

Three Angels, One Message God's Everlasting Gospel

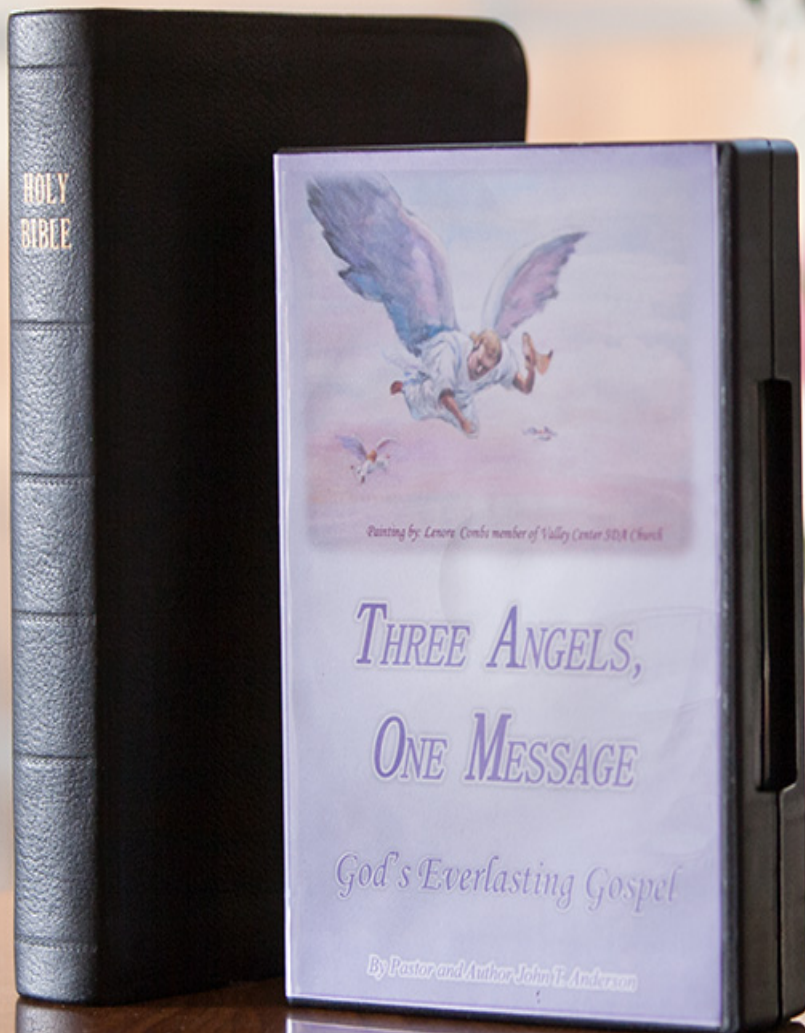


By Pastor and Author John T. Anderson

Welcome & Announcements



Every registered guest who attends at least 9 of the lectures will receive a FREE copy of the speaker's book:
"Three Angels One message"
at the close of the series.



A complete free DVD set of the entire lecture series will be available upon request.



Series Theme Song

We Have This Hope

#214

For **God** So Loved the
World, that **He** Gave **His**
Only Begotten **Son**, that
Whosoever Believeth in **Him**
Should Not Perish, but Have
Everlasting **Life**.

For **God** Sent Not **His**
Son Into the World to
Condemn the World; But
that the World Through
Him Might Be Saved.

John 3:16-17

Special Music




“Give God Glory”

Evangelistic Series

Sermon Two





***“Then I saw another
angel flying in the midst
of heaven, having the
everlasting gospel to
preach to those who
dwell on the earth, to
every nation, tribe,
tongue and people.”***

Revelation 14:6





“angel” *angelos*
(describes the agent)

“gospel” *evangelion*
(describes the content)

“preach” *evangelizo*
(the act of sharing the Good News)





***God has a plan for this planet!
Being unaware of that plan or
failing to comply with the
qualifications of that plan will be
costly.***

The warning messages of the Three Angels is directed specifically to those who “dwell” on earth.





The word used here is *katoikeo*,
which comes from the root oikos,
meaning:


“house” or “home.”

Compare:

“economy” and “ecology.”



The verb means to “settle down, to abide, to thoroughly make that place your home, to inhabit.”




