

Three Angels, One Message God's Everlasting Gospel

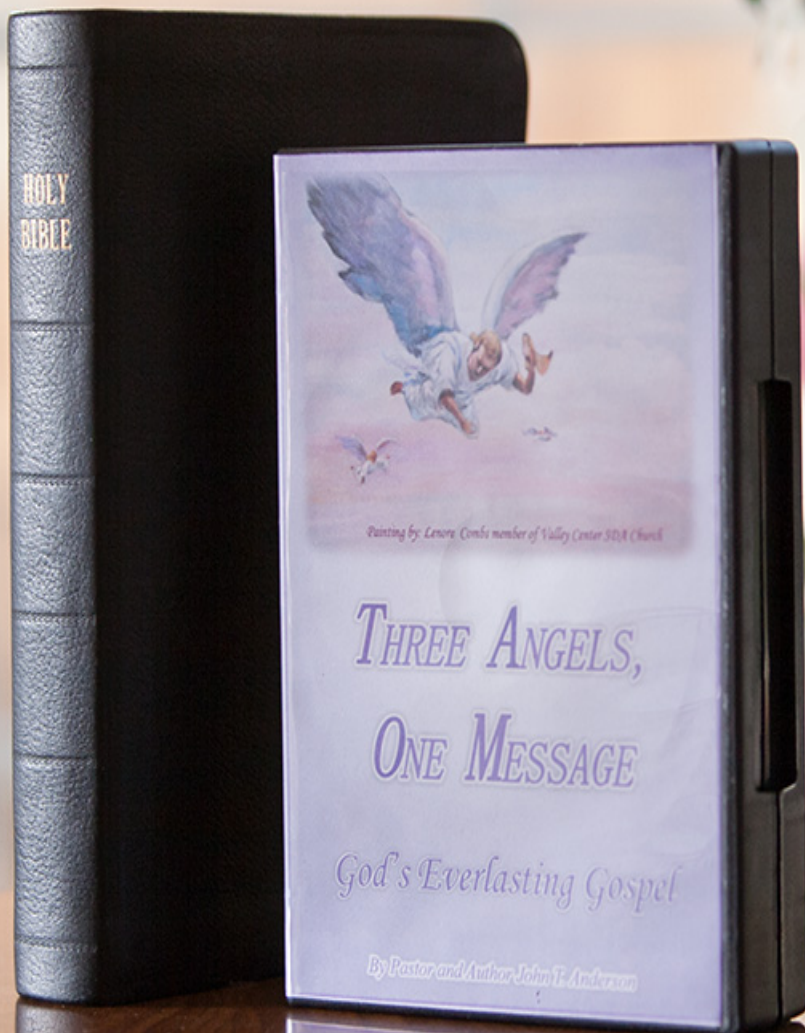


By Pastor and Author John T. Anderson

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




“Is God's Judgment Good News?”
Evangelistic Series
Sermon Three



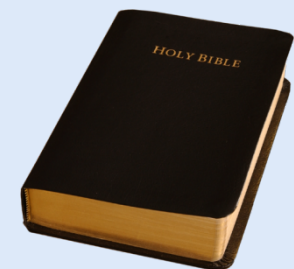
**“Then I saw another
angel flying in the
midst of heaven,
having the everlasting gospel
to preach to those who dwell
on the earth -- to every
nation, tribe, tongue and
people --**





saying with a loud voice, ‘Fear God and give glory to Him, for the hour of His judgment has come.’”

Revelation 14:6, 7





1. The Fact of God's Judgment

2. Phases of God's Judgment

**3. The Necessity of God's
Judgment**

**4. Bible Stories that Illustrate
God's Judgment**



I. The Fact of God's Judgment.



The Bible teaches us about God's Judgment:


Accountability and Responsibility are built into the fabric of Scripture from the beginning (**Genesis 3**) to the end (**Revelation 14 and 20**).

The declaration that “the hour of His judgment has come” gives incredible momentum and urgency to the announcement of the first angel.



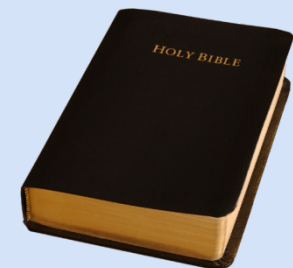
“Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is the whole duty of man.






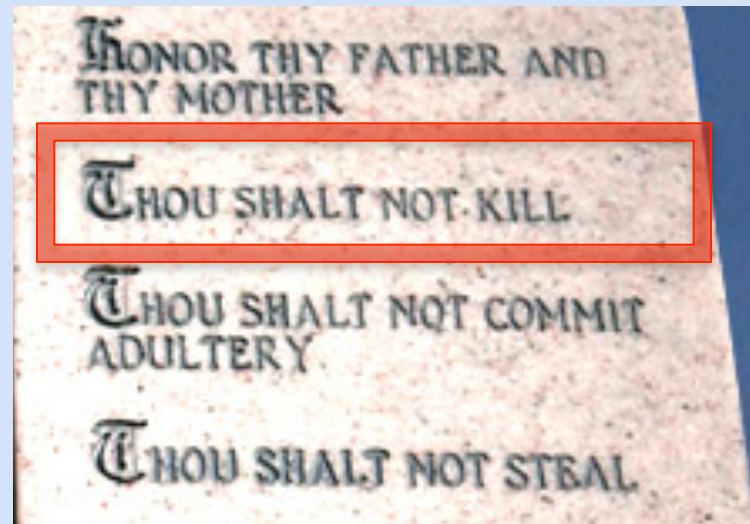
“For God will bring every work
into judgment, including every
secret thing, whether it is good
or whether it is evil.”


Ecclesiastes 12:13, 14





“You have heard that it was said to those of old, ‘You shall not murder,’ and whoever murders will be in danger of the judgment.






