



THE THREE ANGELS' MESSAGES

Course 6, *New World Coming*, Lesson 6

The Problem: As the book of Revelation unfolds, it becomes clear that at the close of earth's history, humanity will be divided into just two distinct groups: those who receive the seal of God and those who receive the mark of the beast. In light of this sobering reality, we would expect God to send urgent, heaven-sent messages to guide people in making the right choice. And indeed, He has. These messages are found in Revelation 14, a chapter that stands as a divine response to the crisis described in Revelation 13, where the beast system seeks global allegiance. Revelation 14 presents three angelic proclamations—God's final appeal to the world, calling all people to worship the Creator, reject falsehood, and remain faithful to Christ.

The chapter unfolds in three powerful movements:

1. Verses 1–5 portray the redeemed—those who have received God's seal—standing with the Lamb on Mount Zion.
2. Verses 6–13 take us back to earth, revealing the three angels' messages that prepared these saints for sealing.
3. Verses 14–20 depict the second coming of Christ, when the harvest is gathered: the sealed are saved, and the marked are lost.

The central question before us is this: What are the messages God is sending to prepare His people for the final crisis? These are not optional insights—they are life-and-death imperatives. To reject them is to risk receiving the mark of the beast. To embrace them is to walk in step with Christ, be sealed by His Spirit, and stand secure through the time of trouble (Daniel 12:1; Matthew 24:21).

If we respond to these messages with open hearts—through prayer, Bible study, and surrender to Christ—we will be among those who meet Him with joy at His return and join the redeemed in the scene described in Revelation 14:1–5.

So we ask: Is your heart open to receive God's final messages to the world? Let us pray earnestly as we open His Word and explore these solemn truths.

Objectives:

- I. We discover the reward of those who receive the seal of God.
- II. We examine the first angel's message and its call to worship the Creator.
- III. We understand the second angel's warning against spiritual Babylon.
- IV. We explore the third angel's solemn appeal to reject the mark of the beast.
- V. We reflect on the second coming of Jesus and the final harvest of souls.

I. THE REWARD OF THOSE WHO RECEIVE THE SEAL OF GOD

The opening of Revelation 14 gives us a stunning glimpse of the future—sealed believers standing in victory with Christ in heaven, having been redeemed at His second coming. This triumphant moment sets the tone for everything that follows in the chapter.

The Word:

1. Where are the sealed standing, and with whom? What does their location signify about their victory and closeness to Christ? Revelation 14:1, 3; compare Revelation 15:2–4

2. When were these 144,000 sealed? How does this sealing relate to the final events before Christ's return?
Revelation 7:1-3
3. What is the nature of the seal they received? Whose name is written on them, and what does it represent?
Revelation 14:1
4. What are the defining characteristics of these sealed believers? What made them stand apart in faithfulness, purity, and truth? Revelation 14:4-5
5. What unique privileges are granted to them in heaven? How does their experience reflect a special closeness to the Lamb?? Revelation 14:2-4

Explanation: In vision, John saw the sealed believers standing with the Lamb on Mount Zion (Revelation 14:1). This is not an earthly scene—it is a glimpse into heaven itself. The New Testament identifies Mount Zion as “*the city of the living God, the heavenly Jerusalem*” (Hebrews 12:22). Further confirmation comes from Revelation 14:3, where the sealed are described as standing “*before the throne, and before the four living creatures, and the elders*”—a clear allusion to the heavenly throne room first seen in Revelation 4. Revelation 7:15 tells us that God's throne is in His temple, and Revelation 11:19 affirms that this temple is in heaven. Thus, Revelation 14:1–5 portrays the redeemed in heaven after the second coming of Christ, rejoicing in the presence of their Savior (see also John 14:1–3; 1 Thessalonians 4:16–18).

The sealing of God's people occurs before the second coming, as Revelation 7:1–3 makes clear: the seal is given before the “*winds of strife*” are released upon the earth. This seal is not a visible mark, but a spiritual sign of ownership and transformation. Revelation 14:1 says the 144,000 have the Father's name written in their foreheads, and Revelation 3:12 and 22:4 add that Christ's name is there as well. In Scripture, a name represents character (see Jeremiah 14:7, 21; Psalm 18:49). Thus, the seal signifies that these believers have received the character of God through the indwelling of the Holy Spirit (Romans 8:9–10; Galatians 2:20; 1 John 3:7).

