

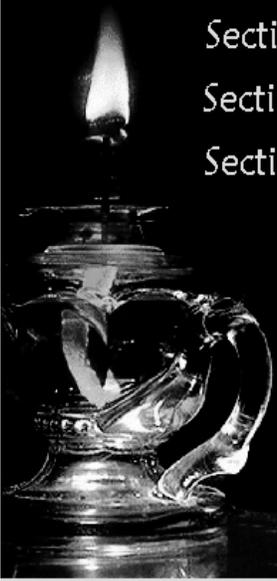
**Finally...
Out of Darkness,
Into His
Marvelous Light**



The Mystery: Once Hidden, Now Revealed

Finally... Out of Darkness, Into His Marvelous Light

Section 1: Your Gift From YAH
Section 2: Liberty of Conscience
Section 3: The Modern Reformation



The Mystery: Once Hidden, Now Revealed

Your GIFT

From YAH



"For God so loved the world that He gave His only begotten Son"

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MEEKNESS

"Now the man Moses was very meek, above all the men which were upon the face of the earth." Numbers 12:3.

Before I had gained much experience in the school of Christ, an individual shared the above text with me. I was not surprised that the prophet Moses was a "very meek" man. What astonished me was that he wrote the Scripture about himself. I had not yet attained a full understanding of the meaning of MEEKNESS. In this brief study we will look at the subject from YAH's perspective.

"The meek will He guide in judgment: and the meek will He teach His way." Psalms 25:9.

The person possessing the quality of MEEKNESS will be easily guided and taught by the Holy Spirit. The first principle of truth, a prerequisite to entering the kingdom of God, is a "teachable spirit." ". . . Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven" (Matt. 18:3). ". . . Except a man be born again, he cannot see the kingdom of God" (John 3:3).

An entrance to the "strait gate" does not depend on the possession of riches or learning, but it does depend on the possession of a teachable spirit. We are to search the Scriptures with a determined purpose to know the will of God. He who comes to the Bible with a humble, teachable spirit, with a heart that prefers truth to error, and the favor of God to the friendship of the world, will know if the doctrine is of God. He will not be left to be deceived by the enemy, or to be swayed to and fro by false theories. Christ will guide him day by day, and he will enter the "strait gate" to walk the narrow path that leads to life eternal.

Those who desire to become intelligent in spiritual things also have a desire to dwell on Heavenly subjects. One method to assist in this effort is to commit to memory texts or portions of the Scriptures,

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and thus train your mind to meditate upon things that are pure and lovely. The heart that is stored with the precious truths of God's word, is fortified against the temptations of Satan, against impure thoughts and unholy actions. The promises of God are for your healing. It is essential that we search the Scriptures for ourselves; for we want to understand what is the truth as it is in YAHSHUA. The student should read the Bible thoughtfully and prayerfully, having a purpose in mind. In this goal they will desire to understand the sacred instruction of Christ. Whoever comes to the Bible with such a spirit, will receive the pure light of truth, full of inspiration; and the soft, subduing power of the Holy Spirit will cleanse and sanctify the heart of the honest seeker. The angels of God will be near to instruct him who is of a teachable spirit.

"Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

The difficulties we have to encounter may be very much lessened by MEEKNESS which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over our spirit. The highest evidence of nobility in a Christian is self-control. He who under abuse or persecution fails to maintain a calm and trusting spirit, robs God of His right to reveal in him His own perfection of character. Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the Heavenly courts. Christ's Sermon on the Mount declares who are the truly blessed. "Blessed are the meek . . ." : those who are gentle and forgiving, who, when reviled, will not revile again, but who manifest a teachable spirit, and do not hold themselves in high esteem. Those are contented in whatever surrounding or with any Providential circumstance. The humble unimportant work is just as significant to their efforts as the larger

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and more exalted task. Constantly they are learning of the Good Shepherd, and constantly they reach higher, and still higher degrees of excellence, yet all the time feeling a sense of their weakness and potential inefficiency. They are drawn upward by their strong, loving admiration for their Savior. They practice His virtues; for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Every man who is a Christian is a gentleman; and every woman who is a Christian is a gentlewoman. The law of kindness is ever on the lips of the Christian. There are no hasty words spoken. Gentle words are offered in response to provocation, making the path of life a smoother walk.