“But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment.”

Matthew 5:21, 22



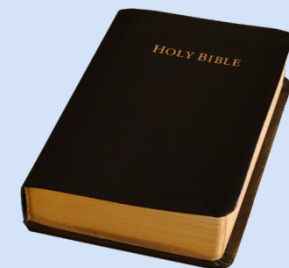


**“Truly, these times of ignorance
God overlooked, but now
commands all men everywhere
to repent,**



“because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained.”

Acts 17:30, 31



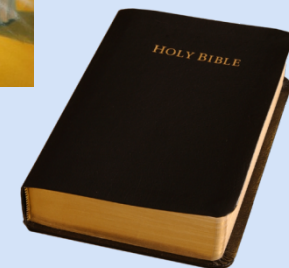
When Paul “reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, ‘Go away for now; when I have a convenient time I will call for you.’”


Acts 24:25, 26



In the book of Hebrews we read,
“As it is appointed to men to die
once, but after this the
judgment.”

Hebrews 9:27







Note that the difference in Revelation's proclamation by the first angel is one of timing. Whereas other Bible references point to this event as being in the future,

the angel of **Revelation 14**
speaks of the judgment as being
a *present reality*, crying with a
loud voice that the hour of His
judgment
“has come.”





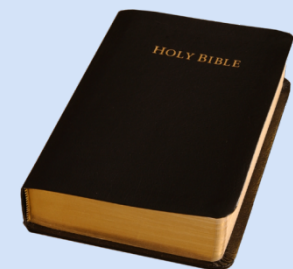
The word “for” is especially vital, as it connects the phrases “fear God and give glory to Him” and “the hour of His judgment has come.” The word “for” in the original is *oti*, which often has a strong causal implication.




It establishes a *direct causal link* between the phrases. It is *because* the hour of His judgment has come that we should fear God and give Him glory.

“Truly, these times of ignorance
God overlooked, but now
commands all men everywhere
to repent, *because (oti)* He has
appointed a day on which He
will judge the world in
righteousness.”

Acts 17:31






The difference between Paul's sermon and the message of the first angel is that while Paul used the future tense in describing a coming judgment, the angel of Revelation states categorically, "The hour of His judgment has come."



II. Phases of God's Judgment.



Earthly trials include separate and distinct phases that pertain first to the *investigation* of the facts; then a *decision* is made based on the facts as the law is applied; finally the disposition and *execution* of the sentence takes place.

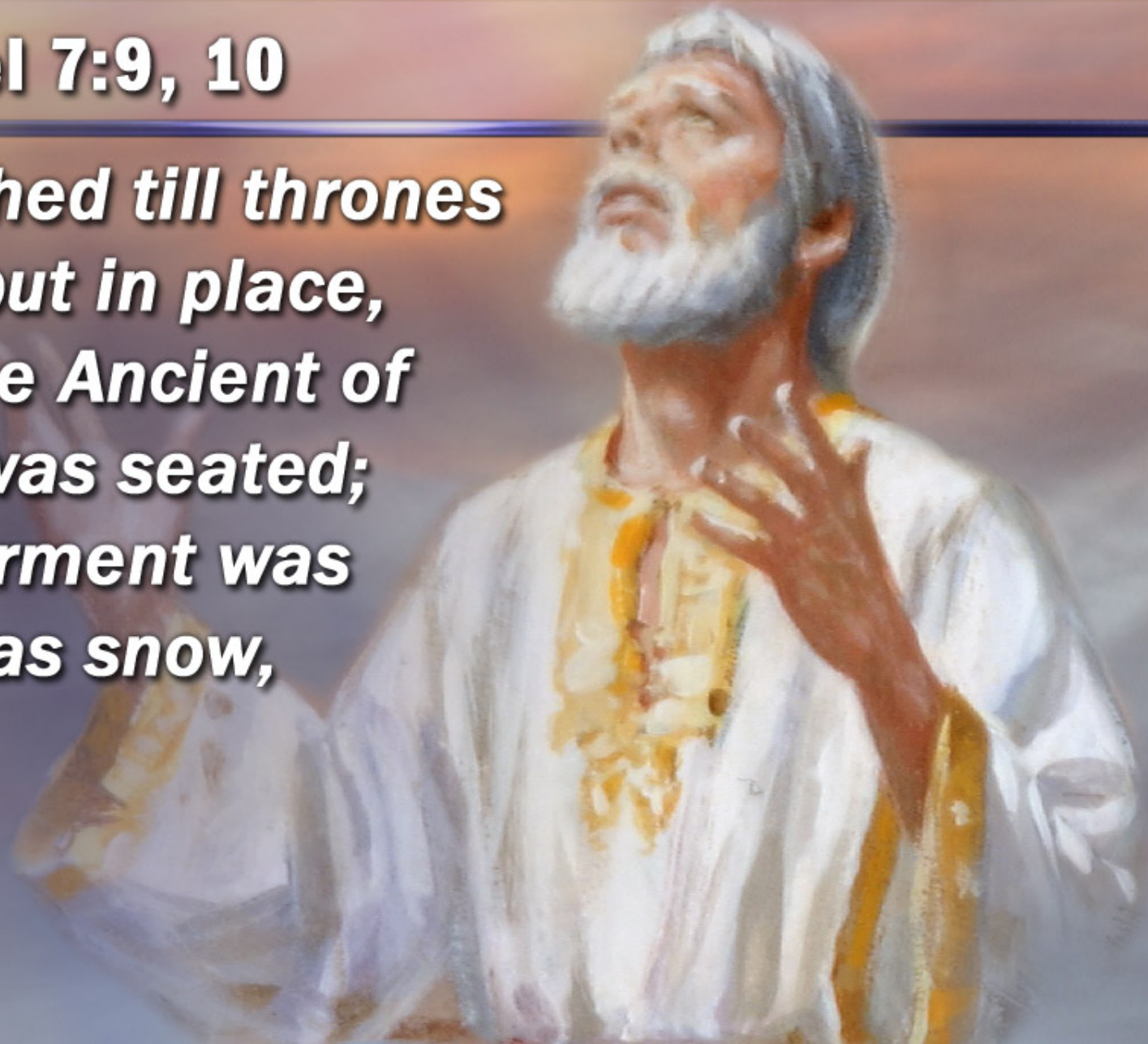
The Bible reveals that God has an investigative phase of His justice system. We might call this the “finding” phase.