This gift has been available in every age, but in the final crisis, the Holy Spirit will be poured out in unprecedented measure (Joel 2:28), empowering God's people to resist the beast, its image, and its mark. They will need divine strength to remain faithful, especially in keeping the seventh-day Sabbath, which serves as the sign of their allegiance to Christ (Exodus 31:13; Ezekiel 20:12).

Revelation 14:4 describes the sealed as those who “*were not defiled with women; for they are virgins.*” This is symbolic language. In prophecy, a woman represents a church, and a corrupt woman symbolizes false religion (Revelation 17:4–5). These saints have rejected the spiritual corruption of the dragon, the beast, and the false prophet. By Christ's grace, they have gained victory over the beast, his image, and his mark (Revelation 15:2). As previously studied, the beast represents the Papacy (Revelation 13:1–10), the image of the beast is formed by apostate Protestantism in the United States (Revelation 13:11–17), and the mark of the beast is enforced Sunday observance, promoted by a union of church and state. The sealed believers, through the power of the Holy Spirit, have remained loyal to Christ, keeping all of God's commandments (Revelation 12:17).

Revelation 14:5 says, “*In their mouth was found no guile*”—no falsehood or compromise. They are blameless before God, not because of their own merit, but because they have been clothed in the white robes of Christ's righteousness (Revelation 19:7–8). Like the faithful in Sardis, they have overcome sin by faith (Revelation 3:5), and their names remain in the Lamb's book of life. These believers are described as those who were redeemed from among the living at Christ's return (Revelation 14:4). They are the faithful, victorious saints who were translated without seeing death. Now, in heaven, they enjoy special privileges, including singing a new song that no one else can learn (Revelation 14:3)—a song born of their unique experience of loyalty and triumph.

Relevance: Revelation 14:1–5 presents a stark contrast between those who follow the Lamb and those who yield to the beast (Revelation 13:15–17). John was shown the end of the great controversy so that we might understand the glorious reward awaiting those who remain faithful.

Are you determined to be among this victorious company? The invitation is open, and the time to respond is now.

II. WHAT IS THE FIRST ANGEL'S MESSAGE AND ITS CALL TO WORSHIP THE CREATOR?

The first of the three final messages to humanity is proclaimed by an angel flying in the midst of heaven. This message is not the invention of man—it carries divine authority, sent to prepare a people to receive God's seal before Christ's return. In this section, we explore the powerful call of the first angel's message.

The Word:

6. What is the first angel's message called, and how far is it to go? What does this tell us about the urgency and universality of God's final appeal? Revelation 14:6
7. According to this angel, what significant time has come? How does the announcement of this judgment affect our present priorities? Revelation 14:7 (first part)
8. Whom are we commanded to worship—and why? What reason does the angel give for worshiping God? Revelation 14:7 (last part)
9. How do we worship the Creator as described in this message? How does the Sabbath commandment connect to the language of the first angel? Exodus 20:8-11; compare Matthew 24:20

Explanation:

"Having the everlasting gospel" (verse 6): The *everlasting gospel* is the timeless message of salvation by grace through faith in Jesus Christ—a message of forgiveness, transformation, and restoration. It proclaims that through Christ's righteousness, not our own, we are justified and renewed (Romans 1:16–17; Titus 3:5–7). This gospel is not new; it has been God's plan from the beginning and is to be proclaimed to every nation, tribe, language, and people before Christ's return (Matthew 24:14).

"Fear God" (verse 7): To *fear God* in the biblical sense does not mean to be terrified of Him, but to hold Him in reverent awe, to honor His authority, and to live in humble obedience to His will. This reverence leads to a life of holiness and trust (Exodus 19:10–13; 20:20; Deuteronomy 8:6; Proverbs 3:7; Ecclesiastes 12:13; Isaiah 11:2–3; 33:6).

"And give glory to Him" (verse 7): We glorify God not by adding to His glory—He is already infinitely glorious—but by reflecting His character in our lives. Jesus glorified the Father through His perfect obedience and sacrificial love (John 13:31–35; 17:1, 4–5). As Christ lives in us through the Holy Spirit, His character is reproduced in us (Galatians 2:20; John 17:22–23, 26). When we manifest His love, truth, and grace to others, we give glory to God in the most meaningful way.

