

The
Last Warning



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Contents

1. The Third Angel's Message.....	1
2. The Time of the Message.....	9
3. What is Babylon?.....	27
4. The Daughters of Babylon.....	37
5. The Beast and His Image.....	49
6. The Work of the Beast.....	57
7. The Image of the Beast.....	69
8. The Exaltation of Lawlessness.....	77
9. The Necessity for the Message.....	87
10. The Commandments of God.....	99
11. The Faith of Jesus.....	105
12. The Commandments of God and Faith of Jesus.....	115
13. The Hour of Judgment.....	121

CHAPTER I

THE THIRD ANGEL'S MESSAGE

In the very midst of the Seven Trumpets—after the ending of the Fourth Trumpet, and before the beginning of the Fifth Trumpet—it is written:

Revelation 8

¹³ And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound.

That the Three Woes are inseparably connected with the last three of the Seven Trumpets, one with each, is put beyond all question by the fact that, when the Fifth Angel's sounding is ended, it is written:

Revelation 9

¹² One woe is past; and, behold, there come two woes more hereafter.

And when the Sixth trumpet is ended, it is written:

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

¹⁵ And the seventh angel sounded.

Now, inseparably connected with this angel which proclaims the coming of the Three Woes, which are inseparably connected with the last three of the Seven Trumpets, is the "Third Angel" of *Revelation 14*.

That this may be seen as also certain beyond all question, let us begin with the Third Angel's Message of *Revelation 14*, and trace backward its direct connections to their beginning.

The first words in the record concerning "the Third Angel" are:

Revelation 14

⁹ And the third angel followed them.

This shows that some have gone before, whom the Third Angel “followed.” Take, then, the preceding verse:

⁸ And there followed another angel...

This shows that an angel has also preceded this one, which, when this one follows, makes it “another.” Go back now to the sixth verse:

⁶ And I saw another angel...

This also certifies that an angel has gone before, which causes this one, as he flies in the midst of heaven, to be “another.”

Following back further in the book of *Revelation*, we find no angel, except the Seventh Trumpet angel, until we come to the first verse of chapter ten; and there we read:

Revelation 10

¹ And I saw another mighty angel...

This expression, as before, certifies that, before this one, there is an angel, which, when this one comes forth, causes him to be spoken of as “another.”

Following yet further back, we find no angels, except the Sixth and the Fifth Trumpet angels, until we reach the last verse of chapter eight; and there we reach the primal, for we read:

Revelation 8

¹³ And I beheld, and heard an angel...

Not “another angel,” but, primarily, “an angel.” Thus, beginning with *Revelation* 8:13, there is an unbroken series of angels connected by the word “another,” straight through to the Third Angel of *Revelation* 14, with his message. Thus:

Revelation 8

¹³ I beheld, and heard an angel...

Revelation 10

¹ And I saw another mighty angel...

Revelation 14

⁶ And I saw another angel...

⁸ And there followed another angel...

⁹ And the third angel followed them...

Perhaps the following simple diagram will aid in making plain the connection between the angel that announces the Three Woes of the last three of the Seven Trumpets, and the Third Angel's Message of *Revelation 14*:

- 1st Trumpet – *Revelation 8:7*.
- 2nd Trumpet – *Revelation 8:8*.
- 3rd Trumpet – *Revelation 8:10*.
- 4th Trumpet – *Revelation 8:12*.
- An angel crying “Woe, woe, woe.” – *Revelation 8:13*.
- 5th Trumpet – *Revelation 9:1-11* (The First Woe).
- 6th Trumpet – *Revelation 9:13 to 11:13* (The Second Woe).
- Another mighty angel – *Revelation 10:1*.
- 7th Trumpet – *Revelation 11:13-19* (The Third Woe).
- “Another angel” – *Revelation 14:6*.
- “There followed another” – *Revelation 14:6*.
- “The third angel followed them” – *Revelation 14:9*.

The bearing of all this may now be more fully seen through a consideration of what the Third Angel's Message really is in itself: On its face the expression “the Third Angel,” clearly has reference to the third in a series of three angels.

As already signified, this series of three angels, each one bearing a message, is found in the fourteenth chapter of *Revelation*, verses 6-12. The messages of these three angels blend and culminate in the third, which does not cease to sound until the harvest of the earth is ripe, and made ready for the

coming of the Lord to reap it.

The Third Angel's Message itself, as it is announced in the words of the Third Angel, is as follows:

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹¹ And the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

This is the Third Angel's Message as it stands, separated from the other two. But, in fact, it cannot be regarded as separate; and cannot be made to stand apart as if it alone were a single, separate message to the world; for the very first words concerning it are:

Revelation 14

⁹ And the third angel followed *them*...

Thus, by the very first words of the message itself we are referred not only to the one, but to the two, which preceded it. And the Greek word translated "followed" signifies not following apart, nor only following, but "following with," as soldiers follow their captain, or servants their master; therefore, "to follow one in a thing; to let one's self be led." When spoken of things, it signifies to follow as a result; to follow "as a consequence of something which had gone before."

Thus, as to persons, the Third Angel follows with the two which have preceded; and his message, as a thing, follows as a

result, or consequence, of the which have gone before.

But of the Second one also it is written:

Revelation 14

⁸ And there followed another angel...

As with the Third Angel following the Second, so it is with the Second Angel following the First. And of the First one it is written:

⁶ And I saw another angel fly...

This is the first in this series of three. There follows with him another; and the Third Angel follows with them. There is a succession in the order of their rise; but, when the three have in succession risen, then they go on together as one.

The First one sounds forth his message; the Second one follows and joins with the First; the Third follows them, and joins with them; so that, when the three are joined, and go on together in their united power, they form a mighty, threefold, loud-voiced message. It takes all to make the Third Angel's Message complete; and the Third Angel's Message cannot be truly given without the giving of all.

What, then, is the threefold message in its respective parts? Here is the First:

Revelation 14

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Here is the Second:

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink

of the wine of the wrath of her fornication.

And here is the Third:

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

¹¹ And the smoke of their torment ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

A glance at the wording of each of these messages will discover that thought in the Greek work “followed,” which signifies “following as a consequence.”

The First bears the everlasting gospel, to preach to every creature, calling upon all to fear God and give glory to Him, and to worship Him; because the hour of His judgment is come.

The rejection of this message produces a condition of things which, as the consequence of such rejection, is described in the words of the Second Angel, which follows.

And because of the rejection of the First Message; and because of the consequences of that rejection, as announced in the Second; a condition of things is produced, as a further consequence, which requires that the Third Angel shall follow them, proclaiming with a loud voice his dreadful warning against the terrible evils that have been produced as the double consequence of the rejection of the First Message.

And that the voice and work of the Third Angel blend with that of the First, is plain from his closing words:

Revelation 14

¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Because this is ever the object of the preaching of the everlasting gospel. It is the substance of fearing God and giving glory to him, and of worshipping “him that made heaven, and earth, and the sea, and the fountains of waters.” The keeping of the commandments of God and the faith of Jesus is the only thing that will enable any soul to stand in the hour of his judgment, which the first angel declares “is come.”

Immediately following the closing words of the Third Angel is

Revelation 14

¹³ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth [or, “from this time forward”].

And immediately following this are the words,

¹⁴ And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

¹⁵ And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for you to reap; for the harvest of earth is ripe.

¹⁶ And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

And,

Matthew 13

³⁹ ...the harvest is the end of the world.

Again: the Third Angel particularly warns all people against the worship of the beast and his image, whatever these may be; and, from *Revelation* 19:11-21, we find that the

beast and his image are “alive” when the Lord comes in the clouds of heaven, and are “both” destroyed with the brightness of his coming.

These facts show that the Third Angel’s Message is a mighty, threefold, loud-voiced message, which goes forth to every nation and kindred and tongue and people, just before the second coming of the Lord; and which ripens the harvest of the earth, and makes ready a people prepared for the Lord, just as the message of John the Baptist prepared the way for the first coming of the Lord. And so it is the last, the closing, message of God to the world.

And now, having thus an understanding of what the Third Angel’s Message is in itself, the relation of that message to the great nations of today can be better discerned by a consideration of the time of the Third Angel’s Message.

CHAPTER 2

THE TIME OF THE MESSAGE

We have seen that the Sixth of the Seven Trumpet angels ceased to sound August 11, 1840; and that then, as says the Scripture:

Revelation 11

¹⁴ The second woe is past; and, behold, the third woe comes quickly.

The Third Woe and the Seventh Trumpet are identical in time.

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

The prophet also said,

¹⁸ And the nations were angry...

This we have seen fulfilled in the nations since 1844, even to the present hour. The events of the Seventh Trumpet, the Third Woe, are further given by the prophet thus:

¹⁸ Your wrath is come; and the time of the dead, that they should be judged; and that you should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great; and should destroy them which destroy [margin: "corrupt"] the earth.

¹⁹ And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thundering, and an earthquake, and great hail.

Now we wish it to be clearly seen, and it may be, that the events here named are identical with those of *Revelation* 14:6-20—the threefold message—and 16:1-21—the consequences of rejecting that threefold message. The events of *Revelation*

14:6-20 and 16:1-21 are but an explanation in full of those mentioned in *Revelation* 11:18-19, as the events of the sounding of the Seventh Trumpet unto its ending.

To make this plain, we shall here bring together the statements of *Revelation* 11:18-19,—the further events of the Seventh Trumpet—and the corresponding statements of chapters 14 and 16.

1. God's Wrath

Revelation 11

¹⁸ ...and Your wrath is come.

The Third Angel says,

Revelation 14

⁹ If any man worship the Beast and his Image,...

¹⁰ The same shall drink of the wine of the wrath of God.

In the seven last plagues is filled up the wrath of God; with the last of these come the lightnings, and voices, and thunderings, the earthquake, and the great hail, which come under the sounding of the Seventh Trumpet. *Revelation* 15:1, 6-8; 16:17-21.

2. Judgment of the Dead

Revelation 11

¹⁸ The time of the dead, that they should be judged.

This time of the dead, that they should be judged, is the same time referred to in *Revelation* 14:6-7, in which the three-fold message carries still the everlasting gospel to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, yet saying with a loud voice to all,

Revelation 14

⁷ ...Fear God, and give glory to Him; for the hour of His judgment is come.

Paul preached this same gospel, but not that the hour of His judgment was come, but simply a judgment *to* come. *Acts*

24:25; 17:31. But when the time comes when the Seventh Angel shall begin to sound, then it is declared, in accordance with the same gospel, the hour of His judgment *is* come.

That this “hour” of judgment is not the great day of Judgment, which comes at the end of the world, but is a time that precedes the end of the world, is shown by the fact that two other messages follow this one before the coming of the Lord and the end of the world.

But these two do follow this one, and the third of these is the Third Angel’s Message, which warns all men against the worship of the Beast and his Image, and against receiving his mark, under the dreadful penalty of having to drink the wine of the wrath of God; and which at the same time calls all to keep the commandments of God and the faith of Jesus.

Revelation 14

⁶ I saw another angel fly in the midst of heaven,...

⁷ Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment *IS* come.

3. The Time of Reward

Revelation 11

¹⁸ That You should give reward unto Your servants the prophets, and to the saints, and them that fear Your name, small and great.

This time of reward is at the coming of Christ; for He says:

Revelation 22

¹² Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Again He said:

Luke 14

¹⁴ You shall be recompensed at the resurrection of the just.

But His coming follows immediately the Third Angel’s Message, for, says the prophet,

Revelation 14

¹⁴ I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

¹⁶ And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

Matthew 13

³⁹ ...the harvest is the end of the world.

4. The Destruction of the Wicked

Revelation 11

¹⁸ And should destroy them which destroy the earth.

Revelation 14

¹⁷ Another angel came out of the temple which is in heaven, he also having a sharp sickle.

¹⁸ And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

¹⁹ And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

Here are shown two reapings:

1. By the Son of God, reaping the harvest of the earth, gathering the wheat into the garner of God.
2. The other is to gather together those who are to be cast into the wine-press of the wrath of God.

The former are the fruits of the true Vine, Christ Jesus. For He says:

John 15

¹ I am the true Vine.

⁵ I am the Vine, you are the branches.

This is the Vine of heaven; for Christ, the true Vine, came down from heaven to do His Father's will; and of this Vine the "Father is the Husbandman." All who abide in Christ, the true

Vine, will be gathered by the angels into the kingdom of God, when He comes on the white cloud to reap the harvest of the earth.

The others are called “the clusters of the vine of the earth” (*Revelation* 14:18). Those have no connection with the heavenly Vine, but are of the earth, earthy. And when the clusters of this vine are gathered, it is only that they shall be cast into the winepress of the wrath of God.

This same result is shown by John the Baptist under another figure:

Matthew 3

¹¹ He that comes after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire:

¹² Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

5. The Temple is Opened

Revelation 11

¹⁹ And the temple of God was opened in heaven.

The sanctuary, the temple, of the Levitical law was a figure of the sanctuary, the temple, of the gospel. *Hebrews* 9:9, 11, 23.

- That was on earth, this is in heaven.
- That was made with hands, and was pitched by man; this was made without hands, and was pitched by the Lord. *Hebrews* 9:9, 23, 24; 8:2; 9:11.
- That on earth had two apartments, or holy places,—the holy place, and the most holy place—this in heaven likewise has two apartments or holy places. *Hebrews* 9:2-7, 24. And the ark of the Testament was in the most holy place.
- The service of that sanctuary was by the men of the Levitical priesthood, and with the blood of beasts; the service of this sanctuary is by Christ the Lord, of the

Melchizedek priesthood, and with the blood of Christ himself. *Hebrews* 7:9, 6, 9, 12-14, 22-26; 8:1.

- The service of that sanctuary was completed once a year, by the high priest's ministry in the most holy place; the service of this, when completed, is once for all. *Hebrews* 9:7, 25, 26; 10:3, 10.

The last work of the annual service in that sanctuary was upon what was called the day of atonement; and the service, principally performed in the most holy place, was called the cleansing of the sanctuary—the taking away of all the sins that had been conveyed into the sanctuary by the service of the priests at the confessions and sacrifices of the people during the year that then ended. *Leviticus* 23:27-32; 16:2-34.

The last work of the once-for-all service of the heavenly sanctuary will be the great day of everlasting atonement; and the service will be to take away forever all the sins that have been borne by our High Priest, at the confession of believers, and the offering of Him by faith as our sacrifice: as He offers himself in fact in our behalf.

This is also called the cleansing of, not the earthly, but the heavenly sanctuary. As the cleansing of the earthly sanctuary was the last work for that year in behalf of that people, so the cleansing of the heavenly sanctuary will be the last work forever in behalf of any people.

As the cleansing of the earthly sanctuary was the very last day of that annual round of service, so, whenever the world shall have reached the time of the cleansing of the heavenly sanctuary, the world will then have entered upon the very last days of the work of the gospel. And when the sanctuary shall have been cleansed, the gospel—the mystery of God—will have been finished:

Revelation 10

⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished,

as he has declared to his servants the prophets.

Now, when, according to the Scriptures, should the cleansing of the heavenly sanctuary begin? In *Daniel* 8:14, from a certain time, it is said,

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

This also being prophetic time, each day stands for a year, and is, therefore, two thousand three hundred years. From what time?

Daniel 9

²⁴ From the going forth of the commandment to restore and to build Jerusalem.

Seventy weeks—four hundred and ninety years—were cut off from the two thousand three hundred, and appropriated to Daniel's people, the Jews; and the beginning of the four hundred and ninety years is the beginning of the two thousand three hundred. This beginning, as quoted above, was at the going forth of the commandment to restore and to build Jerusalem, which was in the year 457 B.C. (*Ezra* 7).

Although Ezra, with the decree, started from Babylon in the first month, it was not till the fifth month that he reached Jerusalem. And as the decree was to the treasurers "beyond the river" Euphrates, and in Palestine, it was of no force till he reached that country; so about half the year was gone before the decree could be said to go forth to restore and build the city, which would make it about the middle of the year 457, or really 456½ years before Christ.

Two thousand three hundred years from 456½ B.C. bring us to 1843½ (2300-456½=1843½) years after Christ. Eighteen hundred forty-three and one-half years after Christ carries us into the year 1844 A.D. Then it was, the angel said to Daniel, that the time of the cleansing of the sanctuary should be:

Daniel 8

¹⁴ Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

That this cannot be applied to the earthly sanctuary is made certain by the statement, in *Daniel* 9:26, that after the cutting off of the Messiah, the people of the prince that should come (the Romans) “should destroy the city and the sanctuary.”

And Christ said that when these should be destroyed, Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Luke* 21:24. As that city and that sanctuary were to be destroyed, and were destroyed but a few years after the expiration of the four hundred and ninety years, it is impossible that that should be the sanctuary that was to be cleansed at the expiration of the two thousand three hundred years.

Consequently, the sanctuary that was to be cleansed at the end of the two thousand three hundred years was the heavenly sanctuary; because it is the only one that was then in existence. Therefore, it is certain that the cleansing of the heavenly sanctuary began in A.D. 1844.¹

The cleansing of the sanctuary, the work of the atonement under the Levitical law, was a work of judgment. For, said the Scripture,

Leviticus 23

²⁹ Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

Whoever did not make confession of sin that day, could have no part in the atonement that was made that day; and when the sanctuary had been cleansed, and atonement made, he was to be cut off without mercy—he had no other chance, his probation was gone. Under the sounding of the Seventh

¹ For an extended and thorough treatment of the subject of the sanctuary and connected dates, see *Looking Unto Jesus*, by Uriah Smith.

Trumpet it is written that there is come “the time of the dead that they should be judged;” and the First Angel of the three-fold message says, “The hour of His judgment is come.”

Therefore, in the time of the cleansing of the heavenly sanctuary, which is now, in the atonement made once for all, whosoever shall not confess his sins, and be partaker of the intercession of Christ, can have no part in the atonement of Christ; and when that sanctuary shall have been cleansed, and that atonement made, he will have to be cut off without mercy—he can have no other opportunity, his probation will be ended. Of such it will be said,

Revelation 22

¹¹ He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still.

No longer will the precious, cleansing blood be applied. These are they who shall wring out and drink the dregs of the cup that is in the hand of the Lord (*Psalms* 75:8); these are they who...

Revelation 14

¹⁰ ...shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

The heavenly temple, the most holy place, was opened in A.D. 1844. At that time the cleansing of the heavenly sanctuary began; and, in the very nature of the case, must soon close. We are now living in the great day of atonement.

Now is the time when it is urgent upon everyone to confess his sins, to put away all his transgressions, to be a partaker of the intercession of Christ, to wash his robes, and make them white in the blood of the Lamb. For since 1844 the Seventh Angel has been sounding; soon the mystery of God will be finished, the work of the gospel will be closed, and the un-mixed wrath of God and the Lamb will be poured upon all the wicked of the earth.