Daniel 7:9, 10

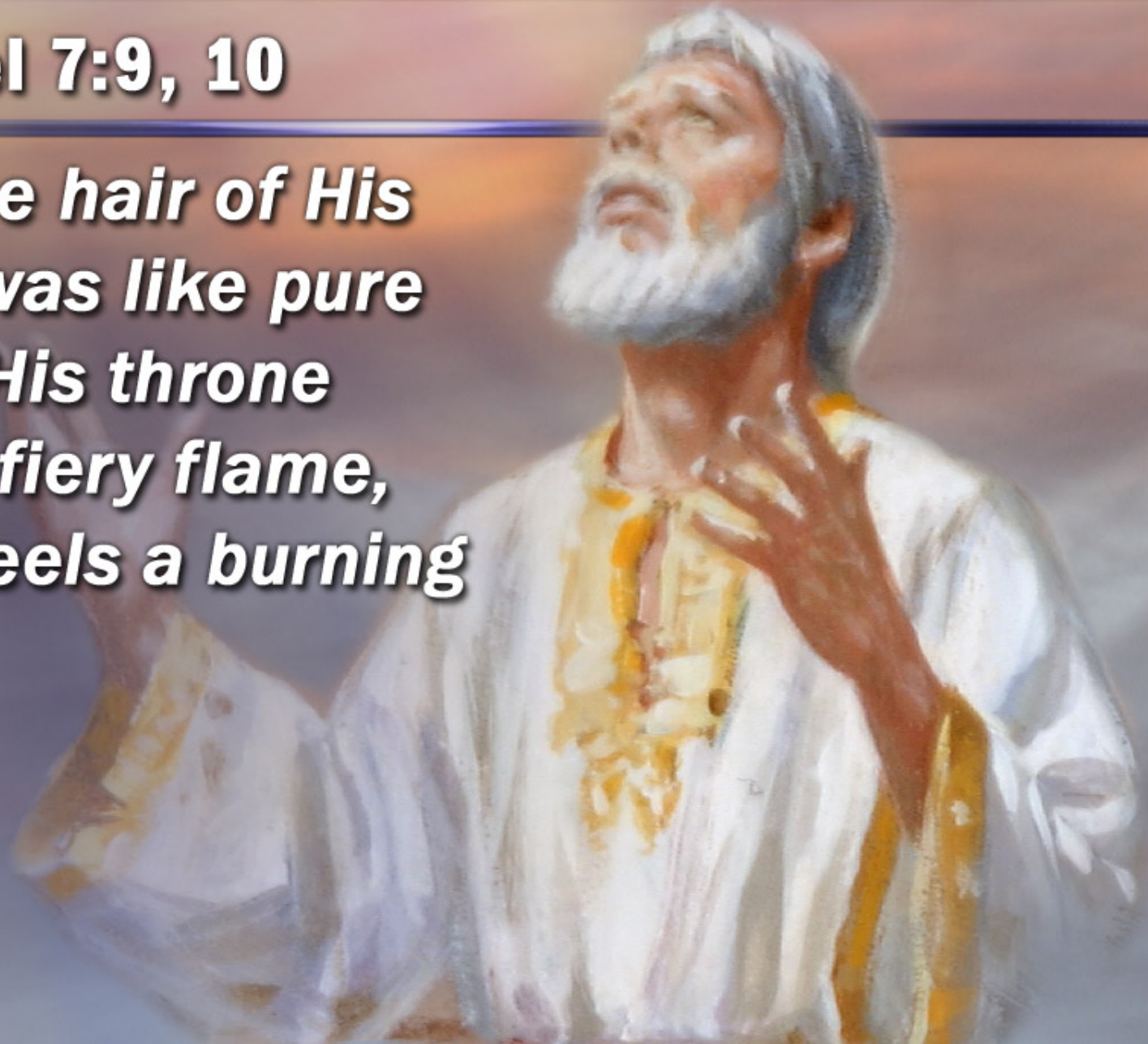
***“I watched till thrones
were put in place,
and the Ancient of
Days was seated;
His garment was
white as snow,***