"For the hour of his judgment is come" (verse 7): This urgent proclamation is part of the everlasting gospel (Revelation 14:6) and holds vital importance for those living in earth's final moments. It announces not only hope but accountability—a heavenly judgment already in progress. Consider these foundational truths:

1. **A Gospel-Centered Warning** This message of judgment is not separate from the gospel—it *is* the gospel in action. The same angel who brings good news to every nation also declares that the hour of God's judgment *has come*, inviting all to respond in faith, repentance, and obedience.
2. **It Precedes Christ's Return** Since two angelic messages follow this one (Revelation 14:8–11) and the gospel must reach the entire world before Christ returns (Matthew 24:14), it is clear that this judgment occurs before the Second Coming. It is a **pre-advent judgment**—a heavenly event that begins before Jesus appears in glory.
3. **The Judgment Described in Daniel** This same event is portrayed in *Daniel 7:9–14*, where thrones are set, books are opened, and the Son of Man approaches the Ancient of Days. *Daniel 8:14* refers to the cleansing of the sanctuary, and through careful comparison with *Daniel 9*, we understand that the 2,300-year prophecy began in 457 B.C. and reached its fulfillment in A.D. 1844. This marked the beginning of heaven's investigative phase—Christ's high-priestly ministry in the Most Holy Place, the antitypical Day of Atonement (see Leviticus 16). Here,

the records of life are reviewed and decisions are made regarding who remains in the book of life (*Daniel 12:1; Revelation 3:5*). God's faithful ones are vindicated, while the "little horn" power is condemned (*Daniel 7:22*—the Aramaic word *Dina'* means "justice" or "judicial vindication"). The issue in this judgment concerns the spiritual condition of Christ's professed followers living on the earth in the last days. The faithful dead are declared Christ's for eternity (*Revelation 6:9-11*). But the living are being prepared spiritually while the judgment is in progress, so that before it comes to an end all of the faithful will be finally vindicated and sealed. The Lord says: "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels" (*Revelation 3:5*). This implies that the opposite must also be true. If someone does not overcome, he will not be clothed in white raiment, and his name will be blotted out of the book of life. Such a person will not be sealed.

4. **The Judgment Is Ongoing—and Personal** This judgment focuses on the living as well as the faithful dead (*Revelation 6:9-11*). As it unfolds, Christ's followers are being spiritually prepared—overcoming sin, growing in grace, and cooperating with the Spirit. Before this process concludes, each name will be examined. Jesus declares: "He who overcomes... I will not blot his name out of the book of life" (*Revelation 3:5*). Those who overcome are sealed; those who persist in rebellion are not.
5. **Symbolized as the Marriage of the Lamb** In *Revelation 19:7-8*, this same judgment is described as a wedding celebration. During this "marriage" phase, Christ offers His spotless righteousness—His "white linen" garments—to every soul. Through the Holy Spirit (*Romans 8:9-10*), all may receive this gift. At the end of this heavenly marriage, those clothed in His righteousness are declared His forever, while those who refuse grace remain unclean (*Revelation 22:11*).
6. **The Judgment Results in Sealing or Marking** The saints pictured with the Lamb in *Revelation 14:1-5* have been sealed. These are those who, during the investigative judgment, are judged faithful to Christ and retain their names in the book of life (*Revelation 3:5; 7:1-3; 19:8*). At the same time, this judgment condemns the beast and its image and reveals the eternal fate of those who choose its mark. Yet for those who embrace Christ's character and keep His seventh-day Sabbath in loving obedience, the judgment brings vindication, sealing, and the promise of eternal life.

"And Worship Him That Made Heaven and Earth..." (*Revelation 14:7*): True worship springs from a heart transformed by grace and anchored in truth. Jesus said that "true worshipers will worship the Father in spirit and in truth" (*John 4:23-24*), and Scripture affirms that such worship is offered only by those who surrender to the Lordship of Christ (*Philippians 2:9-11; Psalm 96:9*).

The call to "worship Him that made heaven, and earth, and the sea, and the fountains of waters" is a direct reference to the fourth commandment (*Exodus 20:8-11*). The very language echoes God's Sabbath command, which memorializes His role as Creator. The Sabbath, established at the close of creation week (*Genesis 2:1-3*), was blessed and sanctified by God—not only to commemorate His creative power, but to remind His people in every generation that He is also the One who re-creates the human heart (*Exodus 31:13*). Jesus anticipated the Sabbath's continued importance even after His death, urging His followers to pray that they might still observe it peacefully during times of trouble (*Matthew 24:20*). This underscores its enduring relevance—not as legalism, but as a weekly invitation to rest in God's finished work and to honor His authority in our lives.

Relevance: In an age where competing powers demand worship and allegiance, the first angel's message calls humanity back to the one true Creator—uplifting both the everlasting gospel and the enduring authority of God's law. "*The hour of His judgment has come*" is not merely a warning—it's a plea from heaven itself. It tells us that a decisive moment is underway. The question is deeply personal—Where do you stand with Jesus Christ?