6. The Ark of His Testament is Seen

Revelation 11

¹⁹ And there was seen in His temple the ark of His testament.

Why is this called the ark of His testament? Because within it is His testimony, as there was in the earthly temple, which was a pattern of the heavenly.

Exodus 25

²¹ In the ark you shall put the testimony that I shall give you.

But what was the testimony, or testament, that was put in the ark?

Exodus 31

¹⁸ He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus 32

¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

These tables Moses broke when he came down from the mount and found the people given up to idolatry. Then said the Lord to Moses:

Deuteronomy 10

¹ Hew two tables of stone like unto the first: and come up unto me into the mount, and make an ark of wood.

² And I will write on the tables the words that were in the first tables which you broke, and you shall put them in the ark.

Then said Moses:

³ I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand.

⁴ And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spoke unto you in the mount out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me.

⁵ And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me.

This ark was called the ark of the testimony, or testament, because in it were the tables of the testimony which God gave to Moses, and that testimony was the ten commandments. It is this alone that gave it the title of the ark of the testimony.

We have seen that this sanctuary, or temple, on the earth was only a pattern, or figure, of the sanctuary, or temple, in heaven. Therefore, that testimony, which gave to the ark of the earthly sanctuary the title of the ark of the testament, must be identical with the testimony that gives to the ark in heaven the title of the ark of His testament; that is, the ten commandments.

Now this temple of God in heaven is opened at the sounding of the Seventh Trumpet; then is shown the heavenly ark of His testament, in which are the ten commandments—the tables of His holy law; and connected directly with this stands *Revelation* 14:12,—the Third Angel’s Message,—saying, “Here are they that keep the commandments of God.”

7. Lightnings, Thunderings, Earthquake, and Hail

Revelation 11

¹⁹ And there were lightnings, and thunderings, and an earthquake, and great hail.

This is identical with the record of the events of the Seventh Plague. For, says the Scripture:

Revelation 16

¹⁷ The Seventh Angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

²⁰ And every island fled away, and the mountains were not

found.

²¹ And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

But the seven last plagues comprise the wrath of God. This wrath is poured upon those who worship the Beast and his Image; upon those who refuse to keep the commandments of God, and the faith of Jesus. And the Third Angel's Message is to warn men against that worship, that they may escape this wrath; and it calls upon them especially to "keep the commandments of God, and the faith of Jesus."

These things show that these three messages of *Revelation* 14, and the wrath which is foretold by the Third of these, and the coming of the Lord which follows the Third, represent events referred to as occurring when the Seventh Angel shall be sounding. It is therefore certain that in the days of the voice of the Seventh Angel, when he shall begin to sound, the Third Angel's Message of *Revelation* 14 is due to the world.

Here we must refer again to *Revelation* 10:7, where the angel declares with an oath that,

Revelation 10

⁷ ...in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God should be finished.

These being prophetic days,—each day for a year,—the expression actually means:

"In the years of the voice of the Seventh Angel, when he shall begin to sound."

The Seventh Trumpet, the Third Woe, covers all the woe that will ever be on this earth from the time when this Trumpet begins to sound. But the mystery of God is to be finished in the years when it begins—not at the latter part, nor at the end, but in the beginning. Whenever, therefore, the Seventh

Angel begins to sound, the finishing of the mystery of God is close at hand.

But what is the mystery of God? The mystery of God is the gospel. Proof:

Ephesians 3

³ By revelation he made known unto me the mystery...

⁴ ...of Christ,

⁵ Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

⁷ That the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel:

⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

⁹ And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:

¹⁰ To the intent that now...might be known by the church the manifold wisdom of God,

¹¹ According to the eternal purpose which He purposed in Christ Jesus our Lord:

¹⁷ That Christ may dwell in your hearts by faith; that you, being rooted and grounded in love,

¹⁸ May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

¹⁹ And to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.

Colossians 2

⁹ For in Him dwells all the fullness of the Godhead bodily.

From these texts it is evident that the eternal purpose of God, which He purposed in Christ for us; that the unsearchable riches of Christ, which are brought to the children of men; that the immeasurable love of Christ and of God, for man; that the love of Christ and of God, which passes knowledge; is the mystery of God.

But this is nothing else than the gospel. The preaching of the gospel is only the effort of God to reveal this mystery, and to bring its depths to the comprehension of men.

Again: Paul calls his preaching, the making known of the mystery of the gospel, saying:

Ephesians 6

¹⁹ Praying...for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds.

To the Colossians likewise he said:

Colossians 4

³ Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.

And to the Romans:

Romans 16

²⁵ Now unto Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

²⁶ But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

There can be no question that the mystery of God is the gospel of God, that the mystery of Christ is the gospel of Christ; for it is called the “gospel of God,” as well as the “gospel of Christ” (*1 Peter* 4:17; *1 Thessalonians* 2:2, 9; *1 Timothy* 1:11): and properly enough so, for Christ is “God with us” (*Matthew* 1:23), and

2 Corinthians 5

¹⁹ God was in Christ, reconciling the world unto himself.

The mystery of God being the gospel, when the angel said that the mystery of God should be finished, he was but saying, according to these scriptures, that the gospel should be

finished. The gospel “is the power of God unto salvation.” Therefore to say that the mystery of God—the gospel—should be finished, is but to say that the power of God for the salvation of men will cease to be exercised.

Again, the mystery of God is God manifest in the flesh, “Christ in you the hope of glory.” The finishing of that mystery will be God alone manifest: Christ in His completeness revealed: in the flesh of those who believe in Him. Accordingly, the grace of Christ and the gifts of His Spirit are given:

Ephesians 4

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,

¹³ Till we all come, in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

So then, according to the explanation given in these scriptures, the angel of *Revelation* 10:7 says, In the days—the years—of the voice of the Seventh Angel, when he shall begin to sound, the gospel should be finished, the power of God for the salvation of men shall cease to be exercised; and the work of God in Christ in those who truly believe in Him, will be completed unto the measure of the stature of the fullness of Christ, “as He has declared to His servants the prophets.”

Upon all these counts it is certain that it was in A.D. 1844, that the cleansing of the heavenly sanctuary began; it is certain that it was in 1844 that the Temple of God was opened in heaven; it is certain that it was in 1844 that there began the time of the dead that they should be judged, and when it could be truly said, “The hour of His judgment *is* come”; and by all these certainties it is increasingly certain that it was in A.D. 1844 that the Seventh Trumpet angel began to sound.

All these things are but the events that occur in the days of the voice of the Seventh Angel when he begins to sound. And as we have found that this Seventh Angel began to sound in

1844, then it was, and onward, that the Third Angel's Message is due to the world. When this message is finished, the mystery of God will have been finished. When this message closes, the work of the gospel will be closed.

And when the seven last plagues, which are pronounced by this message against those who worship the Beast and his Image, shall be poured out upon them who have the Mark of the Beast, and upon them who worship his Image,—with the pouring out of the last of these comes the end of the world.

Therefore, now is the time when there is danger of being drawn into the worship of the Beast and his Image. The people now living in the great nations of today are the ones who are concerned in this. People now living are they who will be called upon to make an Image to the Beast. The great nations of today are they who will be summoned, and will summon, to the worship of the Beast and his Image.

And the people of the great nations of today are the people who will be warned by the message of God against all those things, and will be called to the keeping of the commandments of God and the faith of Jesus, because “the hour of His judgment is come.”

When at the culmination of the anger of the great nations of today, there comes that “time of trouble such as never was since there was a nation,” only those can be delivered who “shall be found written in the book.” *Daniel 12:1.*

On God's part, the Third Angel's Message is the culmination of the events of the Seventh Trumpet. Therefore it is perfectly plain that the Third Angel's Message is the gracious call of God to all men, and supplying the means to all, to enter their names in the Book of Life, that so they may be delivered in this time of trouble, such as never was.

And this is doubly emphasized by the fact that the Third Angel's Message warns all men against the worship of the

Beast and his Image.

Revelation 13

⁸ All they that dwell upon the earth shall worship him [the Beast] whose names are not written in the Book of Life of the Lamb, slain from the foundation of the world.

Is your name in the Book of Life? Do you believe in Jesus?

Having shown that now is the time—from A.D. 1844, and onward—when the Third Angel’s Message, the great threefold message, is due to the world, it remains to study the import of that message.

It is a worldwide message; for:

1. The First of the three angels of the great Threefold Message (*Revelation 14:6-7*) spoke with a loud voice “to every nation, and kindred, and tongue, and people;” the Second Angel followed this one; and the Third Angel followed them. As, therefore, the First one was to every nation, and kindred, and tongue, and people; and as the Third one follows; the Third likewise must go to every nation, and kindred, and tongue, and people.
2. The Third Angel followed them, saying with a loud voice, “If any man worship the Beast and his Image,” etc. This phrase, “If any man,” shows that this word is spoken to all men; that it is a universal message.
3. Of the Beast it is said: “All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.” *Revelation 13:8*. And the work of the Image of the Beast is but to cause the worship of the Beast. True, he compels men to worship himself—the Image of the Beast; but, as he derives his authority, and draws his inspiration, from the Beast, the worship of the Image is but indirectly the worship of the Beast. Now, as the worship of the Beast is to be by “all that dwell upon the earth;” as the Third Angel’s Message is the warning against the worship of the Beast and his Image; and as

obedience to this warning is the only means of escaping that worship and the wrath of God,—therefore the Third Angel’s Message must go to “all that dwell upon the earth:” the warning must be as extensive as is the worship. It is therefore evident that this thing will not be done in a corner.

These considerations make it most certain that the Third Angel’s Message—the threefold message—of *Revelation* 14, whatever that message in its fullness may be, not only vitally concerns the great nations of today, but is addressed directly to all the people—“to every nation, and kindred, and tongue, and people”—of the great nations of today. It is God’s message to the great nations of today.

And now, just now, because of the times and the manners, and because of the manners of the times, there is forced upon our consideration the questions, What is Babylon? What is the Beast? What is the Image of the Beast?

CHAPTER 3

WHAT IS BABYLON?

Revelation 14

⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

As we have before remarked, this word “followed” signifies not to follow alone one who has gone on before, but to arise and accompany one who is already on his way, and thus really, “to follow with,” or “to go with.” A good illustration of the thought is found in *1 Corinthians* 10, where, speaking concerning Israel in the wilderness, it says:

1 Corinthians 10

⁴ They drank of that spiritual Rock that followed them [margin: “went with them”]: and that Rock was Christ.

Thus, in view of the all-important fact that in these days of the Seventh Trumpet Angel, when he has begun to sound, the work of the gospel is to be finished, the angel of the everlasting gospel goes forth proclaiming that gospel to every nation, and kindred, and tongue, and people. Afterward the angel with the announcement concerning Babylon joins the First Angel, and goes with him.

The word “Babylon,” with the idea conveyed by it, is from “Babel.” And the word “Babel” comes to us from the tower described in *Genesis* 11. And from the confusion of tongues created there, on account of the tower, the word now signifies “confusion.”

But “confusion” was not the original meaning of the word “Babel.” This was the name of the city and the tower when the people began to build it, before their language was confused, and therefore before the word signified “confusion.”

It is written that the people said one to another:

“Let us build us a city and a tower.” And the name which they then gave to the city was “Babel.” At that time the meaning of the word “Babel”—its original meaning—was “Gate of God.” Accordingly, they said:

Genesis 11

⁴ Let us build us a city and a tower, whose top may reach unto heaven.

But, because of their pride and self-exaltation, their whole enterprise was turned so utterly into confusion that the word “Babel” lost its original meaning of “Gate of God,” and bore only the meaning of “confusion.” And thus, that which originally meant the “Gate of God” became only the symbol of “confusion.”

And this original meaning of “Babel”—“Gate of God”—with its new meaning of “confusion,” carries a lesson all the way through the whole subject of Babylon. It has its lessons now, in the phase of the threefold message which speaks of Babylon and her fall.

The Church of Christ is “the body of Christ” in the world; and He says: “I am the way” (*John* 14:6), “I am the door” (*John* 10:9). The Church of Christ is the Lord’s appointed means of calling men unto himself, that they may find in Him deliverance from this present evil world. The Church of Christ is therefore indeed and in truth the “Gate of God” to mankind; and the faith of Jesus is that which gives access through this gate, to all the fullness of God.

If, then, the Church, or any part of it, should become proud and self-exalted, and thus there come a confusion of principles and relationships, it would follow that what at first was “Gate of God” would become confusion.

What, then, says the Scripture? It tells that there would come “a falling away” from truth of the gospel; that there would come a self-exaltation in the Church, through men aris-

ing from the very midst of her trusted ones—the bishops—who would speak

2 Thessalonians 2

³ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

Acts 20

²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with his own blood.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Now the Church in Rome was, in the beginning, preeminently a church of Christ. So entirely was this so that she was an example to the whole world; for Inspiration has declared, with thanksgiving, of her faith, that it was “spoken of throughout the whole world.” *Romans* 1:8.

By this great and exemplary faith that Church was clothed with the beautiful garments of salvation and the robe of the Lord’s righteousness; she was endued with the power of God and of godliness, before the eyes of all the nations.

The beauty of the Lord God was upon her, and she prospered, and her renown went forth to all the world for her beauty, for it was perfect, through His comeliness, which He had put upon her.

But not satisfied with the exaltation that the Lord gave, which could remain only through her own humility and purity of faith, that Church grew haughty, and exalted herself. Not content with the beauty of the Lord, which He had put upon her, she prided herself upon her own beauty. Instead of trusting in Him for her beauty, she trusted in herself. Not con-

tent that God alone should be glorified in her, she “glorified herself, and lived deliciously.”

Trusting in herself, priding herself upon her own beauty, magnifying her own merit, and satisfied with her own sufficiency,—this was in itself to put herself in the place of God. Then it was natural enough that she should seek to draw disciples to herself, rather than to the Lord.

And having so exalted herself and magnified herself, and trusting in herself, it was impossible for her to draw disciples to anybody but herself. Thus came the apostasy. And thus, instead of remaining the Church of Christ in truth, manifesting to the world the mystery of God and of godliness, she became, though still professedly the Church of Christ, only the manifestation to the world of the mystery of self and of selfishness, which is the very mystery of iniquity.

Preeminent in both phases of this career was the Church at Rome. She was preeminent in faith insomuch that her faith was “spoken of throughout the whole world.” She was also preeminent in apostasy, insomuch that this likewise has been spoken of throughout the whole world, and for nearly eighteen hundred years.

There is another thought in the Scriptures, which illustrates this apostasy: In the fifth chapter of *Ephesians*, the apostle speaks “concerning Christ and the Church,” under the figure of the marriage relation, with Christ in the place of the husband, and the Church in the place of the wife. And the Word says,

Ephesians 5

²³ The husband is the head of the wife, even as Christ is the Head of the Church: and He is the Saviour of the body.

²⁴ Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything.

³² This is a great mystery: but I speak concerning Christ and the Church.

The relationship of the Church to Christ is thus plainly shown to be the same as that of the wife to her own husband. As the husband himself, and not another man, is “the head of the wife:” so Christ himself, and not another, is “the Head of the Church.”

Now suppose another man should propose to put himself in between a husband and his wife, to speak to her the sentiments of her husband in faith and morals, what would the loyal wife do? Everybody knows that she would resent such an intrusion, and would promptly repudiate all such proffers.

But suppose another man should not only propose to put himself in the place of the husband to the wife, but that the wife should agree to the proposal, and should actually accept this other man in the place of her husband, to speak to her the sentiments of her husband in faith and morals: then what would that be but treason to her own husband, apostasy from her marriage vows, and adultery with this other man? And what kind of faith and morals have you in that case? Everybody knows that that would be nothing but unfaithfulness and immorality.

Now the bishop of Rome claims to be, and the Church of Rome claims that he is, the head of that Church. The following quotation from Cardinal Gibbons will be sufficient evidence on this:

Says the Council of Florence (1439), at which also were present the bishops of the Greek and Latin Church, “We define that the Roman pontiff is the successor of blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole Church, the father and doctor of all Christians; and we declare that to him, in the person of blessed Peter, was given by Jesus Christ our Saviour, full power to feed, rule, and govern the universal Church.”

The pope is here called the true vicar, or representative, of Christ in this lower kingdom of the Church militant; that is, the pope is the organ of our Saviour, and speaks His senti-

ments in faith and morals.²

It was the Council of Chalcedon, 451 A.D., that first addressed the bishop of Rome as “the head, of whom we are the members.”

Thus the Church of Rome claims to be “the bride of Christ.” She claims that she is “the spouse of Christ.” And yet she has accepted another man as the “representative” of her husband, as the “substitute”—vicar—for her husband, to occupy the place of her husband in His absence, to speak to her “His sentiments in faith and morals.”

She not only has accepted another in the place of her husband, but she openly boasts of it, and actually proclaims it as the chiefest evidence of her faithfulness, her morality, and her purity. How could the unfaithfulness, the apostasy, the immorality, and the impurity of a Church be more plainly shown than in this which is her boast?

How could the complete abandon, the essential wantonness, the utter confusion of moral principles of a wife, be more clearly demonstrated than in citing the confirmed fact of another man’s occupying the place of her husband to her, as evidence of her faithfulness and purity? Would not such a boast, and for such a purpose, be the strongest possible evidence that that woman’s native modesty and moral sense had become utterly confused?

Yet by her own words this is precisely the case of the Church of Rome. She has accepted another to occupy the place of her Husband to her. She constantly boasts before the world that this fact is evidence of her faithfulness, her morality, and her purity; and she insists that all the world shall fall in with her in this course, in order that they may all be faithful and moral and pure!

How could she more clearly demonstrate that all true sense

² *The Faith of Our Fathers*, pages 154-155.

of faithfulness, of morality, and of purity has become completely confused in her consciousness? That a confirmed adulteress and harlot should boast of her iniquity as being the only way to righteousness, is certainly nothing else than the very mystery of iniquity itself. And such, even according to her own showing, is the Church of Rome.

Yet she did not stop even there: she went on and took to herself yet other men: “she committed fornication” with “the kings of the earth.” Having lost the heavenly power, she now sought for earthly power. Having forsaken the arm of the Lord, she sought the arm of man. Having disconnected herself from the kingdom of heaven, she would now connect herself with the kingdoms of earth.

Still trusting in her own beauty, and her own bedecking of herself with silk and gold and precious stones and pearls; and holding in her hand the proffer or rich gifts to any lover that would receive her immodest advances; she finally succeeded, through Constantine, in gaining imperial favor: the now unholy Church formed an unholy connection with the unholy State.

Thus did she who had been espoused as a chaste virgin to Christ; she who had been joined in the bonds of pure and holy marriage to Him who is perfect in power, in love, and purity; she who had known the blissful delights of His love,—thus did she violate her virgin vows, break her marriage ties, and become a bold and vicious harlot, and the very symbol of confusion.