Daniel 7:9, 10

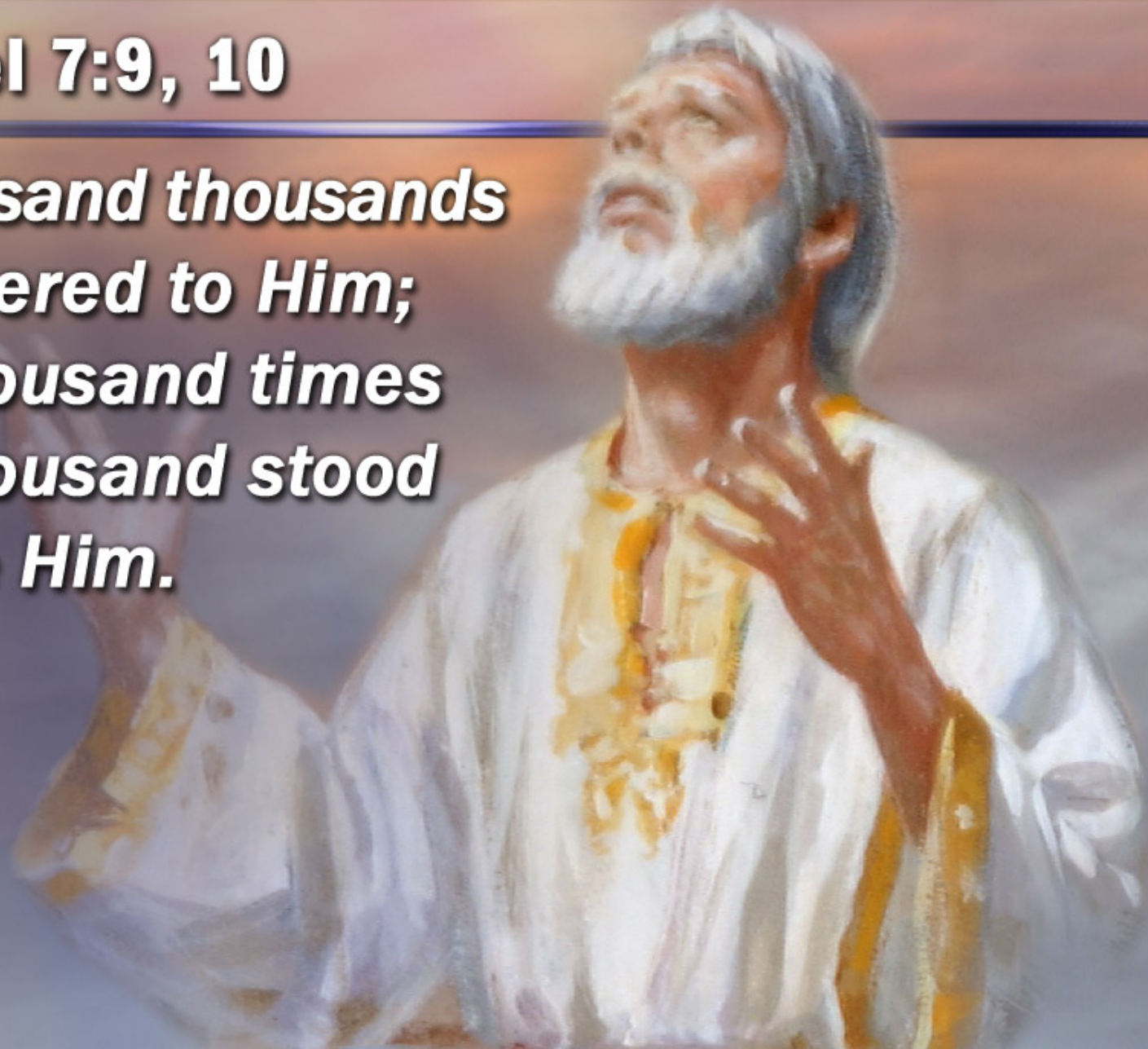
***and the hair of His
head was like pure
wool. His throne
was a fiery flame,
its wheels a burning
fire;***





Daniel 7:9, 10

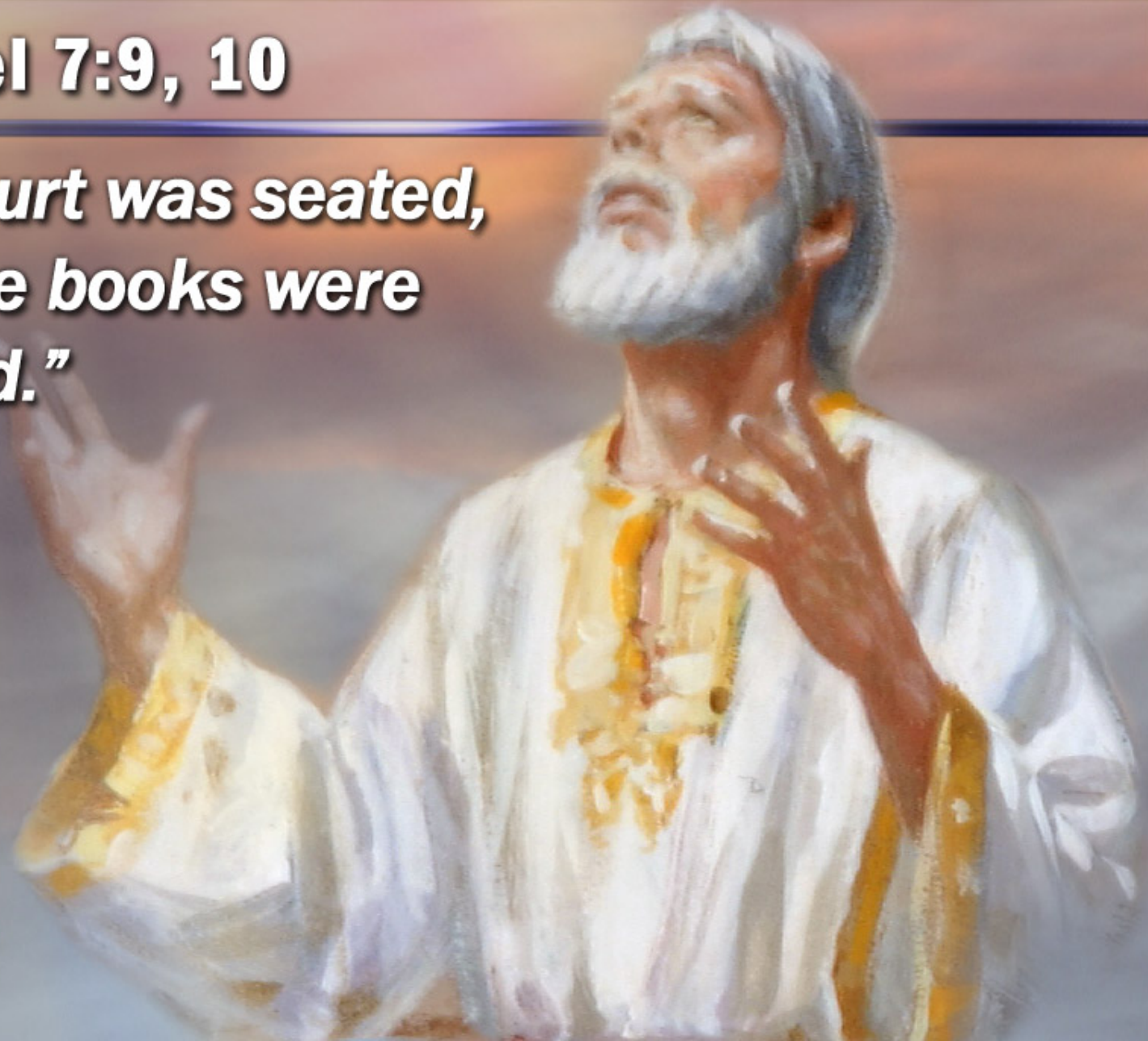
***A thousand thousands
ministered to Him;
ten thousand times
ten thousand stood
before Him.***