Used in a positive way, Paul gives us encouragement to allow Christ to “dwell” in our hearts by faith; to allow Him to make His permanent home in our hearts.

Ephesians 3:17





But to “dwell” on the earth means to look at this life as being “all there is.” It is to look at this world as being our permanent home. It is a very short-sighted view; it is spiritual myopia.




Jesus said that His coming would be a “snare on all those who *dwell on the face of the whole earth.*”

Luke 21:35

Don't be an “earth-dweller”!






**“Because you have kept My
command to persevere, I will also
keep you from the hour of trial
which shall test those who *dwell
on the earth.*”**

Revelation 3:10






“Woe, woe, woe to the inhabitants (“dwellers,” from the same word) of the earth, because of the remaining blasts of the trumpet of the Three Angels who are about to sound.”


Revelation 8:13





In Revelation 11 we are told about those who defied and attempted to destroy the “two witnesses.” Concerning these we read, “And those who dwell on the earth will rejoice over them,






**“make merry, and send gifts to
one another, because these two
prophets tormented those who
dwell on the earth.”**

Revelation 11:10






“And all who dwell on the earth shall worship him (the first beast of this chapter), whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.”

Revelation 13:8





“And he (the second beast of this chapter) exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.”

Revelation 13:12



**“And he (the second beast)
deceives those who *dwell on the
earth by those signs which he was
granted to do in the sight of the
(first) beast,***




“telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived.”

Revelation 13:14



In chapter 17, judgment falls on the impure woman who rides a beast, “with whom the kings of the earth committed fornication,





**“and the inhabitants (“dwellers”)
of the earth were made drunk
with the wine of her fornication.”**

Revelation 17:2





What do these passages tell us about those who “dwell” on the earth? We see that those who make this world their permanent home resist the influence of the Holy Scriptures, the Old and New Testaments which give witness to God and His ways.



They attempt to destroy them and put His warnings out of their consciences, as the prophecy of Revelation 11 describes. Earth-dwellers are happy when the Scriptures are set aside, either literally or figuratively.



That is because they have adopted a life-view that is contrary to the picture of life as given in the Bible. They ignore the fact that God has a plan for this planet! Don't be an earth-dweller!



Those who “dwell” on this earth will especially be the prey of Satan’s delusions during the trial and test which shall come, as we’re told in Revelation 3:10



In a special way they are the recipients of the final three “woes,” as we’re told in Revelation 8. In Revelation 13 we’re told that those who “dwell” on the earth will be the subjects of Satan’s kingdom and will perform his commands.

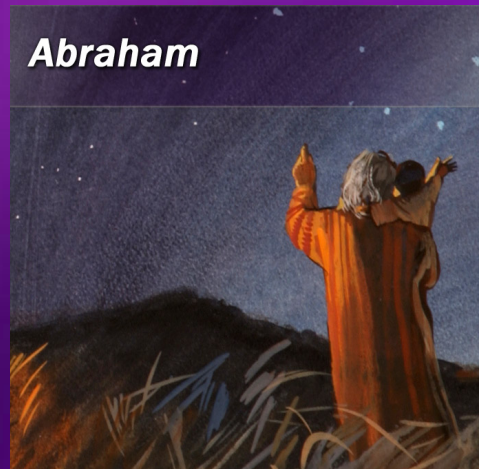


They will be deceived by the miraculous wonders performed by satanic agencies and will worship the beast and his image, receiving his mark. We're told that their names are not in the Lamb's Book of Life.

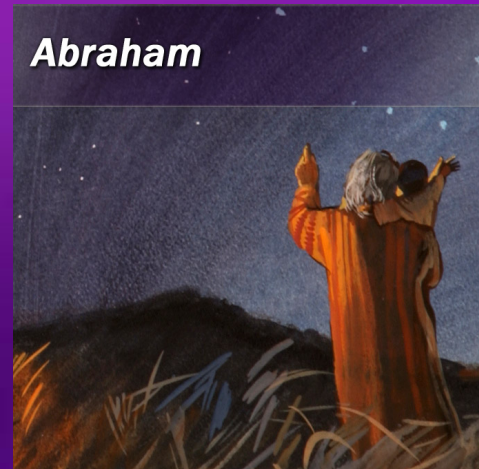
Don't be an earth-dweller!