Accordingly the next view that is given of her is this:

Revelation 17

³ ...I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

⁴ And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness

of her fornication:

⁵ And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

⁶ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

And that all may have the best authority outside of the Bible, that this Babylon does refer to Rome, we set down here the statements of two standard works of the Church of Rome. One of these is by Cardinal Gibbons, and says:

“Babylon,” from which Peter addressed his first epistle, is understood by learned annotators, Protestant and Catholic, to refer to Rome.³

The other is by Very Rev. Joseph Faa di Bruno, D.D., Rector-General of the Pious Society of Missions, and says:

No one mistook what St. John in the Apocalypse designated under the figure of Babylon. In the end of the first general epistle of St. Peter we have these words: “The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark;” in which passage the word “Babylon” must be taken to mean Rome; in fact, it is not recorded, either in Holy Scripture or elsewhere, that St. Peter or St. Mark had ever been to ancient Babylon in Asia; and no ancient writer has ever said that this letter was dated really from ancient Babylon, or that it was so understood by anyone: on the contrary, it is recorded positively in the history of Eusebius (Book II, Chap. XV) as having been stated by Papias, the disciple of St. John the evangelist and friend of St. Polycarp, that St. Peter, in his first epistle, which he wrote from Rome, called Rome figuratively Babylon. The same thing is asserted by St. Jerome in his book of “Illustrious Men,” when he speaks of St. Mark.⁴

Now since this Babylon signifies Rome, and since it is a church—a woman—that is thus called Babylon, it follows with

³ *The Faith of Our Fathers*, page 131.

⁴ *Catholic Belief*, pages 323-324.

absolute certainty that it is the Church of Rome that is this
“Babylon the mother.”

CHAPTER 4

THE DAUGHTERS OF BABYLON

God would have healed Babylon, but she would not be healed. In the Reformation He sent a balm for her, if so be that she might be healed; but she would not receive it, and, therefore, the Lord was obliged to leave her to her own ways.

In the Reformation the Lord sent His gospel anew, and with power, to all people. At that time all the people, except the scattered few of the “Church in the wilderness,” were in Babylon, because all nations were under the dominion of Rome. Multitudes received the gospel, and walked in the light as it was then revealed. But as that was the first step out of darkness, there were other steps to be taken, to reach the fullness of the gospel: there was advance light in which to walk.

And here again history began to repeat itself: Many of those who had come out of darkness, and had taken the first steps into the light of the gospel, stopped there, being satisfied with that: they counted themselves sufficiently rich, and increased with goods, and therefore in need of nothing. And, as the consequence, they grew proud of what they had, exalted themselves upon what they had, and became exclusive.

Then, as the gospel must go on, as the light must increase more and more unto the perfect day, it followed that all those who would walk in the advancing light, all who would receive more truth,—the fuller gospel,—were excluded from the company of those who were self-satisfied, and were obliged to go forward as had the others at the first.

Then, in turn, these became satisfied with what they had, grew proud of it, exalted themselves upon it, and became exclusive. But as the gospel must still advance; as the light must shine yet more fully; and as those who would walk in the advancing light, and would receive more truth, could not do so

and be recognized as of the company of those who had taken the former steps, they must, in turn, inevitably go on in a separate company.

On this subject Mosheim says:

The doctrine of the Lutheran Church remained entire during this [seventeenth] century; its fundamental principles received no alteration, nor could any doctor of that Church, who should have presumed to renounce or invalidate any of those theological points which are contained in the symbolical books of the Lutherans, have met with toleration and indulgence.

And again:

The method...observed by Calvin...was followed, out of respect for his example, by almost all the divines of his communion, who looked upon him as their model and their guide.

Instead of continuing to be reformers, they became respectively Lutherans, Calvinists, etc. Thus each phase of advancing truth developed a separate denomination. And this is the whole philosophy of the principal divisions manifest in the different denominations of Protestantism.

Primarily, of course, it should not have been so; yet, under the circumstances as they developed, secondarily it became essential that it should be so. If those who started in the Reformation had continued to walk in the light as it shone more fully, if they had received advanced truth as they grew in the knowledge of the gospel, it is plain enough that there never could have been any new denomination; they would all have been reformers in one continuous and progressive reformation.

And that is as it should have been. But when, instead of that, those who had received light and truth refused to receive more, when they held that they had all the light and all the truth; and grew proud, self-exalted, and exclusive because of

it; and when they excluded from their company those who would receive increased light and advanced truth,—then, in the nature of things, there was nothing else for these to do but to associate together in the fellowship of the light and truth that they had received, and in the spirit of the gospel to spread it to all people.

Then, history further repeated itself. These successive denominations, each in turn refusing to go further, and so rejecting truth, were turned from originally the “Gate of God” to “confusion.” Each one, in turn, as the mother at the first, joined herself to another man: they accepted kings of the earth as their head, in place of Christ, the true Head, and thus entered into illicit connection with the kings of the earth.

The Emperor of Germany today, as king of Prussia, is the head, the supreme pontiff, of the Lutheran Church in Prussia. In the Scandinavian countries also the Lutheran is the State Church, and there the head of the State is the head of that Church. In England the sovereign is head of the Church of England; and in Scotland the same sovereign is head of the Church (Presbyterian) of Scotland. And so, because the same person is sovereign of both countries, the same person is head of one Church in England and of another in Scotland: is an Episcopalian when in England, and a Presbyterian when in Scotland.

The Independents, or Congregationalists, who had not joined themselves to the State in Europe, did so in the New England colonies; while the Church of England was the established church in all the Southern colonies. Thus it came to pass that in the “New World,” Church and State were united in every colony, except only Rhode Island, and the whole influence of these churches and of the colonial governments was enlisted in sustaining the illicit union of professed Protestantism and the State, after the very example of “Babylon the Great, the mother.”

But in Virginia, immediately after the Declaration of Independence, the Presbyterians, the Baptists, and the Quakers took the lead in a movement that became universal and even national on this side of sea. That movement was the total separation of religion and the State, bringing the churches back to the original “principles on which the gospel was first propagated and the Reformation from popery carried on.” After a contest of nearly ten years, this splendid task was accomplished for the State of Virginia, “with the hope that it would endure forever.”

The long and universal discussion of this great subject in the State of Virginia had drawn the attention of all the other colonies to this great principle; and when, immediately upon the triumph of the principle in Virginia, the convention was called to form the Constitution, and frame a government, for the whole nation, this principle of the total separation of Church and State was established in the National Charter, and was recognized as a fundamental principle of the nation. And from this the influence spread, and caused that “in every other American State oppressive statutes concerning religion fell into disuse, and were gradually repealed.”

Thus, in the great nation of the United States, Protestantism was placed in its original attitude, as in the beginning of the Reformation, and as the first principles of the Reformation required; and also in the original attitude of Christianity as it was preached by Christ and the apostles, and as the fundamental principles of Christianity require.

Thus Protestantism—the Church, even in its different denominations—turning once more to her own true Lord, became clothed with a power that made her once more, and rightly, the “Gate of God.” And the benign influence of this excellent example acted upon all the nations of the Old World, and led them forward in the path of light and liberty, which is the path of true Protestantism, which is the path of true

Christianity, which is the path of the total separation of the Church from the State: the path in which the Church walks only with her true Husband, her dependence solely upon God.

Then, in 1840-44 there came the time when, “to every nation, and kindred, and tongue, and people,” God would send the message of “the everlasting gospel,” proclaiming to all men:

Revelation 14

⁷ Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

The Church in this great nation, standing in an attitude the purest and the closest to God of any in the world,—in the nature of things, this Church would be the chosen instrument by which God would spread that message of blessing and of warning to “every nation, and kindred, and tongue, and people.” Also, in the nature of things, this nation would be the place where that Message would rise in its power, and from which it would spread to all nations.

Here was a wonderful blessing that God had for His Church at that time,—a blessing by which she would have been indeed the “Gate of God” to “every nation, and kindred, and tongue, and people” on the earth.

Here was a Message from God that opened up to the Church the length and breadth and depth and height of the glory of the everlasting gospel as it had never been seen since the days when the apostles preached it in the fullness of its living power. In this Message was “the mystery of God” revealed in all its fullness,—God manifest in the flesh,—Christ in men “the hope of glory.”

And all this blessing and glory was to be proclaimed to all the world in view of the fact that “the hour of His judgment is come;” and in order that men might be fitted to stand holy and without blame before God, ready in all respects to be

translated without seeing death, at the coming of the glorious Lord.

But lo! instead of receiving this wonderful blessing; instead of rejoicing and being glad that God had sent to her a message that would clothe her with such power as would make her the instrument of God's greatest work for the salvation of the nations; she refused the blessing, rejected the message of God, and would not walk in the light that had come to her and to the world.

Then history again repeated itself. By thus rejecting the message of God, there was a "falling away" again. from the truth, and she that had been the "Gate of God" became "confusion," and of her it had to be said, "Babylon is fallen, is fallen."

Faith is the strength and salvation of the Church, as of the individual. Faith is the breath of life of the Church, as of the individual; and, like the breath of life, it must be constantly and momentarily used, in order to live by it; because "the just shall live by faith;" and faith comes by hearing the word of God.

Since, then, faith comes by hearing the word of God, whenever any word of God, any message of the word of God, is rejected, faith itself is rejected; because it is impossible to retain faith while rejecting that by which alone faith comes.

Further: when any advance light or additional truth is rejected, in that there is not only a rejection of this advance light and truth, there is also the rejection of whatever light and truth was formerly possessed. A person refusing to breathe, rejects not only renewed life, but loses the life that he already has.

This is strongly illustrated in the words of Jesus concerning the people of His day on earth, who rejected Him:

John 15

²² If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.

Before Jesus came, these people were walking in the light of faith as they then had it, and Jesus testifies that they were accepted in it. If those persons had died before Jesus came, they would have been saved, because “they had not had sin.”

But when He came with such light and truth and glory; when He spoke to them such words as had never been spoken to them; when He did among them such works as none ever had done; and when they rejected it all and refused Him; in so doing they rejected all true faith; not only the present faith in Him and His message, but also the faith which they had before He came, and which made them accepted before God in their day before He came. Accordingly, Jesus further said:

²⁴ If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

Men cannot reject the truth of God, and still retain the truth of God: they cannot refuse to walk in the light, and still walk in the light: they cannot hate Christ and God, and still be the brethren of Christ and the children of God.

Consequently, when in 1840-44 God’s wonderful message of the everlasting gospel of light and blessing and of truth, to every nation, kindred, tongue, and people, came bringing to them the presence, the power, the righteousness, of God, which would prepare them to stand in the judgment,—when this was rejected, and when God’s messengers whom He sent to give it were hated and persecuted, then she which had been the “Gate of God” in her day, ceased to be the “Gate of God,” and became only “confusion.”

As long as a person walks in the light of God, loves and accepts the truth of God, however that truth may come to him; so long the presence and the power of God will accompany

him, and he will have influence with men. When Jacob knew that he had no strength against Esau, who was coming with four hundred armed men, he earnestly sought God all night, until the break of day; and when the angel exclaimed,

Genesis 32

²⁶ Let me go, for the day breaks...

Jacob said,

²⁶ ...I will not let you go, except you bless me.

²⁷ And he said unto him, What is your name? And he said, Jacob.

²⁸ And he said, Your name shall be called no more Jacob, but Israel: for as a prince have you power with God and with men, and have prevailed.

Thus the abiding presence and power of God is the only true source of legitimate power and influence with men. And continuing to walk in advancing light, the receiving of additional truth, is the only true means of having this abiding presence and power of God; because this is the only way of faith: and faith is the only means of God's dwelling with us, or we with Him.

Therefore, in the nature of things, whenever advance light or additional truth is rejected, the power and presence of God are lost; and, in this, the true source of legitimate power and influence with men is lost.

And whenever this is so, whether in the case of an individual or of a church, this loss is discerned by that individual or that church: and then resort is invariably had to inventions of their own, to external and worldly means, to secure power and influence with men.

In all the instances in all this course of history, from the apostles' days until now, whenever a church has refused to walk in the advancing light, has refused to receive additional truth, she has separated from the presence and power of God, and then has invariably resorted to inventions of her own,

and to external and worldly means of securing power and influence with men.

And ever since 1840-44 it has been so with this collective Church of Protestantism in the United States. She rejected the message of God; and so separated herself from the presence and power of God, and thus lost power and influence with men.

But power belongs to the Church of God. That is settled. And power she will have: power she must have, or perish. But it is only the power of God that can keep her alive. By any other power, however great it may be, she will surely perish. The power of God, as manifested in the true gospel of Christ, draws men; for it is written:

John 12

³² I, if I be lifted up from the earth, will draw all men unto me.

And, in the nature of things, when the Church has rejected the drawing power of the everlasting gospel of the crucified Christ, she is compelled to resort to other means of drawing men. And when she resorts to other means to draw men, again, in the nature of things, she draws them not unto Christ, but unto herself: there is a “falling away;” she exalts herself, in the place of God, and draws disciples to herself.

Everybody knows that the Protestant churches in the United States have followed this very course. Beginning with strawberry festivals in summer, and oyster suppers in winter, they have passed through the successive stages of “grab-bags,” “fish-ponds,” “kissing bees,” “auction sales,” “ring-cakes,” “crazy suppers,” lotteries, raffles, etc., etc., etc. All this is too notorious to need any sort of proof.

And this bad gradation, from the milder to the more intense sort, is all perfectly logical: because when the churches had resorted to such means of drawing the crowd and “influ-

encing the masses,” the milder forms of entertainment soon grew stale. And these having lost their drawing power, other and more novel devices had to be invented. As these, in turn, grew stale and lost their power to draw, still others had to be invented. And at last they were brought to their wits’ end for any such sources.

But there was one source of power and influence with men that still had not been touched: that was—the State. And true to the logic of the case, and true to the whole course of history, this power of the State was at last not simply invoked, but under threats of political perdition to legislators, and “bulldozing their congressional representatives,” they actually seized the power of the United States government, and since have boasted that they hold the government of the United States in their hands. And by their own statements and the acknowledgment of the leading statesmen of the nation, the power of the State and the influence of the law are the only power and influence depended upon by the Church to control the masses, even of her own membership.

And thus these churches have run the whole course, after the example of “Babylon the great, the mother:” and, by rejecting truth, separating from their Lord, and joining themselves to Powers of the earth, they have made themselves true daughters of “Babylon the great, the mother of harlots and abominations of the earth.”

Thus the rejection of the message of the everlasting gospel proclaimed by the first of the three angels of *Revelation 14*, resulting in the “falling away” from the truth, and the formation of Babylon the daughters. And, therefore, the second message became due to the world, and must be given:

Revelation 14

⁸ Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And as the first “falling away,” which resulted in Babylon the mother, ended in the formation of “the Beast,” so this latter falling away, which results in Babylon the daughters, ends in the formation of “the Image of the Beast.” And this necessitates the third of the three angels’ messages,—the great and mighty Third Angel’s Message,—which follows the first two:

Revelation 14

⁹ Saying with a loud voice, If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

Such is the philosophy, and such the course, of the things that are the cause of the Third Angel’s Message being given to the world. And thus we are brought to the time of the Third Angel’s Message, and to the condition of things which demands that that message shall be given. And, therefore, we are brought to the consideration of the Third Angel’s Message itself, as it has to do with “the Beast and his Image.”

CHAPTER 5

THE BEAST AND HIS IMAGE

What is the Beast? What is the Image of the Beast? These two powers are described in the thirteenth chapter of *Revelation*. But since the thirteenth chapter is but the complement of the twelfth, the twelfth must be considered in connection with the thirteenth, in order to obtain the best view of what is the Beast and what his Image.

At the opening of the twelfth chapter there is seen a woman clothed with the sun, the moon under her feet, and on her head a crown of twelve stars, who brings forth...

Revelation 12

⁵ ...a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

That “man child” is Jesus Christ.

Psalm 2

⁹ You shall break them with a rod of iron; you shall dash them in pieces like a potter’s vessel.

Revelation 19

¹⁵ And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty God.

¹⁶ And he has on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Luke 24

⁵⁰ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

⁵¹ And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Mark 16

⁹ Now when Jesus was risen early the first day of the week,

he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Acts 7

⁵⁵ But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

⁵⁶ And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Hebrews 8

¹ Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

This woman is nothing else than the Church of God, in her beauty “fair as the moon,” and “clear as the sun.” *Song* 6:10.

And there stood before the woman a great red dragon “to devour her child as soon as it was born.” This dragon, in his own proper person, is declared to be “that old serpent, called the devil, and Satan.”

But Satan in this world works through instrumentalities. His instrumentalities are men, and, chiefly, combinations of men in world-powers. What power was it, then, which was Satan’s instrument in his endeavors to destroy Christ as soon as he was born? Herod. But who was Herod? He was more than simply a person: he was king of the Jews and of Judea.

And yet he was more than that; for he became king only by a decree of the Roman Senate, upon the special advocacy of Octavius Caesar and Mark Antony. And he could not have been king for a day in Judea, unless he had been supported by the mighty power of Rome.

Thus Herod, in his place of power, was only the creature, the representative, of the Roman power. Therefore the Roman power in the world was the instrumentality that Satan used in his endeavors to destroy Christ as soon as He was born.

However, that attempt failed. Yet Satan never rested until

he had, so far as possible, and so far as himself and this world were concerned, destroyed the Lord Jesus—until he had crucified him upon the cross, and had buried him out of the world, in a tomb sealed with the Roman seal. And it was by the Roman power that he did all this—through Pilate, the Roman governor. But even in this he failed; because from death and the sealed Roman tomb, the man child “was caught up unto God, and to his throne.”

Then Satan turned all his endeavors, through his world-instrumentality—the Roman Empire—against the woman, which is the Church, and

Revelation 12

¹³ ...persecuted the woman which brought forth the man child.

This he did while that Roman power continued. And all the while that that power did continue, it was so identified with Satan, who is preeminently the dragon, and so entirely imbued with his spirit, that this power itself is called the dragon. *Revelation 12:3, 4.*

But Rome in that phase, pagan Rome, fell: that power in that form passed away, and it was succeeded by that which, in the book of *Revelation*, is called “the Beast.” Accordingly, it is written:

Revelation 13

¹ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy.

² And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

⁴ And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

⁶ And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

⁸ And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

Notice that the dragon gave to this beast, which is “the Beast,” his power and his seat, and great authority. Now it is true that the power of pagan Rome, and the seat of pagan Rome, which was the city of Rome, and the authority of pagan Rome, passed over to this power, which succeeded pagan Rome. And more than this is true: it is true that the dragon preeminently is Satan; and in this it is true that Satan gave to the Beast his power, and his seat, and great authority. Another passage in the book of *Revelation*, referring to Rome, speaks of it as:

Revelation 2

¹³ ...where Satan’s seat is.

And thus the power, the seat, and the authority of the Beast, are all received from Satan; even as the Beast received the power, and the seat, and the authority that had belonged to the phase of Rome that had passed away.