Daniel 7:9, 10

***The court was seated,
and the books were
opened.”***

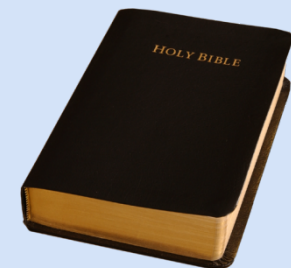





“At that time your people will be delivered, everyone who is found written in the book.”


Daniel 12:1

The phrase “found written” in this passage obviously contemplates an investigation which takes place prior to deliverance.



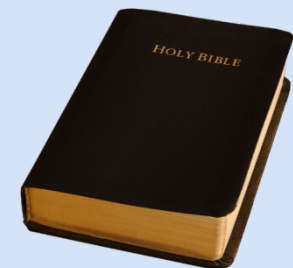


The setting of the heavenly court scene (**Daniel 7:7-9**) takes place before the destruction of the beast/horn power (**Daniel 7:11**), which happens, according to Paul's analysis in **II Thessalonians 2:1-10**, at the return of Jesus.



“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



“And behold I am coming quickly, and My reward is with Me to give to everyone according to his work.”

Revelation 22:12

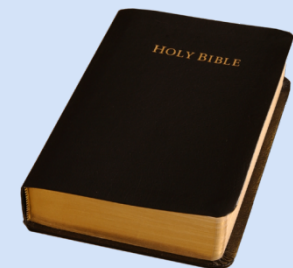




According to the sequence of these verses then, the finalization of every decision for life or death, recognized by the heavenly court, will have come to its completion before Jesus comes back in glory.

Christ Himself said, “As the days of Noah were, so also will the coming of the Son of Man be.”

Matthew 24:37



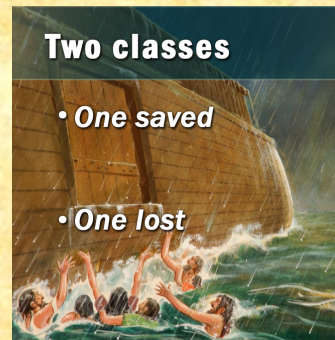
The parallels between the two events include the violent and godless condition of society, the warning of the coming event, the incredible and blind ignorance




displayed by the population in general concerning the coming event and the disproportionate number of those who reject the message.



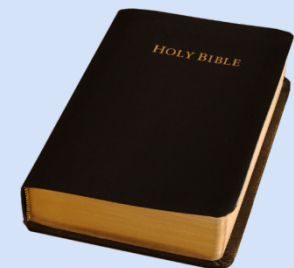
We have seen that prior to the salvation/destruction event at Christ's coming, all decisions will have been made final. This is brought to view in striking manner in the story of Noah,





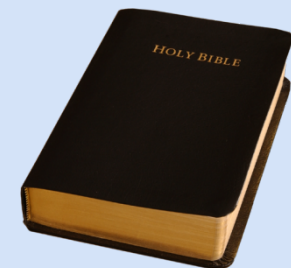
in that seven days *before* the
flood came, Noah and his family
entered the ark,
“and the Lord shut him in.”

Genesis 7:16



God's hand wrote on
Belshazzar's palace wall, "*You
have been weighed and found
wanting*" before the destroyer
came.

Daniel 5:27



III. The Necessity of a Pre-Advent Judgment.

THE

I

They shall have written

II

They shall have written
in their hearts
the words of the
book of the law
of the Lord
and shall have
written them
in their hearts

III

They shall have written
in their hearts
the words of the
book of the law
of the Lord

IV

They shall have written

LAW

V

They shall have written
in their hearts
the words of the
book of the law
of the Lord

VI

They shall have written

VII

They shall have written

VIII

They shall have written


IX

They shall have written

X

Why does God, the Omniscient One, need to look over books of record to see who will be saved? Doesn't He know already?






First, the Bible reveals that it is God's desire that His administration be understood as absolutely fair; that it is transparent to the highest degree.




We must expand our view to see that the judgment isn't just about us.


It's God's name that is on trial. In a very real sense, it is the hour of "His" judgment.



You and I have the privilege of playing an important part in this trial, in that as we allow His Spirit to work a miracle in our lives, it brings an answer to the charges that Satan brought,




that God is unfair and that it is impossible to live in a way pleasing to God. The lives of His saints constitute “exhibit A,” recorded in the ledgers of heaven, to refute the allegations raised by the devil.