“By faith Abraham obeyed when he was called to go out to the place which he would afterward receive as an inheritance. And he went out, not knowing where he was going.

Abraham



“By faith he sojourned in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;






**“for he waited for the city which
has foundations, Whose Builder
and Maker is God.”**

Hebrews 11:8-10





We find Abraham continuously moving his tent from place to place, not settling down in a permanent structure.

“Abram passed through the land.”
Genesis 12:6






“He moved from there to the mountain east of Bethel.”

Genesis 12:8

After returning from his sojourn in Egypt, “He went on his journey from the South as far as Bethel.”

Genesis 13:3





God commanded him, “Arise, walk in the land through its length and its width, for I give it to you.’ Then Abram moved his tent.”

Genesis 13:17, 18



After the destruction of Sodom,
“Abraham journeyed from there
(Mamre) to the South, and dwelt
between Kadesh and Shur, and
sojourned in Gerar.”

Genesis 20:1






He explained to King Abimelech that God had “caused me to wander from my father’s house.”

Genesis 20:13

Later, “Abraham sojourned in the land of the Philistines many days.”

Genesis 21:34






Not owning a place to bury his dear wife Sarah, Abraham told the sons of Heth, “I am a foreigner and a sojourner among you. Give me property for a burial place among you.”

Genesis 23:4






Those who follow in his footsteps have a pilgrim's mind-set. They realize that this earth is not their permanent home. They are not "earth-dwellers." They "sojourn" here "as in a foreign country," confessing that they are "strangers and pilgrims on the earth."

Hebrews 11:13





As we've seen, the word "dwell" is *katoikeo*. The word "sojourn" is *paroikeo*. The lexicon definition is, "To inhabit as a stranger."



Peter, as he addressed the
“pilgrims” scattered through the
Diaspora, wrote, “conduct
yourselves throughout the time of
your sojourning here in fear.”

I Peter 1:1, 17





**“We are aliens and pilgrims
before You, as were all our
fathers; our days on earth are as a
shadow.”**


I Chronicles 29:15



The true Christian is one who has the same mental outlook on life as did his Master, Who said, "My kingdom is not of this world."


John 18:36






“But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none,





**“those who weep as though they
did not weep, those who rejoice
as though they did not rejoice,
those who buy as though they did
not possess,**





“and those who use this world as not misusing it. For the form of this world is passing away.”


I Corinthians 7:29-31

Be a “pilgrim,” not an “earth-dweller”!





Is your name Gershom?



“And she bore him a son, and he called his name Gershom; for he said, ‘I have been a stranger in a foreign land.’”

Exodus 2:22



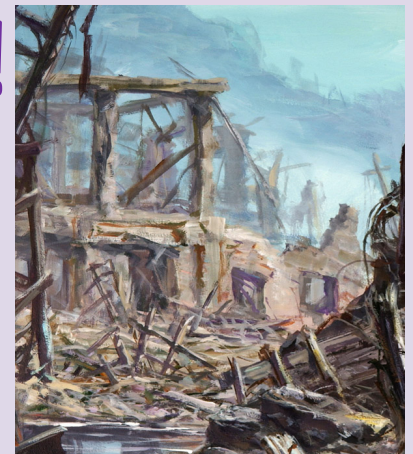


**“Here we have no continuing city,
but we seek the one to come.”**

Hebrews 13:14



Be careful not to allow “this world” to become your home! It will soon pass away! You are an heir to a kingdom eternal! You are called to separate from those who “dwell” on this earth!





To “fear God and give glory to Him” has to do with how we “think” (“fear God”) and how we “do” (“give glory to Him”).



**It means to have a proper attitude
and therefore a proper expression
of that attitude in the way we
live.**



In a similar vein, we find in the Bible numerous exhortations to amend our “ways and our doings.”



This phrase is mentioned 11 times in the NKJV, especially emphasized in the book of Jeremiah. Add to this another 8 occurrences of the phrase “ways and deeds.”




It likewise describes the combination of our thoughts and feelings (our “ways”), and our actions and behaviors (our “doings”).