Are you surrendering daily to the Holy Spirit's work—allowing Him to prepare you for the seal of God? Or are you caught in self-focused living, indifferent to Christ, His truth, and His righteousness? These are eternal issues. The judgment message urges each of us to respond to God's love and to walk in obedience to His will. Jesus said, "*If you love Me, keep My commandments*" (*John 14:15*). Love for Christ naturally results in loyalty to His Word—including worshipping Him on the holy day He sanctified.

This first angel's message presents the everlasting gospel with a special end-time emphasis: the reality of the judgment hour and the call to remember God as Creator through the seventh-day Sabbath. It is God's final invitation—spoken with mercy and urgency—to prepare the world for Christ's return and to seal His people for eternity (Matthew 24:14).

Will you receive this message? Will you answer the call?

III. THE SECOND ANGEL'S WARNING AGAINST SPIRITUAL BABYLON

After presenting the positive call of the everlasting gospel, the Lord now turns to a solemn warning. For those who reject the first angel's appeal—to worship the Creator and respond to His love in obedience—the alternative is stark: yielding to the authority of the beast and his image. This system of counterfeit worship, described throughout Revelation, is collectively referred to as "Babylon"—a symbol of confusion, spiritual compromise, and man-made religion. That's why the second angel's message is not a secondary thought; it is a vital, global warning. It alerts every inhabitant of earth to the spiritual danger of aligning with a power that substitutes human authority for God's truth.

The Word:

10. What is the second angel's message? Revelation 14:8
11. With what great emphasis is this second message repeating a short time before the second advent of Jesus? Revelation 18:1-5
12. Who founded ancient Babylon? Why did God destroy it? Genesis 10:9-10; 11:1-9
13. Why did God destroy the Neo-Babylonian Empire in the sixth century B.C.? Isaiah 14:4-6, 12-14; Jeremiah 25:12
14. How did God destroy the Neo-Babylonian Empire? Daniel 5:22-31
15. What power is symbolized by the end-time, spiritual Babylon described in Revelation? Revelation 17:1 6; 13:1, 11, 14-17
16. How and when does the Lord bring final judgment upon this end-time Babylon? Revelation 18:21-24; 19:20

Explanation: What Is Babylon in Revelation? In Revelation, Babylon is a symbolic name for a powerful end-time religious union that stands in opposition to God, His truth, and His people. This symbol draws from the legacy of the ancient city of Babylon—first founded by Nimrod, where its builders defied God's promise by constructing a tower to protect themselves from another flood (Genesis 11:1–9). As an act of judgment, the Lord confused their language and scattered them. While "Babylon" meant "gate of the gods" in its original language, the Hebrew Scriptures link it to *balal*, meaning "to confuse," giving the name a lasting association with spiritual confusion and rebellion.

Centuries later, Neo-Babylon—which had enslaved God's people—was conquered by Cyrus the Persian in 539 B.C. (see Ezra 1). Cyrus, "*the anointed one*" (Isaiah 45:1), released the captives and is a prophetic type of Christ, who will come from the "*east*" (Revelation 16:12) to deliver His faithful from end-time Babylon's deception and oppression (Revelation 17:14; 19:11–16).

In Revelation, modern Babylon represents an unholy union of religious power—combining the Papacy, apostate Protestantism, and spiritism (Revelation 16:13–14). This confederacy creates the image to the beast, enforces the mark of the beast, and persecutes those who refuse to submit (Revelation 13:15–17; 17:6). It is supported by secular governments—portrayed symbolically as the beast that carries the woman (Revelation 17:3).

Through the second angel's message (Revelation 14:8; 18:1–4), God declares that spiritual Babylon has fallen, and calls His people to come out of her—to break all alliance with corrupted systems of worship. As probation closes and the

seven last plagues are poured out (Revelation 16), Babylon will face divine judgment for her deceptions. Finally, at Christ's return, she will be destroyed (Revelation 19:20), and the lost will cry out in terror at the sight of His glory (Revelation 6:15–17).

Relevance: Across the Christian world, countless sincere believers gather each week to worship, study Scripture, and grow in their walk with Jesus. Yet prophecy reveals that in earth's final hour, God is calling His people to deeper alignment with His Word—including a return to truths that have long been overlooked or obscured by tradition. Could it be that some cherished practices—such as Sunday observance—have been embraced not out of rebellion, but from sincere habit or inherited belief? Jesus understands our journeys. And in love, He gently calls all who are willing to walk more fully in the light of His Word.