Secondly, God knows already who are the ones to be saved. The direct benefit of this Judgment is for His loyal angels who, although wiser than humans and excelling in strength, both physical and mental, are not omniscient.

Angels can't read the heart and discern its motives, which is at the crux of the judgment.





Before the Lord brings into the undefiled environment of heaven those from Planet Earth who were sinners, He graciously allows the angels the opportunity to see things as He sees them, to know things as He knows them.

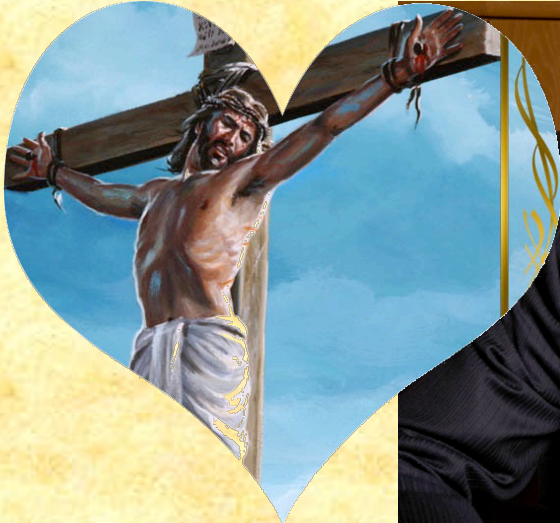


The judgment has to do with sin and sin is a matter of the inmost soul. We often speak of sin as being an act, but it's much deeper than that.

Jesus alluded to this when He said that the one who harbors hatred has already committed murder; the one who lusts in his heart has already committed adultery.



Acts of iniquity are simply the outgrowth of those principles cherished within the heart. They are the symptoms of what exists inside.



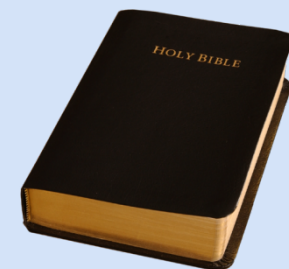
Because sin has to do with the way we think, it's fair that God judges us according to our inner soul;



that is, He judges us not only according to what we have done, but also according to what we would have done if the opportunity had arisen.



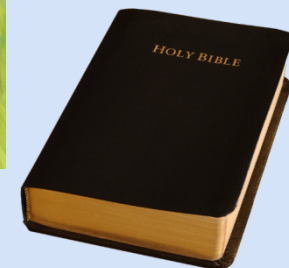
“Therefore the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,’




“that the blood of all the prophets which was shed from the foundation of the world may be required of this generation,



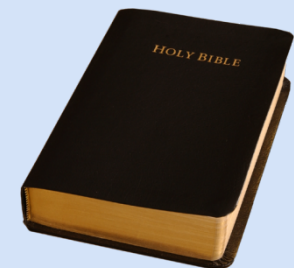
“from the blood of Abel to the blood of Zechariah who perished between the altar and the temple.







“Yes, I say to you, it shall be required of this generation.”

Luke 11:49-51







Though they didn't live back then and didn't actually carry out those acts, God's indictment is fair nonetheless, because their hearts



**were in the same condition as
the hearts of their forefathers.
Had they lived back then, their
acts would have been the same.**




It is the inward heart and its condition that God is most concerned about. The acts are simply the outgrowth of the thought patterns that are inside.



On the other hand, Jesus could say regarding a poor widow who dropped two mites into the offering chest that she had given more than the rest.

Luke 21:3

It was the condition of her heart that God saw and evaluated.




**“Man looks at the outward
appearance, but the LORD looks
at the heart.”**

I Samuel 16:7




Prior to the glorious return of Jesus to this earth, He chooses to disclose to the loyal angels what He already knows. The books are opened in the presence of numberless hosts.






It is true that He is not *required* to open the books to the view of the angels, but He does so anyway.

He is the “God of the 'second mile.'”



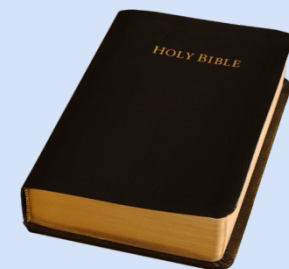
We confess that the Pre-Advent Judgment really isn't a "necessity," at least as far as what is needed for God to make the right decisions. He knows all; He knows every heart. He is the Sovereign God.



And yet, the Bible clearly reveals the fact of this pre-advent judgment. We conclude that it is a part of His plan because He goes beyond what is “required.”

**“Your people shall be delivered,
everyone found written in the
book.”**

Daniel 12:1






**He wishes to do things in a way
that will inspire confidence that
justice has been done.**

**He desires that the heavenly
hosts should know**

that the ones coming to heaven are free of the virus of sin, and will not contaminate the celestial environment with iniquity.





Again, this is not because God doesn't know.

He knows everything!

He does this because it is His nature to demonstrate His absolute fairness and transparent justice.



IV. Bible Stories That Illustrate God's Judgment.

1.The Story of Adam and Eve



2.The Story of Sodom and Gomorrah



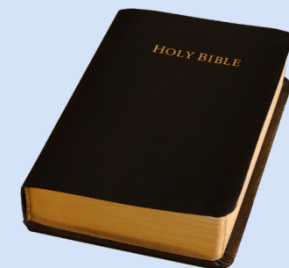
3.The Story of Belshazzar and Babylon




1. The Story of Adam and Eve. “Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to Adam and said to him,



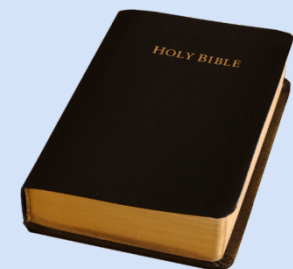
““Where are you?” So he said, ‘I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.’