The order of the words is meaningful in that we must first have a proper mental framework with relation to God (to “fear” Him) which will then result in proper behaviors (giving “glory to Him”).



Of the two components, the former, “fear God” is the more important, because what we “think” has a direct influence on what we “do.”




The mental must precede the physical; the thoughts must precede the behaviors. Paul challenged us to be renewed in the “inner man,” and then appropriate works will follow.






In all three languages relevant to our study (Hebrew, Greek and English), the word “fear” can be used both in a negative or a positive sense.



“Do not fear (*pachad*), nor be afraid; have I not told you from that time, and declared it? You are My witnesses. Is there a God beside Me?”

Isaiah 44:8





“Afterward the children of Israel shall return, seek the LORD their God and David their king, and fear the LORD and His goodness in the latter days.”


Hosea 3:5



At the crossing of the Red Sea after the Exodus, “Moses said to the people, ‘Do not be afraid (*yare*). *Stand still and see the salvation of the LORD, which He will accomplish for you today.*”

Exodus 14:13





**“Thus Israel saw the great work
which the LORD had done in
Egypt; so the people feared (*yare*)
*the LORD, and believed the LORD
and His servant Moses.*”**

Exodus 14:31




Note also as you review the following passages, the strong and frequent connection that is placed between godly fear and obedience to His law.



The Ten Commandments

In Moses' last speech he recited to them God's commandments, statutes and judgments, "that you may fear the LORD your God,






**“to keep all His statutes and His
commandments which I
command you.”**

Deuteronomy 6:2






“And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and to love Him,





“to serve the LORD your God with all your heart and with all your soul. And to keep the commandments of the LORD and His statutes which I command you today for your good.






“You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast.”

Deuteronomy 10:12, 13, 20






**“You shall walk after the LORD
your God and fear Him, and keep
His commandments and obey His
voice, and you shall serve Him
and hold fast to Him.”**

Deuteronomy 13:4






If Israel should demand a king to be like their neighbors, the ruler should make ample usage of the written law.



**“It shall be with him [the king],
and he shall read it all the days of
his life, that he may learn to fear
the LORD his God and be careful
to observe all the words of this
law and these statutes,**






**“that his heart may not be lifted
above his brethren, that he may
not turn aside from the
commandment to the right hand
or to the left.”**


Deuteronomy 17:19, 20





Concluding his magnificent speech, after recounting the blessings that would attend obedience, Moses said, “If you do not carefully observe all the words of this law that are written in this book,





**“that you may fear this glorious
and awesome name The LORD
your God, then the LORD will
bring upon you and your
descendants extraordinary
plagues--**



**“and serious and prolonged
sicknesses.”**

Deuteronomy 28:58, 59





This is an interesting concept, proclaimed just before Israel entered the Promised land, to “fear God” lest they receive “extraordinary plagues.”



Sixteen centuries after Moses spoke these words, in a proclamation contained in the Three Angels' Messages of Revelation,



geared especially for those on the very borders of the heavenly Canaan, we are also invited to “fear God,” lest the seven last plagues, the most extraordinary plagues of all come upon us.



**The fear of the LORD is the beginning
of wisdom.**

Proverbs 1:7


**The secret of the LORD is with them
that fear Him.**

Psalm 25:14

**The eye of the LORD is on them that
fear Him.**

Psalm 33:18





**The angel of the LORD camps around
those who fear Him.**

Psalm 34:7

**There is no want to those who fear
Him.**

Psalm 34:9

**His salvation is near to those who
fear Him.**

Psalm 85:9





**Great is His mercy to those who
fear Him.**

Psalm 103:11, 13, 17

He will bless those who fear Him.

Psalm 115:13

**He will fulfill the desires of those
who fear Him.**

Psalm 145:19





**The LORD takes pleasure in those
who fear Him.**

Psalm 147:11

**It will be well with those who fear
God.**

Ecclesiastes 8:12






**A book of remembrance is written
for those who fear His name.**

Malachi 3:16






**The Sun of righteousness will
arise on those who fear Him.**
Malachi 4:2





The Greek word *phobos* appears 39 times in the Scriptures and is the word from which we obtain our word “phobia.” It can be used either in a negative or positive sense.



“For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by Whom we cry out, 'Abba, Father.’”