And this new phase of Rome, in its world-wide power, Satan still used in his persecution of the woman.

Revelation 12

¹⁴ And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where

she is nourished for a time, and times, and half a time, from the face of the serpent.

And the Beast, the great world instrument of that old serpent that is the devil and Satan, made “war with the saints” (*Daniel* 7:21, *Revelation* 13:7) and overcame them, and “power was given him over all kindreds, and tongues, and nations.” And this power was given him to continue forty and two months—“a time, and times, and half a time,” “a thousand two hundred and threescore days.” *Revelation* 13:7; 12:6, 14. This period of time began in A.D. 538, and, continuing twelve hundred and sixty years, reached to A.D. 1798.

It began in A.D. 538, because in that year was rooted out the last of the three powers that were plucked up by the roots, before the establishment of the papacy, not simply as a Church, but as a world-power; and ended in 1798, when the papacy was led into captivity, by the capture and imprisonment of Pope Pius VI, under order of the French directory.

Then comes in the rise and the description of the Image of the Beast, as it is written:

Revelation 13

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

¹² And he exercises all the power of the first Beast before him, and causes the earth and them which dwell therein to worship the first Beast, whose deadly wound was healed.

¹³ And he does great wonders, so that he makes fire come down from heaven on the earth in the sight of men,

¹⁴ And deceives them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast; saying to them that dwell on the earth, that they should make an Image to the Beast, which had the wound by a sword, and did live.

¹⁵ And he had power to give life unto the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed.

¹⁶ And he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name.

And this power which is here called “the Image of the Beast,” speaking as a dragon, and using all the power of the first beast, is, in its turn and place, used by Satan, “the great dragon,” still in persecuting the Church; as it is written:

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

And this brings us definitely to the Third Angel’s Message; because the Image of the Beast compels all to worship the Beast, and to receive his mark. And the Third Angel’s Message warns all against worshipping the Beast and his Image, and against receiving his mark.

Satan uses these powers in his wrath against the remnant of the Church, which particularly stirs his wrath by her keeping the commandments of God, and having the testimony of Jesus Christ. And the Third Angel’s Message, in saving men from the worship of the Beast and his Image, calls them all to the keeping of the commandments of God and the faith of Jesus.

This is all done in the time of the remnant of the Church, which is the last of the Church. And the Third Angel’s Message closes with the coming of the Lord, and the victory over the Beast and his Image by those who have received the Third Angel’s Message.

Now, from the description given in the Word, anyone can see that the Beast is the Papacy; and, in the nature of things, the Image of the Beast, is the Image of the Papacy. What, then,

in a word, is the Papacy? It is a union of the Church and the State, with the Church supreme, and using the power of the State for her despotic and persecuting purposes. And the Beast was formed by the union of the fallen Church with the mighty world-power of Rome.

In the nature of things, therefore, the Image of the Beast must be another great and notable instance of the fallen Church uniting with a mighty world-power, and using that power of the State, in the likeness of the Papacy.

Where, then, in the world must the Image of the Beast be found? Notice that the Image of the Beast must be “made;” for it was said,

Revelation 13

¹⁴ ...to them that dwell on the earth, that they should make an image to the Beast.

And the only place where such a thing could be made, would have to be in a nation where, at first, there was no such thing. And since the Beast is the union of Church and State, and the Image of the Beast must be “made” in a nation where, to begin with, there was no such thing; it is perfectly plain that the Image to the Beast must arise—must be “made”—in a nation where, to begin with, there was no union of Church and State. And this order of things out of which comes the Image of the Beast, was seen “coming up” at the end of the twelve hundred and sixty years, at the time when the Beast was led into “captivity.”

Where, then, in 1798, could there be found on the earth any nation “coming up,” in which there was no union of Church and State? Indeed, where at any time in the history of the world in the Christian era has there been a nation planted, in which there was no union of Church and State? In the United States, and in this alone, of all places on the earth.

In 1798 this nation was fully formed and established, in or-

der, under its Constitution. On March 4, 1797, ended the second administration of the nation's first president, and occurred the inauguration of its second president. Thus, in 1798, this nation could be seen "coming up" to its place among the powers of the earth; since, by that time, it had become formally established, and was moving quietly, safely, and steadily forward, in a national career.

And it was without a union of Church and State. The total separation of religion and the State was one of the fundamental principles in the establishment of the nation; and was the just pride of the nation before the world. And this was the only nation on the earth at that time, or in all history since the book of *Revelation* was written, that did so begin, and that had no union of Church and State.

Accordingly, this nation is the place, and the only one in the world, where it could properly be said "to them that dwell on the earth" that they should "make" a union of Church and State—"an Image to the Beast." Consequently, in the United States, in connection with this power as a nation, is the place where the Image of the Beast must be found. This is so certain that in no other nation are the specifications of this scripture met at all, while in this nation they are fully met.

Thus, the twelfth chapter of *Revelation* is a sketch of the powers used by Satan against the Church of God, from the first advent of Christ unto His second. These powers are three: the Dragon, the Beast, and the Image of the Beast. And these three are pagan Rome, papal Rome, and American Rome.

CHAPTER 6

THE WORK OF THE BEAST

In the counsel of Christ to His Church in the Thyatiran phase, He is compelled to speak of “a few things” that He had against her; and the reason that these few things were found against her is:

Revelation 2

²⁰ ...because you suffer that woman Jezebel, which calls herself a prophetess.

In the history of ancient Israel, Jezebel is that heathen woman whom king Ahab married; and who brought with her her heathen worship and practices: and above all, sun-worship.

However, it was not enough for her to bring along her heathen worship and her god: she would supplant all the worship of God, and even God himself, by compelling all the people to worship the sun in the Baalim that she introduced.

This she did so thoroughly by her persecuting power, that in all Israel there were but “seven thousand who had not bowed the knee to the image of Baal.” *1 Kings* 19:18. And even these were so scattered and concealed that the prophet Elijah thought that he alone was left, as they sought his life to take it away.

Exactly corresponding to this fourth phase of the Church, in the course of the Seven Churches, is the Fourth Seal in the series of the Seven Seals. For it is written:

Revelation 6

⁷ And when he had opened the Fourth Seal, I heard the voice of the fourth beast⁵ say, Come and see.

⁸ And I looked, and behold a pale horse: and his name that

⁵ RV: “living creature, cherub”, see *Ezekiel* 10:20.

sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And that this was the slaughter of the saints of God is made plain by the very next verse:

⁹ And when he had opened the Fifth Seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

This fixes upon the Papacy the application, in the Christian dispensation, of the phrase “that woman Jezebel.”

In the reign of the original Jezebel, when the king charged Elijah with being “he that troubles Israel,” the prophet replied,

1 Kings 18

¹⁸ I have not troubled Israel, but you, and thy father’s house, in that you have forsaken the commandments of the Lord, and you have followed Baalim.

The ancient Jezebel caused the people not only to forsake the commandments of God, but to do honor to idols. And she not only caused them to forsake the commandments of God, and to do honor to idols, but to do honor also to the sun.

So it was with the modern Jezebel: In the making of the Papacy, idolatry—image-worship—was introduced, and grew until it became universal in the Church. And when in the seventh century an effort was made to abandon it, the Church of Rome, under Pope Gregory II and his successors, defended the images and their worship, and maintained their cause until the seventh general Council, September 24 to October 23, 787, the Second Council of Nice, by a decree confirmed image-worship, and established it as a legitimate part of Catholic worship.

The scene was decorated by the legates of Pope Adrian and the eastern patriarchs; the decrees were framed by the president Tarasius, and ratified by the acclamations of three hun-

dred and fifty bishops. They unanimously pronounced that the worship of images is agreeable to Scripture and reason, to the fathers and the councils of the Church.⁶

Also with the modern Jezebel it was not enough that she would cause the people to forsake the commandments of God and do honor to idols; but she must also cause them to do honor to the sun. In the making of the Papacy the honoring of the sun was established, and that to the exclusion of the honor of God.

And in this transaction, more than in any other one thing, there was indeed revealed

2 Thessalonians 2

³ ...that man of sin, the son of perdition;

⁴ Who opposes and exalts himself above all that is called God, or that is worshiped, so that he as God sits in the temple [the place of worship] of God, showing himself that he is God.

In Paul's discourse to the elders of the Church at Ephesus, he said that from the bishopric there would arise men,

Acts 20

³⁰ ...speaking perverse things to draw away disciples after them.

This is but expressing another feature of the "falling away," the leaving of the first love, that is described in the Seven Churches, and the Seven Seals, and *2 Thessalonians 2*, as the development of the Papacy. In *Daniel 8:12* it is described as being developed through "a host" being "given him...by reason of transgression."

The perverse-minded teachers not only spoke perverse things to draw disciples to themselves rather than to Christ, but they did it also to "draw away" disciples even from Christ to themselves. They wanted disciples drawn to themselves, that they might gain power; and whatever means would draw

⁶ Gibbon, *Decline and Fall of the Roman Empire*, Chapter XLIX, par. 17.

the multitude was readily adopted by them. For this purpose they adopted the pagan philosophy, they imitated the pagan mysteries, they adopted the pagan forms, and the day of sun-worship. By this means, “by reason of transgression,” the apostasy succeeded in gathering “a host,” even before the union of Church and State was formed in the Roman Empire; and when that union was formed, that host was infinitely increased.

By taking in the whole population of the Roman Empire, the Church became, indeed, a Church of the masses, a Church of the people, but at the same time more or less a Church of the world. Christianity became a matter of fashion. The number of hypocrites and formal professors rapidly increased: strict discipline, zeal, self-sacrifice, and brotherly love proportionately ebbed away; and many heathen customs and usages, under altered names, crept into the worship of God and the life of the Christian people. The Roman State had grown up under the influence of idolatry, and was not to be magically transformed at a stroke. With the secularizing process, therefore, a paganizing tendency went hand in hand.⁷

The lust for power was the secret of all this course, from the beginning; for no man can ever want disciples to himself, except it be to obtain power. And, when this host had thus been gathered, in this was found the incentive to ambition, among these bad leaders and teachers themselves, each one to obtain for himself the position of supreme power. And Eusebius tells:

Some that appeared to be our pastors, deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.

Nor was it only government in the Church and over this

⁷ Schaff, *History of the Christian Church*, Vol. III, Chap. III, Sec. 22.

host that had been gathered by reason of transgression that they were anxious to assert: it was government of all kinds—civil as well as ecclesiastical; State as well as Church. And when the Union of Church and State was formed, the way was fully opened for the ambitious Church managers to get control of the civil power, and thus assert the civil government as a kind of sovereignty for themselves, and to use it the further to enlarge, and more firmly to fix, their ecclesiastical power.

Just here, too, the Church encountered a difficulty, upon which, in her blind ambition, she had not reckoned; and by which, in order to maintain the power that she had gained, she was compelled to secure control of the civil power. She found that her discipline was impotent to restrain the evil “host,” which she had by transgression gathered to herself; and if Church discipline were to be maintained with this “host,” it could be maintained only by the power of the State.

This power, however, the Church was not only willing, but glad, to employ; because it was a step which would only increase her power: and power was the sole aim in every stage of this procedure, from the first steps taken, and the first words spoken in speaking perverse things, to draw away disciples after them.

The principal thing which had characterized the Church of Rome, from the beginning of the apostasy—and, indeed, the chief thing in the apostasy—was the exaltation of Sunday. This was her sign of authority; this was the key of her ambition and of her power. And now the power of the State was gladly seized upon by the Church, to accomplish the further, and even the supreme, exaltation of Sunday; and, by this, to enforce Church discipline, not only upon those who were adherents of the Church, but also upon all who were not. By this means, she could enforce the authority of the Church, and a submission to the authority of the Church, upon those who

were in no wise connected with the Church.

This, at once, gave to her power over all; and this power was held by her, and was confirmed by the State, as the power of God; because:

There had in fact arisen in the Church a false theocratical theory, [which aimed at] the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way.

This theocratical theory was already the prevailing one in the time of Constantine; and...the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the State for the furtherance of their aims.⁸

This false theocratical theory, and the formation of a sacerdotal State—a false theocracy—is the foundation and the explanation of the whole course of things in the making of the Beast, and of the place of Sunday legislation in the making of the Beast.

A true theocracy is the government of God. A false theocracy is a government of men in the place of God. True theocracy is the kingdom of God itself; false theocracy is a government of men in the place of God, passed off upon men as the kingdom of God.

In that Church and State intrigue the Church in Rome claimed to be Israel oppressed by the new “Pharaoh,” Maxentius. Constantine was the new “Moses,” “called by God” to deliver “Israel” from “Egypt” and the oppressions of “Pharaoh.” And when that deliverance had been wrought, the bishops of the Church claimed, and insisted, that the kingdom of God as prophesied by *Daniel* was come.

In the system that was thus being formed, the State was not only to be subordinate to the Church, but was to be the servant of the Church to assist in bringing all the world into the

⁸ Neander’s *History of the Christian Religion and Church*, Vol. II, p. 132.

new “kingdom of God.” The bishops were the channel through which the will of God was to be made known to the State.

Therefore the views of the bishops were to be to the government the expression of the will of God; and whatever laws the bishopric might deem necessary to make the principles of their theocracy effective, it was their purpose to secure.

Accordingly, no sooner had the Catholic Church made herself sure of the recognition and support of the State, than she secured from the emperor an edict setting apart Sunday especially to the purposes of devotion.

March 7, A.D. 321, Constantine, playing into the hands of the new and false theocracy, issued his famous Sunday edict, which, both in matter and in intent, is the original and the model of all the Sunday laws that have ever been made. It reads as follows:

Constantine, Emperor Augustus, to Helpidius: On the venerable day of the sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost. (Given the 7th day of March, Crispus and Constantine being consuls each of them for the second time.)⁹

All know that, when the original Israel had been delivered indeed from Egypt by the Lord, the Sabbath was given to them, and by a law, to be observed in that government of God, that true theocracy. And the establishment of Sunday observance by law, in the new, false theocracy of the fourth century, was simply another step taken by the creators of this new theocracy, in imitation of the original.

⁹ Schaff’s translation from the Latin, *History of the Christian Church*, Vol. II, sec. 75, par. 5, note 1.

This setting apart of Sunday in the new theocracy, and its observance being established and enforced by law, was in imitation of the act of God in the original theocracy in establishing the observance of the Sabbath. This view is confirmed by the testimony of one of the leading bishops of his day, as well as one of the principal bishops engaged in the making of the Beast. These are the words:

All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.¹⁰

Thus the change of the Sabbath—the rejection of the Sabbath of the Lord, and the substitution of Sunday—is the essential feature, the chief instrumentality, in the making of the Beast. This is confirmed by further facts from the proceedings in that baneful transaction.

In an oration which this same Eusebius delivered, “in praise of Constantine,” and in his presence, on the thirtieth anniversary of the emperor's reign, he declared that God gave to Constantine the greater proof of His beneficence in proportion to the emperor's holy services to Him, and, accordingly, had permitted him to celebrate already three decades,—thirty years,—and that now he was entering upon the fourth one.

He related how the emperor at the end of each decennial period had advanced one of his sons to a share of the imperial power; and now in the absence of other sons, he would extend the like favor to other of his kindred. He gave the meaning of all this as follows:

The eldest, who bears his father's name, he received as his partner in the empire about the close of the first decade of his reign; the second, next in point of age, at the second; and the third in like manner at the third decennial period, the occasion of this our present festival. And now that the fourth period has commenced, and the time of his reign is still further prolonged, he desires to extend his imperial authority by call-

¹⁰ Eusebius, *Commentary on the Psalms*, 92.

ing still more of his kindred to partake his powers; and, by the appointment of the Caesars, fulfills the predictions of the holy prophets, according to what they uttered ages before: “And the saints of the Most High shall take the kingdom.”¹¹

Then as the sun was the chief deity in this new kingdom of God, the bishop drew for the edification of the Apollo-loving emperor, a picture of him as the sun in his chariot traversing the world; and positively defined the new system of government as a “monarchy of God” patterned after the “divine original,” as follows:

Lastly, invested as he is with a semblance of heavenly sovereignty, he directs his gaze above, and *frames his earthly government according to the pattern of that Divine original, feeling strength in its conformity to the monarchy of God.*¹²

The system of government there established being considered as in very fact the kingdom of God itself, the laws enacted in promoting the interests of that kingdom would, necessarily, be religious. And even so Eusebius plainly declares, in the following words:

Again, that Preserver of the universe orders these heavens and earth, and the celestial kingdom, consistently with His Father’s will. Even so, our emperor, whom He loves, by bringing those whom he rules on earth to the only begotten Word and Saviour, renders them fit subjects of His kingdom.¹³

And the Sunday laws were the very chief of all the laws that were ever enacted in the interests of this “kingdom of God.” For, by it, the authority of the Church was extended over those who did not belong to the Church, equally with those who did; and this is not true of any other law. Consequently, the Sunday law was the chief means by which men

¹¹ Eusebius, *Oration in Praise of Constantine*, Chap. III.

¹² *Idem.*

¹³ *Idem.*, Chap. II.

were brought “to the only begotten Word and Saviour,” and rendered “fit subjects of His kingdom.”

At every step in the course of the apostasy, at every step taken in adopting the forms of sun-worship, as well as in the adoption and the observance of Sunday itself, against it there had been constant protest by all real Christians.

Those who remained faithful to Christ and to the truth of the pure word of God, observed the Sabbath of the Lord according to the commandment, and according to the word of God which sets forth the Sabbath as the sign by which the Lord, the Creator of the heavens and the earth, is distinguished from all other gods. These accordingly protested against every phase and form of sun-worship.

Others compromised, especially in the East, by observing both Sabbath and Sunday. But in the West, under Roman influences and under the leadership of the Church and the bishopric of Rome, Sunday alone was adopted and observed.

Against this Church-and-State intrigue throughout, there had been also, as against every other step in the course of the apostasy, earnest protest by all real Christians. But when it came to the point where the Church would enforce by the power of the State the observance of Sunday, this protest became stronger than ever.

And additional strength was given to the protest at this point by the fact that it was urged in the words of the very arguments which the Catholic Church had used when she was antagonized, rather than courted, by the imperial authority.

This, with the strength of the argument upon the merit of the question as to the day which should be observed, greatly weakened the force of the Sunday law. But when, in addition to these considerations, the exemption was so broad as to allow all who dwelt “in the country, freely and at full liberty” to pursue their regular avocations on Sunday, and when those

who observed the Sabbath disregarded the Sunday law, its effect was largely nullified.

Since any disrespect to Sunday, or any weakening of its standing would, in the nature of things, hinder people from attaining to the place of “fit subjects” of this “kingdom of God,” it became necessary for the Church to secure legislation extinguishing all exemption, and prohibiting the observance of the Sabbath, so as to quench that powerful protest of the Sabbath-keepers.