“And He said, ‘Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?’”

Genesis 3:8-11






Notice this amazing portrayal of God's system of justice at work. It will serve as a *model* for all further dispositions, especially God's final judicial process.




**We might ask, Did God “need”
to inquire if Adam had eaten?**

**Did the One Who is omniscient
not know that the command
had been disobeyed?**

Of course He knew!



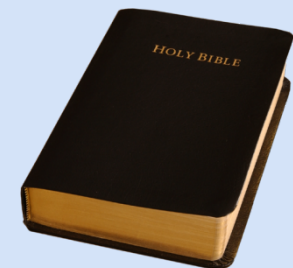
Yet He stooped to speak in a language which all could understand. He went about His work in a way that would inspire confidence that the sentence was given from a position of knowledge. He inquired before taking action.




The manner in which He administered justice at the first occurrence of sin would become the model for later events.

He says, “I am the LORD; I change not.”

Malachi 3:6






It would become the model for the way He would deal with sin in its final disposition. What would give us the idea that His way of dealing with sin at the end would be any different than the way He dealt with sin at the beginning?

The Bible reveals that before the gavel of justice fell in Eden, there was an investigation. Likewise at the end of time,





before the sentence is passed which will result in the verdicts of eternal life or eternal death, before the return of the Savior Who comes “with His reward,” a phase of judgment involving investigation will have been completed.

2. The Story of Sodom and Gomorrah.

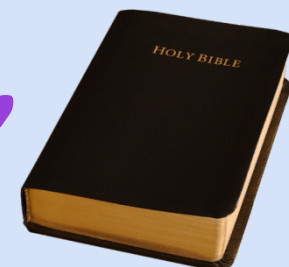



God had to do something. He had to take action. But before He did, He would conduct an investigation. He would give the situation a second look, a final review.



See in this text the One Who inquires before He takes action.

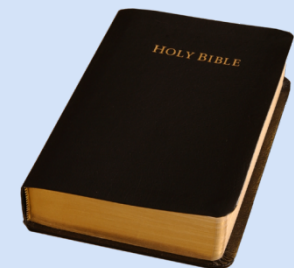
“And the LORD said, ‘Because the outcry against Sodom and Gomorrah is great, and because their sin is very grievous,






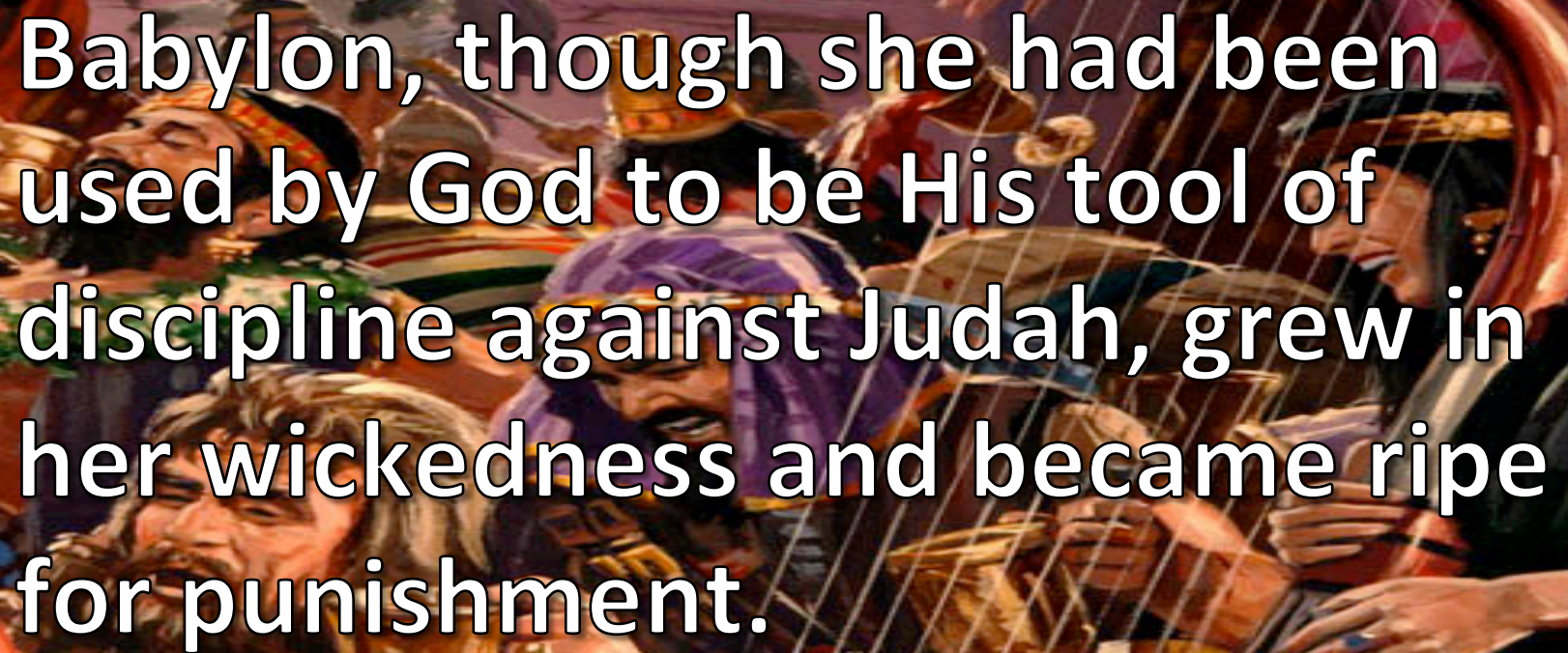
'I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not I will know.'"

Genesis 18:20, 21





He chose to speak in a way that humans could understand. He stooped to our level to inspire us that His justice would come from a position of knowledge.