Romans 8:15



We're informed in the Book of Acts that the churches were "walking in the fear of the Lord and in the comfort of the Holy Spirit" and were multiplied.

Acts 9:31






**Cornelius is described as a
“devout man and one who feared
God with all his household.”**

Acts 10:2





Peter stated, “In truth I perceived that God shows no partiality, but in every nation whoever fears Him and works righteousness is accepted by Him.”

Acts 10:34, 35






**“Who shall not fear You, O Lord,
and glorify Your name?”**

Revelation 15:4





**“A voice came from the throne,
saying, ‘Praise our God, all you His
servants and those who fear Him,
both small and great!’”**

Revelation 19:5



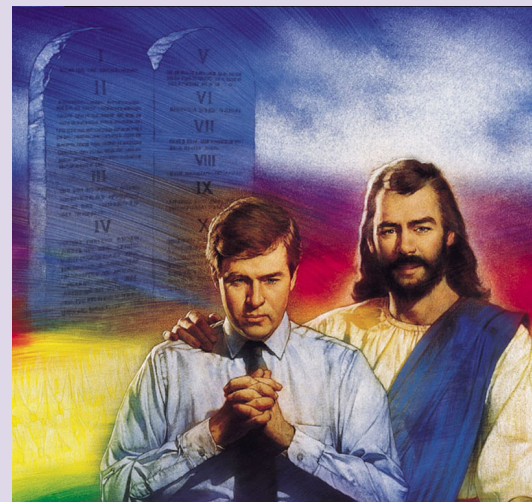



To “fear God” in the biblical sense does not mean to cower in terror, but to have a proper appreciation of His awesome character and might.

It is to have an attitude of respect toward the One Who governs the universe, which leads to a relationship of love, worship and willing obedience.



It results in the creature having an appropriate relationship with his or her Creator, fitting properly into His kingdom. The world today is in desperate need of such a way of thinking!





“Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is the whole duty of man.”

Ecclesiastes 12:13




There is need for healthy respect in approaching the Deity, and to this the angel calls when he cries out, “Fear God and give glory to Him.”





Coupled with the invitation to “fear God” is the command to “give glory to Him.” How do we do that?



**“Suddenly there was with the
angel a multitude of the heavenly
host praising God and saying,
‘Glory to God in the highest, and
on earth peace, good will toward
men!’”**

Luke 2:13





As Christians we are encouraged to express our thanksgiving to the Lord. Here's a simple way that we can give glory to our Creator God.



We can eliminate from our vocabulary words like “lucky” and “fortunate” and replace them with the words like “blessed” or “providential.”




Things don't “just happen.”

“The steps of a good man are
ordered by the LORD.”

Psalm 37:23






Saying it was “lucky” or
“fortunate” that something good
happened, we might as well burn
incense to the pagan god Meni,
the god of fortune against whose
worship Isaiah cried.

Isaiah 65:11






“Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.”

Hebrews 13:15






But “giving glory to God” goes much deeper than merely what we say. Another way we are told that we can “glorify God” is in the manner which we take care of our bodies.



“Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?”






**For you were bought at a price;
therefore glorify God in your body
and in your spirit, which are
God's."**

I Corinthians 6:19, 20





**“Therefore, whether you eat or
drink, or whatever you do, do all
to the glory of God.”**

I Corinthians 10:31





**The messages of the Three Angels
brings into view the
understanding of correct
principles of temperance and self-
control.**



Temperance may be defined as the abstinence of things harmful and the judicious use of those things beneficial.



If our minds are weakened and befuddled by intemperate habits, this inhibits their ability to grasp and appreciate the lofty concepts He would like to share with us.

Why is this especially important in these last days? Because the test that is coming, as revealed in the messages of the Three Angels, will require the strongest faith ever.






The prophet Daniel is an excellent example of how the correct application of temperance guidelines prepared him for the trials he would encounter and the service he would render.

When he and his Hebrew companions were invited to partake of the king's rich repast, they opted instead for a simple plate of natural foods; "vegetables."





And after being tested, they were found to be many times the superior of those who had eaten the king's fare.

Daniel 1:18-20





Topic For Sunday, Sept. 16 at 7pm

“Is God's Judgment Good News?”

Evangelistic Series

Sermon Three