And now, coupled with the necessity of the situation, the “truly divine command” of Constantine and the Council of Nice, that “nothing” should be held “in common with the Jews,” was made the basis and the authority for legislation utterly to crush out the observance of the Sabbath of the Lord, and to establish the observance of Sunday only, in its stead. Accordingly, the Council of Laodicea enacted the following canon:

CANON 29.—Christians shall not Judaize and be idle on Saturday [“Sabbath,” in both Greek and Latin], but shall work on that day; but the Lord’s day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out [“accursed,” Greek and Latin] from Christ.¹⁴

The report of the proceedings of the Council of Laodicea is not dated. A variety of dates has been suggested, of which A.D. 364 seems to have been the most favored. Hefele allows that it may have been as late as 380. But whatever the date, before A.D. 380, in the political condition of the empire this could not be made effective by imperial law.

In 378 Theodosius, a Spanish soldier, became emperor of the East. In 380 he was baptized into the Catholic Church; and immediately an edict was issued in the name of the three emperors, commanding all subjects of the empire, of whatever

¹⁴ Hefele, *History of the Church Councils*, “Laodicea”.

party or name, to adopt the faith of the Catholic Church, and assume the name of “Catholic Christians.”

As now

The State itself recognized the Church as such, and endeavored to uphold her in the prosecution of her principles and the attainment of her ends.¹⁵

And as Theodosius had already ordered that all his subjects “should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition” had preserved, and which was then “professed by the pontiff Damasus,” of Rome; and had now ordered that they should all “assume the title of Catholic Christians,” it was easy to bring the imperial power to the support of the decrees of the Church, and make the Laodicean Canon effective.

Now was given the opportunity for which the Church had waited so long, and she made use of it. At the earliest possible moment she secured the desired law:

By a law of the year 386, those older changes effected by the emperor Constantine were more rigorously enforced; and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege.¹⁶

And in this transaction of substituting the observance of Sunday for the keeping of the Sabbath of the Lord, the Papacy fulfilled the prophecy of the word of God that she should “think to change times and the law” of the Most High. *Daniel* 7:25.

¹⁵ Neander.

¹⁶ *Ibid.*

CHAPTER 7

THE IMAGE OF THE BEAST

The Beast was made in the Roman Empire. It was made in the union of an apostate Church with the Roman State.

In [Chapter 5](#) we have seen that the only place where the Image of the Beast could be made, is in the United States; and the Image of the Beast, when made, must be a union of an apostate Church with this American State.

In the preceding chapter it was made plain that in that apostate Church in the Roman Empire, there had “arisen in the Church a false theocratical theory,” which aimed at “the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way,” and that the bishops who held this false theocratical theory were determined “to make use of the power of the State for the furtherance of their aims.”

Ever since 1863 there has been, in the United States, an organization of Church leaders holding precisely this same “false theocratical theory;” and, precisely as those of old, determined “to make use of the power of the State for the furtherance of their aims.”

This organization, from its beginning, has been known as the *National Reform Association*.¹⁷ They hold that:

Every government, by equitable laws, is a government of God; a republic thus governed is of Him, through the people, and is as truly and really a theocracy as the commonwealth

¹⁷ **Editor’s note:** At the time A.T. Jones wrote this, the NRA was an active religio-political entity. They don’t exist now (2016), and there have been a few “Christian-right” political groups since that time, although none as successful. However, should a world crisis situation occur (and we are surely heading for such), wherein political powers no longer have any viable solutions, people will turn to religion and religious leaders to restore “God’s blessing” upon the land.

of Israel. The refusal to acknowledge this fact is as much a piece of foolish impiety as that of the man who persists in refusing to acknowledge that God is the author of his existence.

The qualifying phrase “equitable laws” in that statement signifies only laws that conform to the will of these National Reformers. They declare:

A true theocracy is yet to come,...and humanity’s weal depends upon the enthronement of Christ in law and lawmakers;

And:

Christ shall be this world’s king,—yea, verily, THIS WORLD’S KING in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and its constitutions...The kingdom of Christ must enter the law through the gateway of politics.

We have also seen that, in the making of the Beast, when the bishops had succeeded in getting the power of the State fully under their control for the furtherance of their aims, they held that the kingdom of God had come.

The Church leaders in this nation today, who hold this same “false theocratical theory,” hold, likewise, that when they succeed in getting the power of the State under their control, to be used at their will, for the furtherance of their own aims, the kingdom of God will be come. For, they hold:

When we reach the summit,...the train will move out into the mild yet glorious light of millennial days, and the cry will be raised, “The kingdoms of this world have become the kingdoms of our Lord, and of His Christ.”

These leaders in the false theocratical movement of today, also, like those in the fourth century, are determined “to make use of the power of the State for the furtherance of their

aims.” Consequently from the inception of their movement, they have called for, and worked for, an amendment to the United States Constitution that would place all of what they call “Christian laws, institutions, and usages, upon an undeniable legal basis in the fundamental law of the land;” and then, having “inscribed this character on our Constitution,” by the national power “enforce upon all who come among us the laws of Christian morality.”

And while calling for a Constitutional amendment, by which to make their purposes effective, they have been ready at all times to secure the recognition and the power of the government, by whatever means, Constitutional or unconstitutional, it could be accomplished.

Accordingly, when, in 1892, the Supreme Court of the United States specially declared in a decision that “this is a Christian nation,” the *National Reform* combination instantly and gladly seized upon it, and made use of it in every possible way, for the furtherance of their aims. They declared, with glee,

“This is a Christian nation.” That means Christian government, Christian laws, Christian institutions, Christian practices, Christian citizenship.

As in that original apostasy and false theocracy that made the Beast, the chief thing ever held in view was the exaltation of Sunday; so in this modern apostasy and false theocracy, the exaltation of Sunday has ever been the one chief aim.

And as in the making of the Beast, Sunday legislation was the means by which the Church secured the power of the State by which to enforce upon all, even those that were not of the Church, submission to the doctrine and discipline of the Church; so, in this making of the Image of the Beast, Sunday legislation is employed for precisely the same purpose, and in precisely the same way.

Accordingly, when, by the Supreme Court declaration, February 29, 1892, that “this is a Christian nation,” the national government was brought so entirely into accord with their will, they exclaimed at once:

This decision is vital to the Sunday question in all its aspects....And this important decision rests upon the fundamental principle that religion is imbedded in the organic structure of the American government—a religion that recognizes, and is bound to maintain, Sunday as a day for rest and worship.

In the preceding chapter we saw that, in the original false theocracy, no sooner was there made sure to the Catholic Church the recognition and support of the State, than she pushed herself upon the State with her demands for the establishment and enforcement of Sunday by law, and all in opposition to the Sabbath of the Lord.

So, in this modern false theocracy, no sooner was published the declaration of the Supreme Court that “this is a Christian nation,” than these pushed themselves upon the national government, and, under threats of political perdition upon all who refused, this false theocracy secured here the recognition and establishment of Sunday, and all in opposition to the Sabbath of the Lord.

For, July 10, 1892, in the regular proceedings of the United States Senate, the Fourth Commandment was read from the Bible, as giving “the reasons” for the legislation under consideration, with respect to the *Chicago World’s Fair*, “for the closing of the Exposition on the Sabbath day.” The proposed legislation was that day adopted. But, for fear that the Exposition would be really closed on the Sabbath, instead of on Sunday; two days afterward that which had been adopted was amended, so that the words, “Exposition on the Sabbath day,” were stricken out; and, in their place, were inserted the words, “the mechanical portion of the Exposition on the first day of

the week, commonly called Sunday.”

And this was done expressly, in the words of the legislation, that in the application of the fourth commandment to the closing of the Exposition on the Sabbath, this amendment was to explain and decide that the management of the Exposition should not close it “on the last day of the week, in conformity with that observance which is made by the Israelites and the Seventh-day Baptists;” but “should close it on the first day of the week generally known as the Christian Sabbath.” This legislation passed into law by the approval of the House of Representatives and the executive of the nation.

Thus, as in the work and establishment of that false theocracy of the fourth century, Sunday was by legislation, and by law, substituted for the Sabbath of the Lord; so in the work and establishment of this false theocracy of the nineteenth century, there has been by legislation and by law, the substitution of Sunday for the Sabbath of the Lord.

That, in the fourth century, and in the Roman State, was the making of the Beast. This, in the nineteenth century, and in this American State, is, step by step, and point by point, precisely like that of the fourth century: the very repetition of it: and, therefore, nothing else than the making of the Image of the Beast.

At the beginning of this chapter we stated that “the Image of the Beast, when made, will be a union of an apostate Church with the American State.” And now that all may see for themselves how certainly it is apostasy for Protestants to be engaged in this which we have related, we quote the following authoritative statement as to what Protestantism truly is in “the very essence”:

The principles contained in the celebrated Protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magis-

trate; and the second, the arbitrary authority of the Church. Instead of these abuses Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible Church. In the first place, it rejects the civil power in divine things, and says with the apostles and prophets, 'We must obey God rather than man.' In the presence of Charles the Fifth it uplifts the crown of Jesus Christ.¹⁸

As is well known by all, in the Sunday legislation throughout the United States today the claim is made that it is only in behalf of the "civil" Sabbath.

No more baseless claim was ever presented for anything than this in behalf of Sunday as a civil Sabbath. Sunday, as a rest day, has not anywhere about it any suggestion of anything civil. Its present standing, its whole genealogy, its origin—all demonstrate the truth that Sunday legislation cannot possibly be anything else than religious.

The Sunday movement of today is but a revival, or a continuation, of that which has been. All the Sunday legislation of the newer States has been in imitation of that of the original thirteen States which at first were the thirteen Colonies. And the Colonies had Sunday legislation because they all had a union of religion and the State (except Rhode Island, which, too, did not have Sunday legislation).

In such legislation the Colonies only continued the same thing from their original homes in Europe. Their original homes in Europe inherited it from the time when the Papacy ruled Europe. And the Sunday legislation at the time when the Papacy ruled Europe, was but the continuation of the Sunday legislation that was originated in the making of the Papacy, in the fourth century.

Since, then, the Sunday legislation of today connects, by its undisputed and unbroken genealogy, with the Sunday legisla-

¹⁸ D'Aubigne, *History of the Reformation*, Book XIII, Chapter VI, par. 18.

tion of the making of the Papacy in the fourth century, it is perfectly plain that the nature of that original legislation marks the character of Sunday legislation forever. Accordingly, the study of that question in the days of the making of the Beast, is also, and in itself, a study of the Sunday legislation of the present time, and of the making of the Image of the Beast.

In a previous study we saw how that, in the false theocratical scheme of the bishops of the fourth century, when the Church had been exalted to imperial favor, and had become one with the State, this was held to be the establishment of the kingdom of God upon the earth. And, because of this, Sunday was set up in this false kingdom of God, in imitation of the establishment of the Sabbath among the people of Israel, after their deliverance from Egypt and the establishment of that true theocracy. And, the bishops said:

All things whatsoever that it was duty to do on the Sabbath, these we have transferred [to the Sunday].

All this shows that Sunday legislation was, in its very essence, and in its every idea and purpose, religious, and only religious. And what it was originally it remains forever.

Framing into a statute a religious rite or institution, can never make the religious thing civil: it makes the statute religious. Such legislation is religious legislation only, and is in itself a union of Church and State in the likeness of the Papacy.

CHAPTER 8

THE EXALTATION OF LAWLESSNESS

Of the Papacy, the Beast, as one of the three items which mark his exaltation against God, it is written that he should “think to change the times and the law” of the Most High. This the Papacy did, as far as it lies in any power to do it, when it set aside the Sabbath of the Lord, and, under a papal curse, condemned its observance, and exalted Sunday in its stead.

We have given quite fully the evidence that demonstrates the fulfillment of that prophecy which said that he would “think to change the times and the law” of the Most High. It is this attempted change of the Sabbath which, more than anything else, reveals that feature of the Papacy by which the Word of God distinguishes it as “the man of sin,”—“transgression of the law,”—and “the mystery of lawlessness.” (*Greek and R.V.*)

This, because it is a principle in governmental procedure, recognized as such in law, and so regarded in history, that for a subordinate government to re-enact, especially with changes, a law made by the supreme authority for the government of the subordinate State, is “tantamount to a declaration of independence” on the part of the subordinate government. An illustration from history may help to discern the principle:

In 1698, as now, Ireland was a possession of Britain. The English colonists in Ireland were the ruling power there, and had a parliament—Lords and Commons—of their own: a sort of home rule.

The Irish Lords and Commons had presumed, not only to re-enact an English Act passed expressly for the purpose of binding them, but to re-enact it with alterations. The alterations were indeed small; but the alteration even of a letter

was tantamount to a declaration of independence.

Yet,

The colony in Ireland was emphatically a dependency; a dependency, not merely by the common law of the realm, but by the nature of things. It was absurd to claim independence for a community which could not cease to be dependent without ceasing to exist.¹⁹

It was in view of this very principle that *Matthew* 5:17-19, and *Daniel* 7:25 were spoken and written.

Therefore any power, whatever it might be, however it might be organized, and wherever it might be on the earth, that would presume to take the law of God, and incorporate it in legislation, with changes, would, in that, declare itself independent of God.

The Papacy did this when, by its working, the Sabbath was incorporated in legislation, and yet all that pertained to it was transferred to another day, thus incorporating the law of God in the legislation, with changes. That was the assertion of independence of the power and government of God. And that could be nothing less than the very pinnacle of the arrogance of lawlessness.

Now, as has already been pointed out, the government of the United States has exactly repeated that action of the Papacy. When the United States government incorporated the fourth commandment of the law of God in its legislation, and then in its legislation deliberately changed the Sabbath of that commandment to Sunday—in that thing the government of the United States in the very likeness of the Papacy asserted its independence of the power and government of God.

It would be impossible for any power more certainly to change the Sabbath, so far as any power can change it, than the United States government has done in the exact likeness

¹⁹ Macaulay's *History of England*, Chapter XXIII, par. 62.

of the Papacy before it.

There are just two powers that have ever been in the world, that have thought to do such a thing: Catholicism in the Roman Empire; and Protestantism in the United States. The first was the Beast, the last is the Image of the Beast.

For this action of the United States was performed at the bidding of an apostate Church, just as the change was originally made in the Roman Empire. From 1888 until 1892, the whole *National Reform* combination tried its best to get Congress and the whole government of the United States to do what the leaders of that combination knew to be an unconstitutional thing; that is, for the government of the United States to decide the Sabbath question by law, and fix it to Sunday as the American sabbath.

While the National Reform combination was making this endeavor, as Congress did not respond readily enough to suit them, they added threats to their “petitions” and their other efforts. These threats of the combined religious elements of the country were to the effect that they pledged themselves and one another that they would never again vote for, nor support for any office or position of trust, any member of Congress, either senator or representative, who should refuse to do their bidding to pass the church-instituted provision closing the *Columbian Exposition* on Sunday—the “Christian sabbath,” the “Lord’s day,” etc. And everybody knows, or at least has had an opportunity to know, that Congress surrendered to these threats, and publicly advertised that it did not “dare” to do otherwise.

And when an effort, based upon the Constitution, was made to have Congress undo its unconstitutional action, and place itself and the government once more in harmony with the Constitution, and with the sound fundamental principles of the nation, this same religious combination renewed its former threats, and added to these such others as best suited its

purpose.

The result was that the Congressional committee that had the matter in charge, and that thus acted for the whole Congress, definitely excluded the Constitution from its consideration, and deferred exclusively to the demands of that religious combination. And this, as declared by representatives in Congress, because not to do so only resulted “in stirring up animosity toward the fair, and in creating antagonism on the part of the church people.”

As declared by a United States Circuit Court even in 1891, the situation is as follows:

By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State....And the efforts to extirpate the advantage above mentioned, by judicial decision in favor of a civil right to disregard the change, seem to me quite useless....

And by the same judge the thought is extended thus:

Christians would become alarmed, and they might substitute for the stars and other symbols of civil freedom upon the banners of their armed hosts, the symbol of the cross of Christ, and fight for their religion at the expense of their civil government. They have done this in times that are passed, and they could do it again. And he is not a wise statesman who overlooks a possibility like this, and endangers the public peace....

The civilian, as contradistinguished from the churchman, though united in the same person, may find in the principle of preserving the public order a satisfactory warrant for yielding to religious prejudice and fanaticism the support of those laws, when the demand for such a support may become a force that would disturb the public order. It may be a constantly diminishing force, but if it be yet strong enough to create disturbance, statesmanship takes account of it as a fac-

tor in the problem.

Thus, by the confirmed lawlessness of the *National Reform* combination—the apostate Protestantism of the United States—the government of the United States was driven into the course of declaring independence of the power and government of God—the course of lawlessness marked out originally by “the mystery of lawlessness” itself.

And by that example, from that day to this, lawlessness has risen and spread like a mighty tide in this nation, and now is being further followed by the nation itself, as such, in its repudiation of the Declaration of Independence, and its abandonment of the Constitution of the nation in its present practice of “governing without the Constitution.”

And these things we expected and mentioned at the time. Aug. 9, 1894, we wrote and published the following words:

Multitudes of people in the United States are wondering and perplexed in beholding how widespread and how persistent is the spirit of violence and lawlessness throughout the land. To those, however, who have been carefully considering public movements in the last two or three years, there is nothing to wonder at nor to be perplexed about in all this, or even more than this, that has appeared. Indeed, to those who have been carefully studying the public movements of the last two or three years, this widespread spirit of violence and lawlessness has been expected; and now, instead of expecting it to end at the limits that it has reached, widespread though it be, it is expected to become universal.

We then recounted the facts, as to the change of the Sabbath by this nation, and further said that in all this:

The Church leaders have demonstrated that they have no respect for any law but such as their own arbitrary will approves. For without the slightest hesitation, yea, rather, with open persistence, they have knowingly disregarded and overridden the supreme law—the Constitution—of the United States. They have set the example, and established the princi-

ple, of absolute lawlessness.

These facts demonstrate that instead of their being truly the law-abiding portion of the people, these men are among the chiefest law-breakers in the land—the most lawless of all the nation. Nor is this at all to be wondered at. For, in order to accomplish this their bad purpose, they “gladly joined hands” and hearts with the papacy—that power which the Lord designates as the “lawless one” and as the very “mystery of lawlessness” itself. *2 Thessalonians* 2:3, 7, R.V. In view of such an example as this, should it be thought surprising that lawlessness should be manifested by others throughout the whole country as never before, and that violence should cover the land from ocean to ocean?

It was because of this lawless example of “the best people of the land,” this principle of violence and lawlessness, forced upon the government by the combined churches of the country,—it was because of this that we have expected nothing else than that violence and lawlessness would spread through the land, and that we still expect it to become universal.

This is not to say that the particular phases of lawlessness that have of late been manifested in so many parts of the country, have been carried on by the human actors in conscious and intentional pursuance of the example of lawlessness set by the churches; but it is to say that there is a spirit of things that must ever be taken into account.