Babylon, though she had been used by God to be His tool of discipline against Judah, grew in her wickedness and became ripe for punishment.

The Book of
DANIEL

IN the third year of the reign of Je-hoi'a-kim king of Judah, Ne-bū-chad-nez-zar king of Babylon came to Jerusalem and besieged it.

2 And the Lord gave Je-hoi'a-kim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shi'nar to the house of the god: and he brought him to the treasure house

CHAPTER I

1 *2 Kin. 24. 1-2

2 *Jer. 27. 18, 20
*Zech. 5. 11
*2 Chr. 36. 7
The temple

Mish'a-el, Me'shach; and to Az-a-ri'ah, A-bed'Ne-gō.
8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs.

10 And the chief of the eunuchs Daniel said, I fear my lord the king, for I have seen in your food

On the eve of her destruction,
as the armies of Cyrus
approached the fortified capital,
King Belshazzar reveled in
defiant mockery.



Belshazzar called for the articles from Solomon's temple to be brought and used as his goblets while he held a feast to his gods.



“Then they brought the gold vessels that had been taken from the temple of the house of God which had been in Jerusalem; and the king and his lords, his wives, and his concubines drank from them.

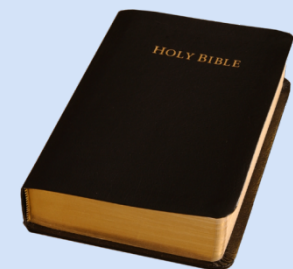


“They drank wine, and praised the gods of gold and silver, bronze and iron, wood and stone. In the same hour the fingers of a man’s hand appeared and wrote opposite the lamp stand on the plaster of the wall of the king’s palace;




“and the king saw the part of the hand that wrote. Then the king’s countenance changed and his thoughts troubled him, so that the joints of hips were loosened and his knees knocked against each other.”

Daniel 5:3-6



**“But you, his (grand)son,
Belshazzar, have not humbled
your heart, although you knew
all this. And you have lifted
yourself up against the Lord of
heaven.**







**“And the God who holds your
breath in His hand and owns all
your ways, you have not
glorified.”**

Daniel 5:22, 23





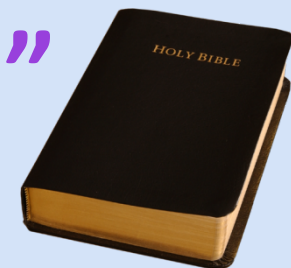
God's process of judgment takes into account the knowledge (or, the opportunity to gain knowledge) that one possesses.




“Mene: God has numbered your kingdom, and finished it.

Tekel: you have been weighed in the balances, and found wanting. Peres: your kingdom has been divided, and given to the Medes and Persians.”

Daniel 5:26-28






The word translated “numbered” (*mene*) is given twice, being repeated for emphasis. It is an accounting term, implying that the moral ledger of Belshazzar and his kingdom had been under divine audit.

It had been reviewed and double checked. The conclusion of “bankruptcy” had been reached.





The metaphor then turns from an accounting image to one of testing metal. “*Tekel*: you have been weighed in the balances, and found wanting.” The concept of scales as a symbol of the operation of justice is well known and documented.

Now, having announced that the inquiry and investigation have been accomplished, “God has numbered your kingdom; you have been weighed in the balances,” the sentence is pronounced.




The kingdom will be broken and given into the hands of the Medes and Persians. That very night Belshazzar was slain and the prophecy became fulfilled.

Cyrus Cylinder




Notice that the sequence of divine justice is clearly spelled out; the Lord specifically indicated that an investigation had been conducted before action was taken.






There was inquiry before sentencing. God already knew the wickedness of Babylon, as He had known the evil of Sodom and the sin of Eden.



But true to His character of stooping to use language that humans understand, He gave a “second look” before issuing the sentence.



If this was His approach toward ancient Babylon, why would we expect it to be any different toward apocalyptic Babylon?



Why a Pre-Advent Judgment?

These stories tell us that He chooses to speak in a way that humans could understand. He stooped to our level to inspire us that His justice would come from a position of knowledge.

**Such is the wondrous and
gracious character of the One
Who rules the universe!**





THE

LAW

I

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

II

THOU SHALT NOT MAKE TO THYSELVES ANY GRaven IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN, OR ON THE EARTH, OR UNDER THE EARTH: THOU SHALT NOT WORSHIP THEM, NOR SERVE THEM: FOR I THE LORD AM JEHOVAH, AND I AM JEHOVAH ONE.

III

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: FOR I THE LORD AM JEHOVAH, AND I AM JEHOVAH ONE.

IV

HONOUR THY FATHER AND THY MOTHER, WHICH IS THE FIRST COMMANDMENT: THAT THOU MAYEST PROSPER, AND THY CHILDREN MAY PROSPER WITH THEE: THIS IS THE FIRST COMMANDMENT, WHICH IS THE FIRST OF ALL COMMANDMENTS.

V

LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY MIND, WITH ALL THY STRENGTH, AND WITH ALL THY POWER: THIS IS THE FIRST AND GREAT COMMANDMENT.

VI

LOVE THY NEIGHBOUR AS THYSELF.

VII

KEEP THE SABBATH DAY HOLY.

VIII

THOU SHALT NOT COMMIT ADULTERY.

IX

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR.

X

THOU SHALT NOT DESIRE THY NEIGHBOUR'S HOUSE, HIS WIFE, HIS SERVANT, HIS OX, HIS ASS, NOR ANYTHING THAT IS HIS: FOR I THE LORD AM JEHOVAH, AND I AM JEHOVAH ONE.

Topic For Tuesday, Sept. 18 at 7pm

“The Hour of His Judgment Has Come”
Evangelistic Series
Sermon Four