If your heart is open to Him, He may be inviting you now to trust Him more completely, receive His righteousness, and follow where He leads—even when that path challenges long-held assumptions. By His grace, we are both forgiven and empowered to keep all of His commandments—including the Sabbath, His memorial of creation and redemption.

IV. THE SOLEMN APPEAL OF THE THIRD ANGEL: EARTH'S FINAL WARNING

The third angel's message is the most solemn warning ever given in Scripture. After proclaiming the everlasting gospel through the first angel, and exposing Babylon's seductive power and spiritual fall in the second, Christ now reveals the grave consequences of rejecting His mercy and resisting His truth. This message is not harsh—it is urgent. It represents God's final appeal to a world on the edge of eternal decision: to worship the Creator in loving obedience, or to align with a system of counterfeit worship that leads to spiritual ruin.

The Word:

17. What will happen to those who worship the beast and his image, and receive the mark of the beast? Revelation 14:9-11
18. What are the characteristics of those who refuse beast worship and refuse the mark of the beast? Revelation 14:12

Explanation: The "beast" referred to in Revelation 14: is the same power described in Revelation 13:1-10. In our previous lesson, Course 6, Lesson 5, based on seven points of identification, we concluded that this beast is the Papacy. Briefly those seven points are:

1. It is a blasphemous power (Revelation 13:1, 5-6).
2. Its rise was dependent upon another power (Revelation 13:2).
3. It had a set time in history during which God allowed it to function as the supreme power ecclesiastically (Revelation 13:5).
4. It has established a system of worship which is the antithesis of Bible Christianity (Revelation 13:4, 8).
5. It has led in opposition to the people of God and is predicted to do so again. It is a persecuting power (Revelation 13:7).
6. It is a power with world-wide influence and effectiveness (Revelation 13:7).
7. Its number is 666 (Revelation 13:18).

While many interpretations have been proposed, only one power in history aligns fully with all the identifying marks given in Scripture—pointing clearly and consistently to the Papal system. This interpretation does not speak to individuals within the Roman Catholic Church, many of whom are devoted followers of Christ, but to a system that, over centuries, has fulfilled each element of the prophetic description.

The "image" to the beast in *Revelation 14:9* refers to a system established in the United States in the last days—a likeness of the Papal structure of authority, revived in a different form. According to *Revelation 13:14–15*, this image

arises when religious influence merges with civil power, leading to laws that enforce worship practices contrary to God's Word. Historically, during the Middle Ages, the Papacy operated in union with secular governments, forming a church-state alliance that enforced religious conformity and suppressed dissent. Scripture foresees a similar development in end-time America. The second beast of *Revelation 13:11–17* represents the United States, where apostate Protestantism will gain influence and form an alliance with civil government—establishing an “image” to the Papacy by replicating its methods of coercive worship. This image is not merely symbolic—it culminates in legislation enforcing religious observance aligned with Papal traditions. In this way, the United States, once a refuge of liberty, becomes the setting for a final test of loyalty: Will we follow the commandments of God or the traditions of men? (See the previous lesson for foundational context.)

The “*mark of the beast*,” described in *Revelation 14:9* as being received in the forehead or right hand, is not a physical mark—it is a symbol of internal conviction or outward compliance with a system of worship that opposes God's commandments. According to prophecy, this mark points to the observance of Sunday as a sacred day, elevated by human authority in place of the seventh-day Sabbath established by God. (*See previous lesson.*)

Revelation 13:16–17 reveals that a time will come when civil and religious authorities enforce this form of worship worldwide. Those who comply outwardly—out of fear or convenience—are represented as receiving the mark in the right hand (symbolizing action). Those who accept it fully, believing it to be right, are described as receiving it in the forehead (symbolizing thought and conviction). By contrast, those who remain faithful to Christ, keeping His commandments by faith and depending on His righteousness, are described as receiving the seal of God in their foreheads (*Revelation 7:3; 14:1*). This too is symbolic—it represents minds that are surrendered to truth, guided by the Holy Spirit, and committed to honoring God's law, including His Sabbath.

What Happens to Those Who Receive the Mark? *Revelation 14:10–11* describes a fearful judgment upon those who persist in rebellion. Yet the phrase “forever and ever” (Greek: *eis aionas aionon*) does not imply eternal torment. The Bible consistently teaches that the wicked are utterly consumed, not endlessly tortured. The Greek terms *aion* (age) and *aionios* (age-lasting) often refer to limited durations, determined by the nature of the subject. Mortal beings cannot suffer eternally, because they are not immortal. Scripture teaches that the wicked are destroyed in the fires of the last day, while the righteous—clothed with immortality at Christ's return (1 Corinthians 15:51–54)—live forever.