There is the Spirit of order, and there is the spirit of disorder. And when the Spirit of order has been so outraged, and the spirit of disorder chosen and persistently followed instead, as it has been in this case—and that, too, by the very ones who profess to be the representatives of the Spirit of order in the earth,—then things are given over to the spirit of disorder and lawlessness, and nothing remains but that this spirit shall prevail and increase until it becomes universal.

It is the truth that, in the change of the Sabbath, this tearing down of God’s memorial and exalting in its place the papal counterfeit by the government of the United States, in 1892-93, under the threats of the apostate Protestantism led by the *National Reform* combination, the government of the

United States was delivered over to the spirit of disorder and lawlessness, as really as was the Roman Empire in the fourth century. And that lawlessness, individual and national, will here increase, as certainly as it did in the Roman Empire of the fourth century, until it shall swallow up in ruin this nation, as it swallowed up in ruin the Roman Empire.

And because of this, to save men from this lawlessness and this ruin, just now it is that the loud-voiced warning of the Third Angel sounds to this nation and to all the world,

Revelation 14

⁹ If any man worship the Beast and his Image and receive his mark in his forehead or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation.

The Seven Trumpets which bring to view the great nations of today as they are today, have their basis in the apostasy noted in the first and third of the Seven Churches, and the first three of the Seven Seals.

And through the Seven Trumpets, the Third Angel's Message, which is God's special message to the great nations, and even to all the nations, of today, finds its basis in the apostasy noted in the first and third of the Seven Churches and the first three of the Seven Seals.

This, because that apostasy made the Beast; and the Third Angel's Message rises in the time of the making of the Image of the Beast, and utters its warning against the worship of the Beast and his Image. And, in the nature of things, the Image of the Beast finds his original in the Beast.

The result, to the Roman Empire, of the making of the Beast in the Roman Empire, and by the Roman Empire, was the utter ruin of that empire. This ruin was accomplished by the mighty armies of the peoples of the north marching forth under the first four of the Seven Trumpets.

And the result, to the world, of the making of the Image of the Beast, and the worship of the Beast and his Image, in the world and by the world, will be the utter ruin of the world, by the mighty armies of another people marching forth under the sounding of the Seventh Trumpet, accompanied by the mighty notes of “the last trump.”

And concerning this, it is written:

Joel 2

¹ Blow you the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord comes, for it is nigh at hand;

² A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and strong; there has not been ever the like, neither shall be any more after it, even to the years of many generations.

³ A fire devours before them: and behind them a flame burns: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

⁴ The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

⁵ Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devours the stubble, as a strong people set in battle array.

⁶ Before their face the people shall be much pained: all faces shall gather blackness.

⁷ They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

⁸ Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

⁹ They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

¹⁰ The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall

withdraw their shining:

¹¹ And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executes His word: for the day of the Lord is great and very terrible; and who can abide it?

Revelation 19

¹¹ And I saw heaven open, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.

¹² His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.

¹³ And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

¹⁴ And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

¹⁵ And out of His mouth goes a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of Almighty God.

¹⁶ And He has on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.

¹⁷ And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

¹⁸ That you may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

²⁰ And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that had worshiped his image.

²¹ These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of

Him that sat upon the horse, which sword proceeded out of
His mouth: and all the fowls were filled with their flesh.

CHAPTER 9

THE NECESSITY FOR THE MESSAGE

The Sabbath of the Lord, the seventh day, which He Himself has named and appointed; which He declared with His own voice from heaven; which is His own, upon which He placed His blessing, which He made holy, and which He sanctified;—this, the Sabbath of the Lord, is the sign of what Jesus Christ is to those who believe in Him.

The observance of it by faith—the true observance of it—brings into the life of the believer in Jesus, as nothing else can, the living presence and power of Jesus Christ. This is true, and every man may know it by faith in Jesus.

Let us candidly study this important thought. It is written:

Ezekiel 20

²⁰ Hallow my Sabbaths; and they shall be a sign between me and you, that you may *know* that I am the Lord *your* God.

There is, therefore, that about the Sabbath by which he who hallows it may know not only that the Lord is God, but that the Lord is his God. But to know God is to know not only that He is, but also what He is; for His name is not simply “I AM,” but “I AM THAT I AM,”—I am what I am, I am that which I am,—so that,

Hebrews 11

⁶ ...he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him,

He must believe not only that God is, but also what He is. Therefore as the Sabbath is a sign which God has set, by which those who hallow it may know that He is the Lord their God; it follows with perfect certainty that there is in the Sabbath, that by which those who hallow it may find the knowledge of God. There is in it that by which he who hallows it may know that God is to the person who believes in

Him. In other words, the Sabbath is a means of the revelation of God.

This is yet more fully seen in the truth that:

Matthew 11

²⁷ ...no man knows...the Father, save the Son, and He to whomsoever the Son will reveal Him.

Thus God is known only as He is revealed in Jesus Christ. What God is, is revealed only through Christ, and can be known only in Christ.

2 Corinthians 5

¹⁹ God was in Christ, reconciling the world unto himself.

Christ is therefore and forever, “God with us.” *Matthew* 1:23.

Now as the Sabbath is God’s sign by which men may know that He is the Lord, and as He is known only as He is revealed in Christ, it is the very certainty of truth that the Sabbath is God’s sign by which those who hallow it may know God as He is revealed in Jesus Christ,—the sign by which men may know what God is to the believer in Jesus.

Again: the Sabbath is God’s sign by which those who hallow it may know that the Lord sanctifies them. *Ezekiel* 20:12. But no man can be sanctified except by faith that is in Jesus Christ. *Acts* 26:18. Therefore as the Sabbath is the Lord’s sign that He sanctifies men, and as men can be sanctified only by faith in Jesus, it is the plain truth that the Sabbath is God’s sign by which men may know the sanctifying power and purity of God, through faith in Jesus Christ.

This is why it is that only the believer can enter into God’s rest in the Sabbath, as it is written,

Hebrews 4

³ We which have believed do enter into rest.

And this is why it was that Israel, who did not believe,

could not enter into God's rest; as it is written,

Hebrews 3

¹¹ So I swore in my wrath, They shall not enter into my rest.

¹⁸ [But] to whom swore He that they should not enter into His rest, but to them that believed not?

¹⁹ So we see that they could not enter in because of unbelief.

Thus faith in Jesus Christ is and always was the object of the Sabbath; and the whole life of Sabbath-keeping. The Sabbath, then, being the sign of what God in Christ is to the believer, it follows that there must be found in the Sabbath that which is also found in Christ.

In other words, the Sabbath being the sign by which men may know that God is the Lord; and as God is known only in Jesus Christ: it follows that in the Sabbath there is the very reflection of Jesus in what He is to the believer otherwise it could not be such a sign.

Let us, therefore, look at the Sabbath as God made it: and at what the Lord did in the making of it by which it became the Sabbath of the Lord. First, He created all things; then He ceased from his works and rested the seventh day; He then blessed the seventh day; He made it holy, and sanctified it. The Sabbath, therefore, is:

1. The reminder of God as Creator: it is the reminder of His creative power manifested; for it is a sign between Him and His people forever, because that "in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." *Exodus* 31:17.
2. In the Sabbath is God's rest: "for He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again [he spoke of the seventh day on this wise], They shall not enter into my rest." *Hebrews* 4:4-5.
3. In the Sabbath is God's blessing; for He "blessed the seventh day, and sanctified it: because that in it He had

rested from all His work which God created and made.”
Genesis 2:3.

4. In the Sabbath is God’s holiness; for “He hallowed [made holy] the Sabbath day.” But it is only the presence of God which makes anything holy.

When Moses, attracted by the curious sight of the bush burning with fire yet not consumed, turned aside and approached to behold, “God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon you stand is holy ground.” *Exodus 3:4-5.* That place was made holy ground solely by the presence of “Him who dwelt in the bush.”

Again, when Joshua, near Jericho, beheld “a man over against him with his sword drawn in his hand,” and Joshua asked him, “Are you for us, or for our adversaries?” “he said, Nay; but as Captain of the host of the Lord am I now come....And the Captain of the Lord’s host said unto Joshua, Loose your shoe from off your foot; for the place whereon you stand is holy.” *Joshua 5:13-15.* That which made holy the place whereon Joshua stood, was the presence of the “Captain of the Lord’s host,” who was there. And as it is the presence of the Lord which makes holy; that which made holy the seventh day, the Sabbath of the Lord, was the presence of Him who rested the seventh day from all His works.

5. The Sabbath has in it God’s sanctification; because He not only blessed the seventh day, but sanctified it,—set it apart unto the holy use and service of the Lord,—that His presence might dwell therein; for it is not merely the transient presence, but the abiding presence, the special dwelling of God in a place, which sanctifies; for it is written: “Israel shall be sanctified by my glory;” for “I will dwell among the children of Israel, and will be their God.” *Exodus 29:43* [margin], 45.

Thus connected with the Sabbath there is the creative power of God; the rest of God; the blessing of God; the presence of God which makes holy; and the continuing, dwelling, presence of God which sanctifies.

And all this is precisely, and in order, what is found in Christ by the believer in Jesus; for:

1. First of all, the believer finds in Jesus the creative power of God manifested in making him a new creature; for, “We are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.” *Ephesians* 2:10.
2. The believer finds in Jesus, God’s rest; for, having found in Christ creative power to make him new, he ceases from his own works, as God did from His, and enters into God’s rest in Christ. *Hebrews* 4:10. Therefore it is written: “Come unto me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls.” *Matthew* 11:29.
3. The believer finds in Christ, God’s blessing; for “God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” *Acts* 3:26. And “the God and Father of our Lord Jesus Christ,...has blessed us with all spiritual blessings in heavenly things in Christ.”
4. The believer finds in Christ, the presence of God to make him holy; for it is written: “I will not leave you comfortless: I will come to you....At that day you shall know that I am in my Father, and you in me, and I in you....If a man love me, he will keep my words: and my Father will love him, and we will come unto him.” *John* 14:18-23. And “God would make known [“to his saints”] what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”

Colossians 1:27.

5. The believer finds in Christ, God's abiding, dwelling presence to sanctify him; for it is written: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (*John 14:23*); and, "Whosoever shall confess that Jesus is the Son of God, God dwells in him, and he in God." (*1 John 4:15*); "For you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." *2 Corinthians 6:16*.

Thus it is plainly seen that in the Sabbath is the very reflection of all that the believer finds in Jesus; and thus it is that the Sabbath is a sign to everyone who hallows it, by which he knows that the Lord, the Creator of the heavens and the earth, is his God. And as no one can know God except as He is revealed in Jesus Christ; and as the Sabbath has connected with it the suggestion, the reflection, of all that the believer finds in Jesus; it is plainly God's sign, by which he who hallows it may find the knowledge of God as He is revealed in Christ.

In all this it also be borne in mind that it was in Christ and by Him that God created all things; for,

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

³ All things were made by Him; and without Him was not any thing made that was made.

Colossians 1

¹⁶ By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.

Thus:

- it was Christ who created all things;

- it was Christ who rested on the seventh day from all His work;
- it was Christ who blessed the seventh day because that in it He had rested;
- it was Christ whose presence made the day holy; and
- it is the continuing, dwelling presence of Christ which sanctified, and sanctifies, the seventh day.

It was Christ himself, therefore, who connected with the Sabbath of the seventh day that which is the reflection of Himself, that which is the expression of what He is to the believer in Him, so that whosoever would hallow the Sabbath might know that the Lord, who is known only in Christ, as his God.

God's rest is in the seventh day; and God's rest is in Christ. It is impossible for God's rest to be in antagonistic places; for as with God "there is no variableness neither shadow of turning," God's rest is the same wherever it may be. Therefore, God's rest being ever the same, God's rest in the seventh day, and God's rest in Christ, is precisely the same rest. And this, being impossible to be in antagonism, is in perfect unity, and therefore demonstrates that the Sabbath is in Christ and *Christ is in the Sabbath*.

A beautiful lesson that shows Christ in the Sabbath and the Sabbath in Christ, is found in the ancient sanctuary. There was the table of shewbread, upon which were placed, at the beginning of every Sabbath, twelve fresh-baked cakes. Those cakes remained there until the beginning of the next Sabbath, when they were replaced by the fresh bread. Thus at the beginning of every Sabbath the bread was renewed.

The term "shewbread" is literally "bread of the presence;" and signifies Christ the "true bread which came down from heaven, and gives life unto the world." *John 6:32*. This bread of the presence therefore signified the presence of Christ with the whole people—the twelve tribes—of Israel. The bread's be-

ing always there, signified the presence of Christ always with His people. But this bread of the presence was always there only by being renewed, and it was renewed every Sabbath.

And thus God would teach the people then, and now, and forevermore, that his presence in Christ is renewed to the believer every Sabbath. When the Sabbath is past, however, his presence still abides through all the days of the week until the next Sabbath, when it is renewed; and thus is fulfilled the scripture,

Exodus 33

¹⁴ My presence shall go with you, and I will give you rest.

Thus the true believer in Jesus, the true observer of the true Sabbath, is ever growing in the knowledge of God as He is revealed in Christ; and thus the Sabbath is a sign by which he knows that the Lord is his God, and that by His abiding presence He sanctifies him.

It is so also with the blessing of God in the Sabbath. When on the sixth day God made the man,

Genesis 1

²⁸ God blessed them.

Then came the seventh day, in which God rested, and,

Genesis 2

³ God blessed the seventh day.

Thus both the man and the seventh day were blessed. The man was blessed before the day was blessed. Then when that blessed man came to that blessed day, he found additional blessing; and each succeeding Sabbath he found yet additional blessing. And had he remained faithful, it would ever have been the blessed man coming each Sabbath to the blessed day; and so he would ever have grown in the knowledge of God.

And so it is today with every soul whom God has blessed in turning him away from his iniquities, and who hallows God's blessed Sabbath day: every time this blessed man comes

to that blessed day, he receives additional blessing, and so is ever growing in the knowledge of God.

And thus, whether before man sinned, or since he sinned, the Sabbath has ever been, and is still, and will ever be, God's sign, by which he who hallows it may know that the Lord, the Creator of the heavens and the earth, the God and Father of our Lord Jesus Christ, is his God; and may know what God is, as He is revealed in Jesus Christ whether in creation or in redemption.

And what shall we more say? The Sabbath, truly understood, means all of Christ; and Christ, truly understood, means all of the Sabbath. And neither can be truly understood without the other. The Sabbath is God's sign, and Christ is God's sign. Christ is God's sign spoken against, and the Sabbath is God's sign spoken against: and all, "that the thoughts of many hearts may be revealed."

Luke 2

³⁴ ...Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

³⁵ ...that the thoughts of many hearts may be revealed.

Yet ever He is indeed "the glorious Lord" (*Isaiah* 33:21) and ever "His rest," His Sabbath, is indeed "glorious." *Isa.* 11:10.

Isaiah 11

¹⁰ ...his rest shall be glorious.

Hebrews 4

¹ Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

³ For we which have believed do enter into rest.

Ezekiel 20

²⁰ And hallow my Sabbaths; and they shall be a sign between me and you, that you may know that I am the Lord your God.

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

Isaiah 56

¹ Thus says the Lord, Keep you judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

² Blessed is the man that does this, and the son of man that lays hold on it; that keeps the Sabbath from polluting it, and keeps his hand from doing any evil.

Isaiah 58

¹³ If you turn away your foot from the Sabbath, from doing your pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing your own ways, nor finding your own pleasure, nor speaking your own words:

¹⁴ Then shall you delight yourself in the Lord; and I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father: for the mouth of the Lord has spoken it.

Isaiah 66

²² For as the new heavens and the new earth, which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

²³ And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, says the Lord.

Since, then, the Sabbath of the Lord—the seventh day—is the key to the fullness of the knowledge of God as He is revealed in Christ, these evidences demonstrate that the Sabbath is the key to the true knowledge of the whole law of God—the Ten Commandments.

And even this thought, in just this way, is revealed in the Scriptures: When God had brought out of Egypt His people of old time, to bring them into His own promised land, He said He would prove them whether they would walk in His law or no. And it was distinctly and alone by the Sabbath that He proved them as to whether they would walk in His law or no. *Exodus* 16:4-5, 22-30.

And now, when He has set His hand the second time to bring His people into His own promised land, again, today, He will prove all the people whether they will walk in His law or no.

And the test by which today He will prove the people whether they will walk in His law or no, is the same as ever—the Sabbath—the Sabbath as it is in Christ; for there is no other law, there is no other key, and He, whose is the law and its key, is “the same yesterday and today and forever.” With Him “is no variableness, neither shadow of turning.”

Accordingly in all these years of the sounding of the Seventh Trumpet,—ever since the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; ever since 1844,—preachers and people have been told in the words of God that “the seventh day is the Sabbath of the Lord.”

But instead of believing it, or allowing the people to believe it, the religious leaders and teachers have disregarded it and declared that it is not so. They have taught the people that it is not so. They have put no difference between the holy and the profane (*Ezekiel 23:36*), by telling the people that it makes no difference what day they keep.

Thus they disregard the law of the living God, and teach the people to disregard it. Then after teaching the people to disregard the plain word of the law of God as to the observance of the day which He has commanded; and also telling them that there is no command of God for the observance of Sunday—which indeed is the truth; they join heart and hand with the Mystery of Lawlessness, to force upon all, the Sunday which the Papacy has established instead of the Sabbath of the Lord. They set the sign of the Mystery of Lawlessness above the sign of the living God, and would compel all to receive it.

And since the Sabbath of the Lord is the key to the knowl-

edge of the whole of God, and of the fullness of Christ, just now when the Beast and his Image unite all their power and influence, through the crushing out of the Sabbath of the Lord, to deprive mankind of this key of divine knowledge—just now God sets against all the work of the Beast and his Image, His unquenchable protest in the Third Angel’s Message to every nation and kindred and tongue and people,

Revelation 14

⁹ Saying with a loud voice: If any man worship the Beast and his Image, and receive his mark in his forehead or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation.

¹² Here is the patience of the saints: here are they *that keep the commandments of God and the faith of Jesus.*

CHAPTER 10

THE COMMANDMENTS OF GOD

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

We have before cited the scriptures which show this wrath to be the seven last plagues, and which show that with the seventh of these plagues comes the end of the world.

But all do not worship the Beast and his Image.

Revelation 15

² And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

³ And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are your works, Lord God Almighty; just and true are your ways, you King of saints.

How do these get the victory? Notice; the message not only warns all men against the worship of the Beast and his Image, but it tells how to avoid that worship; it not only tells men what they shall not do, but it tells them what to do; it not only calls men to the conflict with the Beast and his Image, but it tells them how to get the victory; and this is contained in the words,

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

Here, then, is a message which is now due, which is to go “to every nation, and kindred, and tongue, and people,” calling upon all to keep the commandments of God and the faith of

Jesus. The purpose of this message is to gather out from “all that dwell upon the earth” a people of whom it can truly be said,

“Here are they that keep the commandments of God, and the faith of Jesus.”

