the fires of combustion, spoken of by Peter, in which the elements melt in the terrible heat, consume all that remains and the earth is recreated free from all sin, a new earth, the home of the righteous (2 Peter 3:12, 13).

The third angel tells us we will never forget:

And the smoke of their torment rises for ever and ever.

Smoke is what is left *after* something is burned. In this case, the smoke symbolizes the memory, the lessons learned of what unremedied sin does to sinners—it torments and destroys. This lesson will never

be forgotten. The righteous will remember for all eternity that the wicked suffered and died, not at God's hand, but because of their condition and because they refused to allow God to heal them. The righteous will remember for all eternity that every person who is eternally lost is lost only because they prefer non-existence to living in a universe of love and truth.

What incredibly good news that God is not the source of pain, suffering, and death, that the Bible is proved true, and that it is sin that causes death (Romans 6:23; James 1:15; Galatians 6:8). What incredibly good news that, because these truths are revealed and will never be forgotten, sin will never arise again. God's universe and every individual saved will live in eternal peace, health, happiness, and security.

“

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The warning concludes:

“There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name.” This calls for patient endurance on the part of the saints who obey God’s commandments and remain faithful to Jesus.

Only the patient saints, those who have God’s law written on their hearts and minds (Hebrews 8:10), who are sealed, healed, and restored to unity with God, will experience His rest. Because this rest is the rest from sin, guilt, shame, fear, and selfishness; this is the restoration of God’s design of love, truth, and liberty into the characters of the saved. They live in harmony with God’s laws and are faithful in telling the truth about God and His design laws of life—the message of the first angel. They reject the imposed-law lies told by the beast and have rejected Babylon; they don’t seek justice through legislation and governmental enforcement but by living justly in how they treat others—the message of the second angel.

But there is no rest for the rejectors of love, those who believe the lie that God’s law functions like human law, a system of imposed rules that requires imposed penalties, because such a system can’t heal the heart and mind. The lost have no rest because, having rejected love, truth, and liberty, they have solidified the principles of fear and selfishness into their characters and cannot escape their own corruption—the message of the third angel.

Here is the three angels’ messages as paraphrased in *The Remedy*:

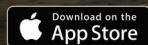
Then I saw another messenger flying in midair, and he had the eternal good news about God’s character of love to proclaim to everyone living on earth, to every nation, tribe, language and people, which represents a movement of people who arise to proclaim the truth about God’s character of love throughout the world. He said in a clear resounding voice, “Be in awe of God, and glorify him by living his methods of love, because the hour has come for everyone to make a judgment about God and worship the Designer, Creator and Builder who made the heavens, the earth, the sea and springs of water, which all operate upon his law of love.”

Then I saw a second messenger follow the first proclaiming throughout the world, “Don’t trust Babylon the Great, a symbolic description of religions that misrepresent God; it is fallen into the lies about God and intoxicates the world with its pagan views of God, maddening them with its adulterous idea that God coerces and must inflict punishment if not properly appeased.”

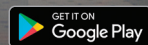
A third messenger followed them and proclaimed in a voice heard throughout the world, “If anyone gives worth and honor to the beastly system of coercion by choosing the methods of the beast and thus marking themselves as loyal in heart by embracing the character of the beast or marking themselves as loyal in deed by practicing his methods, they will reap the full fury of unremedied sin when God lets go his protective hand. They will experience immeasurable torment of mind and burning anguish of heart when they stand in God’s fiery presence and are bathed in unquenchable fire of truth and love, all in the very presence of Jesus and the holy angels. And the memory of their suffering and the lesson of their self-destructive choices will never be forgotten throughout all eternity future. There will be no peace of mind, day or night for those who prefer the methods of the beast and model after him, nor for any who choose to mark themselves as followers of the beast.” This requires patient endurance on the part of the healed who live God’s methods of love and remain true to Jesus (Revelation 14:6–12).



The world is rapidly approaching Christ's return. The messages of the three angels are to prepare people to meet Jesus. We invite you to join with us in sharing these messages with others.



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Books Written by Dr. Jennings

Dr. Timothy Jennings has authored several books addressing the mind, character, and health. Titles include *Could It Be This Simple? A Biblical Model for Healing the Mind*; *The God-Shaped Brain: How Changing Your View of God Transforms Your Life*; *The Aging Brain: Proven Steps to Prevent Dementia and Sharpen Your Mind*; *The God-Shaped Heart: How Correctly Understanding God's Love Transforms Us*; and *The Remedy New Testament* and *The Remedy of the Lord in Song: The Psalms*. Books are available for purchase at Amazon, Barnes & Noble, IVP, and Baker Books.