This is echoed in Malachi 4:1–3: “Behold, the day comes that shall burn as an oven... and the wicked shall be ashes under the soles of your feet.” The Psalms affirm:

“The wicked... shall be no more... into smoke shall they consume away” (Psalm 37:10, 20),

“As wax melts before the fire, so let the wicked perish at the presence of God” (Psalm 68:2).

Relevance: The third angel's message is one of the most solemn warnings in all of Scripture. It reveals the ultimate consequences of rejecting God's grace and aligning with systems of false worship. Though its final fulfillment lies just ahead—when worship, obedience, and allegiance become global issues—this message is already being proclaimed as a preparatory warning. It is not given in anger, but in mercy. God's love compels Him to speak clearly and urgently in earth's final hour. His desire is not to condemn, but to call—inviting each soul to choose truth over tradition, Christ over compromise, and eternal life over fleeting safety.

Will you listen to this warning? Will you allow Him to write His law in your heart, empower your obedience through His Spirit, and seal you as His own? The door of mercy is still open—and Jesus is still calling.

V. THE SECOND COMING OF CHRIST AND THE FINAL GATHERING OF HIS PEOPLE

The closing scenes of *Revelation 14* present a vivid, symbolic portrayal of Christ's return and the final judgment. Using the imagery of two harvests, the chapter illustrates the separation that will take place at the end of time: those who are sealed with God's name are gathered joyfully by Christ, while those who have aligned with the beast face the outpouring of God's wrath. This dual harvest scene serves as a powerful metaphor for the ultimate destinies of the righteous and the wicked.

The Word:

19. How does John symbolically describe the salvation of the sealed people of God at the second coming of Jesus? Revelation 14:14-16
20. How does John symbolically describe the destruction of those who have the mark of the beast at the second coming of Jesus? Revelation 14:17-20

Explanation: The symbolism used in this final section of Revelation 14 is that of harvest time. The sealed believers are reaped by Christ. (Compare 1 Thessalonians 4:16-18; 1 Corinthians 15:51-54). The unsealed of the earth, who have chosen to accept beast worship, and to receive the mark of the beast, are subjected to "*the winepress of the wrath of God*" (Revelation 14:19).

Relevance: Revelation chapters 13 and 14 present a clear, loving contrast between those who receive the seal of God and those who receive the mark of the beast. These messages are heaven's final call to a world on the verge of eternal decisions—a call not just to believe, but to live lives set apart for God.

Where do you stand in your walk with the Lord? Do you long to be among those who are sealed—those who trust fully in Christ, follow His truth, and reflect His character in a world of compromise? We share this message not to condemn, but because we care about you—and long to be in God's eternal kingdom with you.

The final conflict will center on the heart of the gospel: righteousness by faith. Will we depend entirely on Christ's merits and walk in obedience by His grace, or will we follow man-made religion based on human effort and tradition? The beast system promotes a religion of outward works—but those who walk by faith are called to something greater: lives marked by holiness, devotion, and joyful obedience.

Those who love Jesus will keep His commandments—not to earn salvation, but because His Spirit dwells within them. The seventh-day Sabbath becomes more than a day; it is a sacred sign of resting in Christ's finished work and embracing the beauty of His holiness.

God is calling. Will you respond? Will you allow Him to make you holy—set apart for His purposes—and faithful in both heart and life? Now is the time to choose. And by His grace, you can stand.

Review Questions

1. True or False
 - a. The everlasting gospel includes both the judgment and Sabbath messages.
 - b. A judgment takes place in heaven before the return of Jesus.
 - c. "Babylon" in Revelation 14:8 refers exclusively to the ancient city..
 - d. God's sealed people reject the message of the third angel.
2. Discuss: Are there signs in the religious landscape of the United States today that suggest the prophecies of Revelation 13 and 14 are unfolding? What other developments—spiritual, political, or cultural—point toward their fulfillment?

How can we recognize subtle compromises in our own spiritual lives that might mirror the pressures depicted in Revelation?

What does it mean to remain faithful to God's Word when cultural or religious norms begin to shift? How can we encourage one another in that?

What role does personal holiness play in preparing for what Revelation describes? How can we seek that holiness without fear, but through trust in Christ?