And that so, such may escape the wrath of God, which is poured out without mixture into the cup of His indignation, and then upon them that receive the mark of the Beast, and upon them that worship his image.

This makes it incumbent upon all now to study the commandments of God and the faith of Jesus as they have never studied these before, asking themselves the question,

“Am I one of whom this scripture speaks? Am I one who truly keeps the commandments of God, and the faith of Jesus?”

And, as this message is worldwide, these considerations plainly show that under the power of the Third Angel’s Message there must be, and there will be, such a world-wide study of the commandments of God and the faith of Jesus as there has not been since holy John stood on the Isle of Patmos.

What, then, is meant by “the commandments of God, and the faith of Jesus”? First, as to the commandments of God. In a certain sense, there is no doubt that every injunction of the Bible is a commandment of God; for the Bible is the word of God.

Yet, besides this, there is a certain part of the Bible that must be admitted to be the commandments of God above every other part. That certain part is the *Ten Commandments*. In giving all other parts of the Bible,

2 Peter 1

²¹ Holy men of God spake as they were moved by the Holy Ghost.

But in giving the ten commandments “God spoke all these words.” *Exodus 20:1*. The whole nation of Israel was assembled at the base of Sinai, and

Exodus 19

¹⁸ Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire;

Exodus 20

¹⁸ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet...

Hebrews 12

²¹ And so terrible was the sight, that Moses said, I exceedingly fear and quake.

And there, amid those awful scenes, God personally spoke the ten commandments, with a voice that shook the earth. *Hebrews 12:26*.

But not only did God speak the ten commandments: He also wrote them twice upon tables of stone. Although holy men of God, when moved by the Holy Ghost, could speak the message of God, none could be found holy enough to speak the words of the ten commandments in their deliverance to the children of men.

Although the Spirit could say to the holy prophets, “Write,” no such word could be given to any man when the ten commandments were to be given in tangible form to the children of men. But, instead, God said,

“I will give you tables of stone, and a law, and commandments which I have written.”

And again the second time, when these tables were broken:

“I will write the words that were in the first tables.”

Nor was this all. God did not come down upon Mount Sinai alone; but thousands upon thousands of the holy angels were with Him there.

Deuteronomy 33

² The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and He came with ten thousands of saints; from his right hand went a fiery law for them.

Psalm 68

¹⁷ The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

This array of angels is that to which Stephen referred when he said to his persecutors that they had...

Acts 7

⁵³ ...received the law by the disposition of angels.

The Greek word here rendered “disposition”, signifies, “to set in order; draw up an army; posted in battle order.”²⁰ When, therefore, God came down upon Mount Sinai to deliver the ten commandments, He was surrounded with the heavenly host of angels, drawn up in orderly array.

Four-faced and four-winged cherubim, six-winged seraphim, and glorious angels with glittering, golden chariots, —all these, by the tens of thousands, accompanied the Majesty of Heaven as in love He gave to sinful men his great law of love.

Deuteronomy 33

³ Yea, he loved the people; all his saints are in your hand: and they sat down at your feet; every one shall receive of your words.

Than at the giving of the law of ten commandments, there certainly has been no more majestic scene since the creation of the world. Well, indeed, might Paul name “the giving of the law” among the great things that pertain to Israel. *Romans 9:4*.

In view of all these things, it is assuredly the truth that the ten commandments are very properly distinguished as the

²⁰ Liddell and Scott.

commandments of God, above every other part of the Bible, although all the Bible is the word of God. This is according to that word itself:

Deuteronomy 4

⁹ Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them thy sons, and thy son's sons;

¹⁰ Specially the day that you stood before the Lord your God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

¹³ And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.

In impressing upon the people the things they should diligently remember, “specially” to be remembered were the day that God came down upon Sinai, and the words that were then heard. And those words were the ten commandments.

This is of equal importance to the world today; for all is summed up by Solomon when he says:

Ecclesiastes 12

¹³ Let us hear the conclusion of the whole matter [margin: “the end of the matter, even all that has been heard, is”]: Fear God, and keep His commandments; for this is the whole duty of man.

¹⁴ For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.

Men are to be judged by the law of God; that law is the ten commandments; and the words of Solomon are emphasized in the First and Third Angel's Messages of *Revelation* 14. The first angel says:

“Fear God, and give glory to Him; for the hour of his Judgment is come.”

And the third angel follows, saying:

“Here are they that keep the commandments of God, and the faith of Jesus.”

CHAPTER 11

THE FAITH OF JESUS

Christ kept the commandments of God:

John 15

¹⁰ I have kept my Father's commandments, and abide in His love.

By his obedience it is that many must be made righteous:

Romans 5

¹⁹ For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous.

But these are made righteous only by faith in Him, thus having...

Romans 3

²² ...the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

²³ For all have sinned, and come short of the glory of God.

All have sinned; and "sin is the transgression of the law." As all have thus transgressed the law, none can attain to righteousness by the law. There is righteousness in the law of God; in fact, the word says,

Psalms 119

¹⁷² All your commandments are righteousness.

But there is no righteousness there for the transgressor. When anyone has transgressed the law, then if righteousness ever comes to one who has transgressed the law, it must come from some source besides the law. And as all in all the world, have transgressed the law, to whomsoever, therefore, in all the world, righteousness shall come, it must be from another source than from the law, and that source is Christ Jesus the Lord.

This is the great argument of:

Romans 3

¹⁹ Now we know that what things soever the law says, it says to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference;

²³ For all have sinned, and come short of the glory of God.

Then the question comes in,

³¹ Do we then make void the law through faith? God forbid; yea, we establish the law.

Notice, he has already said that although this righteousness of God is without the law, and by faith of Christ, yet it is “witnessed by the law and the prophets.” It is a righteousness that accords with the law; it is a righteousness to which the law can bear witness; it is a righteousness with which the law in its perfect righteousness can find no fault.

It is indeed the very righteousness of the law itself; for it is the righteousness of God, and the law is only the law of God. It is the righteousness of God, which in Christ is wrought out for us by His perfect obedience to the commandments of God, and of which we become partakers by faith in Him; for,

Romans 5

¹⁹ By the obedience of One shall many be made righteous.

Thus we become the children of God by faith in Christ. By faith in Him the righteousness of the law is met in us. And we do not make void, but we establish, the law of God, by faith in Christ. In other words, in Christ is found the keeping of the law of God.

This is shown again in:

Galatians 2

¹⁷ But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

To be found sinners, is to be found transgressors of the law; for “sin is the transgression of the law.” Then since the Lord has set His everlasting “God forbid” against any suggestion that Christ is the minister of the transgression of the law, it follows as certainly that Christ ministers the keeping of the law.

The believer in Jesus finds in Christ the keeping of the commandments of God—the law of God. Whosoever therefore professes to be justified by faith in Christ, and yet claims the “liberty” to disregard the law of God in a single point, is deceived. He is only claiming that Christ is the minister of sin, against which the Lord has set His everlasting “God forbid.”

Thus faith, justification by faith, establishes the law of God; because faith, the faith of Jesus Christ, is the only means there is by which the keeping of the commandments of God can ever be manifested in the life of anybody in the world.

This is yet further shown in:

Romans 8

³ For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin the flesh,

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.

What was it that the law could not do?

1. The law was ordained to life (*Romans 7:10*) but it could not give life, because all had sinned—transgressed the law—and the wages of sin is death.
2. The law was ordained to justification (*Romans 2:13*), but it will justify only the doers of the law, but of all the children of Adam there have been no doers of the law;

all have sinned, and come short of the glory of God.

3. The law was ordained to righteousness (*Romans* 10:5), but it can count as righteous only the obedient, and all the world is guilty of disobedience before God. Therefore because of man's failure, because of his wrong doings, the law could not minister to him life, it could not justify him, it could not accept him as righteous. So far as man was concerned, the purpose of the law was entirely frustrated.

But mark, what the law could not do, in that it was weak through the sinful flesh, God sent His Son to do, in the likeness of sinful flesh. What the law could not do, Christ does.

The law could not minister life, because by transgression all had incurred its penalty of death; the law could not give justification, because by failure to do it, all had brought themselves under its condemnation; the law could not give righteousness, because all had sinned.

But instead of this death, Christ gives life; instead of this condemnation, Christ gives justification; instead of this sin, Christ gives righteousness. And for what? That henceforth the law might be despised by us? Nay, verily! But

Romans 8

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The holy Son of God said,

Matthew 5

¹⁷ Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill.

And so,

Romans 10

⁴ Christ is the end [the purpose] of the law for righteousness to everyone that believes.

For of God, Christ Jesus...

1 Corinthians 1

³⁰ ...is made unto us wisdom, and righteousness, and sanctification, and redemption:

³¹ That, according as it is written, He that glories, let him glory in the Lord.

Again, says the Scriptures:

Romans 7

¹⁴ The law is spiritual...

and

Romans 8

⁷ The carnal mind [the natural mind, the minding of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be.

⁸ So then they that are in the flesh can not please God.

How then shall we please God? How shall we become subject to the law of God? The Saviour says:

John 3

⁶ That which is born of the flesh is flesh.

And we have just read in *Romans* that “they that are in the flesh cannot please God.” But the Saviour says, further,

⁶ ...that which is born of the Spirit is spirit.

Therefore it is certain that except we are born of the Spirit, we cannot please God; we cannot be subject to the law of God, which is spiritual, and demands spiritual service. This, too, is precisely what the Saviour says:

John 3

⁵ Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

We know that some will say that the kingdom of God here referred to is the kingdom of glory, and that the new birth, the birth of the Spirit, is not until the resurrection, and that then we enter the kingdom of God. But such a view is altogether wrong. Except a man be born of the Spirit, he must still re-

main in the flesh. But the Scripture says,

Romans 8

⁸ They that are in the flesh cannot please God.

And the man who does not please God will never see the kingdom of God, whether it be the kingdom of grace or of glory.

John 3

⁷ Marvel not that I said unto you, You must be born again.

³ Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.

The kingdom of God, whether of grace or of glory, is...

Romans 14

¹⁷ ...righteousness, and peace, and joy in the Holy Ghost.

Except a man be born again, he cannot see, nor enter into, the righteousness of God; he cannot see, nor enter into, the peace of God, which passes all understanding; and except he be born of the Spirit of God, how can he see, or enter into, that “joy in the Holy Ghost”?

Except a man be born again—born of the Spirit—before he dies, he will never see the resurrection unto life. This is shown in:

Romans 8

¹¹ If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwells in you.

It is certain, therefore, that except the Spirit of Christ dwells in us, we cannot be raised from the dead to life. But except His Spirit dwells in us, we are yet in the flesh. And if we are in the flesh, we cannot please God. And if we do not please God, we can never see the kingdom of God, either here or hereafter.

Again: it is by birth that we are children of the first Adam;

and if we shall ever be children of the last Adam, it must be by a new birth. The first Adam was natural, and we are his children by natural birth; the last Adam is spiritual, and if we become His children, it must be by spiritual birth.

The first Adam was of the earth, earthy, and we are his children by an earthly birth; the last Adam is the Lord from heaven, from above; and if we are to be His children, it must be by a heavenly birth, a birth from above.

“As is the earthy, such are they also that are earthy.” The earthy is “natural”—of the flesh. And “the natural man receives not the things of the Spirit of God;” “because they are spiritually discerned,” and “they that are in the flesh cannot please God.” *1 Corinthians* 2:14; *Romans* 8:8. Such is the birthright, and all the birthright, that we receive from the first Adam.

But, thank the Lord, “as is the heavenly such are they also that are heavenly.” The heavenly is spiritual; He is “a life-giving Spirit;” and the spiritual man receives the things of the Spirit of God, because they are spiritually discerned. He can please God because he is not in the flesh, but in the Spirit; for the Spirit of God dwells in him. He is, and can be, subject to the law of God, because the carnal mind is destroyed, and he has the mind of Christ, the heavenly.

Such is the birthright of the last Adam, the one from above. And all the privileges, the blessings, and the joys of this birthright are ours when we are born from above.

John 3

⁷ Marvel not that I said unto you, You must be born from above.

³ Verily, verily, I say unto you, Except a man be born from above, he cannot see the kingdom of God.

With the argument of this paragraph, please study *1 Corinthians* 15:45-48; *John* 3:3-8; *1 Corinthians* 3:11-16; *Romans* 8:5-10.

2 Corinthians 5

¹⁷ If any man be in Christ, he is a new creature.

As a new creature he lives a new life, a life of faith.

Galatians 2

²⁰ The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.

But it is a faith that works; for without works faith is dead. In Christ nothing avails but a new creation; he lives by faith; it is a faith that works, and the work is the keeping of the commandments of God. Thus says the Scripture:

1. "In Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature." *Galatians* 6:15.
2. "In Christ Jesus neither circumcision avails anything, nor uncircumcision; but faith which works by love." *Galatians* 5:6.
3. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." *1 Corinthians* 7:19.

Again: it is "faith which works by love," that avails; and,

1 John 5

³ This is the love of God, that we keep His commandments.

And,

Romans 13

¹⁰ ...love is the fulfilling of the law.

Therefore, in Christ Jesus the faith that avails is the faith that keeps the commandments of God, the faith that fulfills the law of God. Once more:

Ephesians 2

¹⁰ We are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them.

"Created in Christ Jesus," is to be made a "new creature" in

Christ Jesus. But we are created in Him “unto good works,” and these good works are those which God has before ordained that we should walk in them.

That is to say, God before ordained good works in which we should walk. But we have not walked in them. Now He creates us anew in Christ, so that we may walk in these good works in which before we failed to walk. These good works are the commandments, the law, of God.

These commandments express the whole duty of man, but man has failed to do his duty; “for all have sinned, and come short of the glory of God.” But now Christ is manifested to take away our sins and to cleanse us from all unrighteousness,

2 Corinthians 5

²¹ ...that we might be made the righteousness of God in Him.

We are made new creatures in Him, that in Him and by Him we may perform acceptable service, and do the duty (keep the commandments of God), which before we failed to do, and which, out of Christ, all must ever fail to do. For He Himself said,

John 15

⁵ ...without me you can do nothing.

This is according to that which we have before shown:

Romans 8

³ What the law could not do,...God sending His own Son [did]...

⁴ That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

CHAPTER 12

THE COMMANDMENTS OF GOD
AND FAITH OF JESUS

In the matter of the duty of keeping the commandments of God, and the faith of Jesus, it is not to be understood that the two can for a moment be separated. The commandments cannot be kept acceptably to God except by faith in Jesus Christ; and faith in Christ amounts to nothing—is dead—unless it is manifested, made perfect, in good works: and these good works consist in the keeping of the commandments of God.

When the young man came to Jesus, asking,

Matthew 19

¹⁶ Good Master, what good thing shall I do, that I may have eternal life?

Jesus answered,

¹⁷ ...if you will enter into life, keep the commandments.

He then cited the second table of the ten commandments. The young man replied:

²⁰ All these things have I kept from my youth up: what lack I yet?

²¹ Jesus said unto him, If you will be perfect, go and sell what you have, and give to the poor, and you shall have treasure in Heaven; and come, follow me.

As the record says that Jesus “looking upon him loved him,” and as Jesus asked him to follow Him, it is evident that the young man was a person of good intentions and honesty of purpose, and he undoubtedly supposed that he had really kept the commandments.

But it is not our own estimate that is the standard of what constitutes obedience to the law; it is God’s estimate that is

the standard. We might conform so strictly to the law that, according to our own estimate, we could see no point of failure; yet when our actions should be measured by God's estimate, weighed in the balances of the sanctuary, we should be found utterly wanting.

It is not according as we see, but according as God sees, that the question of our keeping the commandments of God is to be decided. And as God sees it, it has been recorded:

Romans 3

²³ All have sinned, and come short of the glory of God.

No doubt the young man, when measured by his own standard, stood at the full stature of moral character. But God's standard declares that he had "come short."

Even granting all the righteousness that the young man might claim by the keeping of the commandments alone, and there are yet many like him, yet to him and to all who, like him, expect righteousness by the law, the word of Christ is,

"One thing you lack yet."

All such lack the justifying blood, they lack the sanctifying power of the perfect obedience of the Son of God. In short, they lack the faith of Jesus, and so must ever come short until, by accepting Christ, they attain to the righteousness of God which is by faith.

It is in Christ alone that man can reach the full stature of moral character in the sight of God.

Ephesians 4

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

However hard a man may strive for righteousness by keeping the law, yet, until he accepts Christ and finds in Him the righteousness which is of God by faith, against him the word

will ever stand, You have “come short of the glory of God,” “one thing you lack yet.”

We see then that Jesus taught that those who would be His disciples must keep the commandments of God and the faith of Jesus. Again: in His sermon on the mount, Jesus said,

Matthew 5

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of Heaven.

Happily, we have the record of the best Pharisee that ever lived, and in his experience we have the inspired illustration of these words of Jesus. Says Paul of himself,

Philippians 3

⁵ ...as touching the law, a Pharisee;

⁶ ...touching the righteousness which is in the law, blameless.

Yet this was not enough; for as he says in another place:

1 Corinthians 4

⁴ I know nothing against myself; yet am I not hereby justified; but He that judges me is the Lord.

So even though he might, so far as he could see, be blameless, yet that was not proof that he was justified; for it is God who judges: it is God's standard of righteousness, and not our own, that we must meet, to be justified; and that standard is the righteousness of Christ, to which we can attain only by faith. Therefore it is written:

Philippians 3

⁷ But what things were gain to me, those I counted loss for Christ.

⁸ Yea doubtless, and I count all things but loss for the excel-

lency of the knowledge of Christ Jesus my Lord:...

⁹ And be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

This is a righteousness which he had not when he was a Pharisee. This, then, is the righteousness which exceeds the righteousness of the scribes and Pharisees. And this righteousness of faith we must have while doing and teaching the commandments. In His sermon on the mount, therefore, Christ positively taught the keeping of the commandments of God and the faith of Jesus.

James says,

James 2

¹ My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

⁸ If you fulfill the royal law according to the Scripture, You shall love you neighbor as yourself, you do well;

⁹ But if you have respect to persons, you commit sin, and are convinced of the law as transgressors.

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

¹¹ For he that said [margin: "that law which said"], Do not commit adultery, said also, Do not kill. Now, if you commit no adultery, yet if you kill, you are become a transgressor of the law.

¹² So speak you, and so do, as they that shall be judged by the law of liberty.

¹³ What does it profit, my brethren, though a man say he has faith, and have not works? can faith save him?

¹⁷ Even so faith, if IT has not works, is dead, being alone.

Thus James shows that the faith of Jesus is manifested in works, and that these works are the keeping of the law of God. He excludes the very idea that anyone can have the faith of Jesus with respect of persons; and respect of person he declares to be sin, the transgression of the law.

Therefore the faith of Jesus cannot be held with the conscious breaking of the commandments of God, even in a single point. In other words, James teaches as strongly as it is possible to teach, that those who have the faith of Jesus keep the commandments of God, and the faith of Jesus.

John says,

1 John 5

¹ Whosoever believes that Jesus is the Christ is born of God; and every one that loves Him that begat loves him also that is begotten of him.

² By this we know that we love the children of God, when we love God, and keep his commandments.

³ For this is the love of God, that we keep his commandments; and his commandments are not grievous.

⁴ For whatsoever is born of God overcomes the world; and this is the victory that overcomes the world, even our faith.

⁵ Who is he that overcomes the world, but he that believes that Jesus is the Son of God?

The beloved disciple therefore also teaches that Christianity, the love of God, is the keeping of the commandments of God, and the faith of Jesus. The Lord Jesus Himself, referring to God, said:

Revelation 22

¹³ I am Alpha and Omega, the beginning and the end, the first and the last.

¹⁴ Blessed are they that do HIS [God's] commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city.

He also said,

John 3

¹⁶ God so loved the world, that he gave his only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

The Third Angel's Message, the last message from God that the world will ever hear, embodies in a single sentence all

these sayings of Christ:

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

Therefore, when the Third Angel's Message calls, as it now does call, upon all men to "keep the commandments of God, and the faith of Jesus," it simply calls all men to the performance of the whole duty of man—as he now exists.

And when, under this message, we urge men to keep the commandments of God strictly according to the letter, we mean that they must keep these commandments strictly according to the Spirit, too. When we press upon all the obligation of keeping the commandments of God, it is always the obligation of keeping them the only way in which they can be kept, that is, by faith of Jesus Christ.

It is always the commandments of God *and* the faith of Jesus; it is that all must be made perfect by His perfect righteousness; and that all our righteousness must be the righteousness of God which is by faith of Jesus Christ, and that righteousness witnessed by the law and the prophets.

CHAPTER 13

THE HOUR OF JUDGMENT

All that is proposed to be accomplished by this great threefold message is in view of the fact that “the hour” of God’s “judgment is come.” Therefore the one great object of the Third Angel’s Message is to prepare the world for the judgment: to prepare to stand in the judgment all who receive the message; and to ripen the world for the judgment in all who, by refusing the message which will prepare them to stand in the judgment, subject themselves to the judgment itself in all its terror.

The word of this Message itself is that “the hour of His judgment is come,” not that it will come, but that it “IS come.” To everyone, therefore, who receives this message, the judgment of God becomes an ever-present reality. All these stand always before the judgment seat, and put themselves voluntarily under all the tests of the judgment.

This is so in the very nature of belief of the message; for when a message of God declares that “the hour of His judgment is come,” what can such a message amount to in the belief of a person to whom it is not a present reality that “the hour of His judgment is come”?

And when it is held by the professed believer that it is the truth that “the hour of His judgment is come,” what can such a belief amount to if that person does not place himself in the very judgment itself, as a present thing, and does not willingly subject himself to all the searching realities of that judgment?

This is emphasized by the further fact that this message is to make ready a people prepared to meet the Lord when He comes in the clouds of heaven,—a people who will be alive on the earth when the Lord comes, and who will be translated

without seeing death. *Revelation* 14:4; 15:2-3; *1 Thessalonians* 4:15-17. And all those who will be ready must be “accounted worthy to escape” all the evils that come upon the earth, and “to stand before the Son of man.” *Luke* 21:36.

They must be accounted worthy before that coming occurs, or else they will not be worthy at His coming, and, therefore, cannot be saved by Him at His coming. And in this counting of each person worthy, or otherwise, the decisive word is,

Revelation 22

¹¹ He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Thus, by the very nature of the decision of the judgment in the cases of these living ones, in the time of the message that “the hour of His judgment is come,” it is evident that there is no long process of examination and of balancing of accounts one against another; but that it is simply the recognition of the condition of each person, according as that condition is by his own choice.

Just what he is at the moment when the crisis of the decision in his case is reached, that he forever remains. If he is righteous, the judgment recognizes it, and pronounces the word, “Let him be righteous still.” And this word is so pronounced at that moment simply because he already is what this says that he shall be “still.”

If he is unjust, then the word of the judgment is, “Let him be unjust still.” And this is so said simply because that is what he is at the moment, whether the judgment were pronounced or not; and the crisis of the judgment, coming to his case just at that moment, finds it so, recognizes it, and says, “Let him be unjust still.”

And why should it not be thus? Here is a message of God, proclaimed to every nation, and kindred, and tongue, and people, saying to all, “Fear God, and give glory to Him,” especially

because “the hour of His judgment is come.”

On one hand, here are the people who have received the message. That message has in it all the divine power of the everlasting gospel, fully to fit them for the judgment; and their very acceptance of the message is a confession that they recognize the fact that “the hour of His judgment is come,” and that they are in this “hour.”

And if, in spite of this, any of them lives as if he were not in “the hour of God’s judgment” and so shall be unprepared for the blessed word to be pronounced, “Let him be righteous still,” and is prepared for the awful word, “Let him be unjust still,” surely, none but himself can be in any wise to blame for that. The decision is as it is because of his disregard of the very thing that he professed to hold, and the very thing that had called him to the profession which he holds.

On the other hand, here is a message, proclaimed to all the world,—to every nation, and kindred, and tongue, and people, saying with a loud voice: “Fear God, and give glory to Him; for the hour of His judgment is come.” And here are vast multitudes of people who refuse to believe and there is any truth in the statement that “the hour of His judgment is come.” They, therefore, go on in their way, utterly regardless of the truth that they are in the presence of the judgment.

Then, when the case of any individual among these is reached, and the word must be, “He that is unjust, let him be unjust still,” this also is simply because of his own decision; the judgment pronounced is simply a recognition of the condition in which he is, and which he himself has fixed by his disregard of the message that would have altogether changed his condition, and fitted him for that other word, “He that is righteous, let him be righteous still.”

Often, people ask, Shall we know when the time of the judgment shall have come? Shall we be able to know when the judgment shall have come to the living? The great three-

fold message—the Third Angel’s Message—gives the answer. Does not that very message itself say plainly, as plainly as the Lord can speak, “The hour of His judgment is come”? Has not this message said the same thing to every man who has ever heard it? and has not that message continued to say this to him from the day that he first heard it?

This being so, is it possible that anyone who has heard that message, and above all anyone who professes to believe that message, has not yet learned that “the hour of his judgment is come,” when that very word is what he heard, and what he has professed to believe, from the day he heard it?

And if any professed believer of the Third Angel’s Message does not believe this word of God, which, all this time, he has professed to believe, when it tells him that the hour of God’s judgment is come, then would he believe it if the Lord should tell him again?

Is it possible that anyone has lived under a profession of belief of this message, even for a day, and yet has not placed himself in the presence of the judgment, and has not subjected himself to all the searching tests of the judgment?

Is it possible that any one of these professing to believe the word that “the hour of His judgment is come,” has not believed it at all, and has been acting all the time as he would not act if he did believe in reality that “the hour of His judgment is come”?

So far as concerns every believer of the Third Angel’s Message, each individual has fixed it that, with himself, the judgment has begun upon the living; for he is alive, and has accepted a message from God which declares to him that the hour of God’s judgment is come. Being alive, and having accepted such a message from God, by the very force of his profession, simply by the virtue of his belief, he enters alive, hourly into the judgment. He lives in presence of the judgment. He opens his life to all the searching tests of the judg-

ment. And this being so with him, to him the question is answered, "Shall we be able to know when the judgment has begun upon the living?"

The Third Angel's Message—this great threefold message—is in every feature present truth. And when in its own words it is shown that this message is given in view of the fact that the hour of God's judgment "is come," and knowing that now is the time of that message, it is only present truth thoroughly to believe that in very truth "the hour of His judgment is come."

Indeed, that this message were ever given at all would be evidence in itself that the hour of His judgment is come; for no message of God can ever be given before the time. Therefore whenever this message shall be found sounding to the world, it will be then true that the hour of God's judgment is come. And the word of the message that says so will be only the announcement of the fact that the hour of His judgment is come.

And everyone believing the message will believe that this is the fact: he will have to believe it, to be a believer of the message; because the very word of the message that he professes to believe says that this is so. And as certainly as he believes this, he will enter hourly into God's judgment, and will constantly hold himself subject to all the tests of that judgment.

That message is now due in the world. It is being given to the world. For years this has been so. Therefore for years it has been, and it now is, present truth that the hour of God's judgment is come. Thousands upon thousands of persons profess to believe that message.

Therefore the principle is that this whole people of that message are entered hourly into God's judgment, and, as constantly as they live, do subject themselves to all the searching tests of that judgment. All these, therefore, know that as for themselves, each individually, the judgment has begun upon

the living; for they are living. To them the message of God has come that “the hour of His judgment is come;” they have accepted that message, and accordingly have entered into that judgment, and so they live constantly in the presence of that awful fact.

Consequently we say again that with these there is no room for any such question as to “whether the judgment has begun upon the living.”

And if there be any who profess to believe this message, and yet are living as they would not live if they knew that the judgment had come; and would make a revolution in their lives if only they knew that the judgment had come upon the living, but would not make this revolution if they could be certain that the judgment had not come; then to what purpose to them could be a message, even if it were sent directly from heaven to them personally, that the judgment had begun upon the living?

In such case, any change that would be sought or made, would have no virtue whatever; and these persons would be no more prepared for the decision of the judgment than if they had heard nothing about it. The only change that would be made in such a life would be altogether out of fear of the consequences, and not out of any love of righteousness.

Therefore, in the nature of things, in such a case the word could not be, He is righteous, “let him be righteous still;” because he is not righteous: he has not in his heart any love of righteousness.

This is demonstrated by the fact that, under the very profession of this judgment-message, he lived without regard to the judgment: he indulged evil things in his life,—things which he knew could not pass the judgment,—and he continued to indulge them until the startling word came to him personally that the judgment was come to him.

Then, all at once, and only that he may pass the judgment, and escape the consequences of the evil things that, in spite of righteousness, he has indulged, he sets forth to make a grand revolution in his life!

But no such thing as that will ever work in the judgment of God. Whoever will pass in righteousness the judgment of God, will do so only because he has “loved righteousness, and hated iniquity,” whether the judgment was begun upon him or not.

He loves righteousness because it is righteousness, and he hates iniquity because it is iniquity; and he will no more indulge iniquity in his life with the judgment a thousand years away than with the judgment only a minute away.

There is, therefore, no room whatever for any professed believer of the Third Angel’s Message, ever to ask whether the judgment has begun upon the living. Every true believer of the Third Angel’s Message KNOWS, because the Word of God says it, and has said it for years, that “the hour of His judgment is come.”

And to whomsoever in all the world this message shall come, even though he believe it not, to him it will be true, and he may know it, that the time of judgment has come to him. Whether he will recognize it or ignore it, is for him alone to say; but to him it will be the truth that the hour of God’s judgment “is come.”

“The hour of His judgment is come.” It is here: it is a present thing as certainly as the world is here. And, knowing this, every true believer of this message lives accordingly: he puts himself alive into the judgment; he reins himself up hourly before the judgment seat; because “the hour of His judgment is come.” To the true believer of the Third Angel’s Message this is a fact; it is living truth.

And how shall he ever give this message to the world oth-

erwise? Can he, with any force of truth at all, preach to another man that the hour of God's judgment "is come," when he himself does not believe at all that it "is come," but only that it will come? Who is there in the world that does not believe that God's judgment will come? But the Third Angel's Message is not that the judgment will come; but that the very time, the "hour, of his judgment IS COME."

Since this judgment, in its decision when pronounced, is but a recognition and declaration of a condition that already exists, and is, therefore, practically instantaneous, it follows that the means of preparation for this awful decision shall be such that it shall be able to effect that preparation also instantaneously.

And precisely this provision is that which is offered by the Lord in this great, glorious Third Angel's Message; for it carries the...

Revelation 14

⁶ ...everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

And this everlasting gospel is:

Romans 1

¹⁶ ...the power of God unto salvation to every one that believes.

¹⁷ For therein is the righteousness of God revealed from faith to faith.

Those who are thus made righteous live righteously; because they "live by faith." This power of God is creative, and is, therefore, instantaneous in its action. For

Psalms 33

⁹ He spake, and it was.

When the leper said,

Mark 1

⁴⁰ Lord, if you will, you can make me clean.

He answered,

⁴¹ I will; be you clean.

⁴² And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

And any soul loving and longing for righteousness, and hating and desiring to escape iniquity, who hears this message of the everlasting gospel, announcing that the hour of God's judgment is come, and enters into the judgment in this hour, can in this very minute—"immediately"—be by that everlasting gospel prepared for the judgment.

And while he holds himself in the presence of the judgment, subject to all its searching tests, and holds fast this everlasting gospel,—its power to save, and the righteousness that it reveals,—he is ready for the crisis of that judgment at any moment in the "hour;" because, when comes the critical moment in which his name is reached, he is righteous by the "power of God" and the righteousness of God which that gospel has given to him; and most gladly will the Judge speak the joyous words, "Let him be righteous still."

Ecclesiastes 12

¹⁴ God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

And because God will bring every work into judgment, with every secret thing, all people are exhorted to:

¹³ ...Fear God, and keep His commandments.

This word in *Ecclesiastes* is complemented and emphasized in the word of this great threefold message, in which the everlasting gospel is preached to them that dwell on the earth,—to every nation and kindred and tongue and people,—saying, with a loud voice,

Revelation 14

⁷ ...Fear God, and give glory to Him; for the hour of His judgment is come...

¹² Here are they that keep the commandments of God, and the faith of Jesus.

They that have sinned in the law, that is, with a knowledge of the law of God,

Romans 2

¹² ...shall be judged by the law,

¹⁶ In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

And since now the “hour of His judgment is come,” and since all to whom this message comes will be judged by the law of God, it is certain that all who accept the message will set their whole lives in the light of that law, that every secret thing that is out of harmony with that holy law may be searched out and put away.

For that law does reach the most secret things, the very thoughts and intents of the heart.

Matthew 5

²¹ You have heard that it was said to them of old time, You shall not kill; and whosoever shall kill shall be in danger of the judgment:

²² But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca [vain fellow], shall be in danger of the council: but whosoever shall say, You fool, shall be in danger of hell fire.

²⁷ You have heard that it was said to them of old time, You shall not commit adultery:

²⁸ But I say unto you that whosoever looks on a woman to lust after her, has committed adultery with her already in his heart.

James 2

¹² So speak you, and so do, as they that shall be judged by the law of liberty.

Therefore with all who accept this message in sincerity, the prayer will constantly be,

Psalm 139

²³ Search me, O God, and know my heart: try me, and know my thoughts:

²⁴ And see if there be any wicked way in me, and lead me in the way everlasting.

Everyone who prays thus, everyone who thus opens the life to God, and invites Him in to search and see if there be any wicked way there,—every such one will be prepared for the crisis of the judgment whenever it may come. For then God will search the heart and purify the life, and will make it all that it must be to be holy before God. And all such will be led by the Lord in the way everlasting.

And why should it ever be otherwise? And of all times, now, in the hour of His judgment, why should it ever be otherwise? For does not God see all the life anyhow? Are not all things...

Hebrews 4

¹² ...naked and opened unto the eyes of Him with whom we have to do.

Can anything be hidden from Him? Are not our secret sins set in the light of His countenance?

Psalm 90

⁸ You have set our iniquities before you, our secret sins in the light of Your countenance.

Has He not searched us and known us?

Psalm 139

²³ Search me, O God, and know my heart: try me, and know my thoughts:

²⁴ And see if there be any wicked way in me, and lead me in the way everlasting.

Does He not know our very thought “afar off,” long before we think it?

Psalm 139

² You know my downsitting and my uprising, you understand my thought afar off.

Since all this is true every moment of every life anyhow, what kind of person must he who will pass along day after day and year year as if it were not so at all?

And since it is all true every moment of every life; and since we are now in the time when it is especially true in the fact that the hour of His judgment is come; what kind of person would he be who would professedly accept this message that the hour of His judgment is come, and then would pass along a single day as if it were not so?

No, no; no such thing as that can ever be, with the people of this judgment message. It comes to them as the judgment message; they accept it as the judgment message; and accordingly they enter hourly into the judgment.

- Since He has set our secret sins in the light of His countenance, we ourselves will set our secret sins in the light of His countenance.
- Since He has searched us and known us, we will hourly say unto Him, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there by any wicked way in me."
- Since all things are naked and opened unto the eyes of Him with whom we have to do, we ourselves will constantly hold all things naked and opened unto the eyes of Him with whom we have to do.

Then God will occupy all the life, and will cleanse and purify it by His own presence, making it a fit habitation for Himself to dwell in.

Then He will clothe us with the garments of His own salvation, and will put upon us the robe of His own righteousness.

Isaiah 61

¹⁰ I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.

And then, when to each individual the crisis in the judgment comes, with Christ thus presenting us faultless before the presence of His glory with exceeding joy (*Jude 24*), the glad word will thrill each soul, He “is righteous, let him be righteous still.” He “is holy, let him be holy still.

Revelation 22

¹² And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Thank the Lord for such a precious message of faithful warning. Praise God for such a glorious message of justification, sanctification, and redemption.

The Third Angel’s Message embraces Zion and Calvary; the law of God and the gospel of Christ; God the Father and God the Son.

The Third Angel’s Message is the embodiment of the very gospel of Christ,

Romans 1

¹⁷ For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

In Christ, by faith of Christ, the believer in Jesus finds the keeping of the commandments of God, which is the righteousness of God. Thus the keeping of the commandments of God is the gift of God: it is the “free gift” of the righteousness of God,

Romans 3

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

And this is the Third Angel’s Message:

Revelation 14

¹² Here are they that keep the commandments of God, and the faith of Jesus.

When the Third Angel's Message shall be finished, then the mystery of God—the gospel—shall be finished; and this in the days of the voice of the Seventh Trumpet angel, as He has declared to His servants the prophets.

Those who truly obey the Third Angel's Message will get the victory over the Beast and over his Image, and over his mark, and over the number of his name; they will, at the last, stand on the sea of glass, having the harps of God; and they will be without fault before the throne of God. And it will all be through

Revelation 1

⁵ ...Him that loved us, and washed us from our sins in His own blood.

⁶ ...Unto Him be glory and dominion forever and ever.

We thank God for the message which calls upon all men to “keep the commandments of God, and the faith of Jesus;” that, in this time when “all that dwell upon the earth shall worship the Beast whose names are not written in the Book of Life of the Lamb,” they may have the victory over the Beast and over his Image and over his mark and over the number of his name.

We thank God for the Third Angel's Message, which today calls all men to the keeping of the commandments of God and the faith of Jesus, that they may be delivered in the “time of trouble such as never was since there was a nation” that is impending.