The reward for MEEKNESS: The New Earth. The earth promised to the meek will be a better one than our planet. It will be purified from all sin and defilement, and will bear the image of the divine. Satan has placed his throne in the earth; but where the usurper has set up his rule, there will YAHSHUA place His throne, and there shall be no more curse. The glory of YAH is to cover the earth as the waters cover the seas. Christ desires to give His children a home where there will be no more sin, no more sorrow, no more death, but all will be joy and gladness. He says: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of YAH, and the excellency of our God." (Isa. 35:2). "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, saith YAH." (Isaiah 66:23).

The Heavenly Father has hallowed His sign of creation and redemption, and pronounced His blessing upon all who keep holy the Sabbath day. His commandments are relevant to a thousand

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generations, and when the new earth is given to the meek, the redeemed host shall be in the city of God and come up to worship YAH from Sabbath to Sabbath and from one new moon to another. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month [or new moon] . . ." (Rev. 22:1, 2). The meek will partake of the emblems of life forever, as they drink the life-giving water and eat the life-sustaining fruit each new moon festival. Those who inherit the earth know the Author of salvation, and now, while the curse yet remains, they "eat the flesh and drink the blood" of the One who created them for happiness and fellowship and redeemed them from the slavery of sin and fear of death.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, MEEKNESS, temperance: against such there is no law." Galatians 5:22,23.

MEEKNESS is a portion of the fruit of the Spirit, and an evidence that we are branches of the living God. The abiding presence of MEEKNESS is an unmistakable evidence that we are branches of the True Vine, and are bearing much fruit. It is an evidence that we are by faith beholding the King in His beauty and becoming changed into His likeness. Where MEEKNESS exists, the natural tendencies are under the control of the Holy Spirit. This quality is not a species of cowardice. It is the spirit which Christ manifested when suffering injury, when enduring insult and abuse. To be meek is not to surrender our right; but it is the preservation of self-control under provoking circumstances. There is no hint of the spirit of retaliation. MEEKNESS will not allow emotions and passion to take the reins of the heart.

Many will not have zeal and earnestness to seek God for

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themselves, and know for themselves that Christ is formed in them "the hope of glory" (Col. 1:27). Should they have the heart work, they can, if any man ask them, give "a reason of the hope that is [within them] with MEEKNESS and fear"(1 Peter 3:15). With MEEKNESS, because Christ died for them as sinners that they might have eternal life; with MEEKNESS because there is no virtue or goodness in them. They are dependent upon Christ every moment for this great salvation from the bondage of sin. With fear, lest they fail to represent their faith in a manner which would convince unbelievers of the truth. The "MEEKNESS of wisdom" (James 3:13) will be seen in their deportment. They have the evidence that they "are built upon the [sure] foundation" (Eph. 2:20), and will stand even in the perils of the last days. They purify their "souls in obeying the truth through the Spirit unto unfeigned love of the brethren"(1 Pet. 1:22). The fires of affliction may kindle upon them, and although the removal of imperfections from their characters may be to them a severe process, yet they will endure the test and trial so essential to their eternal destiny.

MEEKNESS is the inward adorning, which God estimates as of great price. The apostle Paul speaks of this as more excellent and valuable than "gold or pearls or costly array" (1 Timothy 2:9). While the outward adorning beautifies only the mortal body, the ornament of MEEKNESS adorns the soul and connects finite man with the infinite God. This is the adornment of YAH's own choice. He who embellished the heavens with the bodies of light has by the same Spirit promised that "He will beautify the meek with salvation" (Psalms 149:4). Angels of Heaven will register as best-dressed those who put on the Lord YAHSHUA and walk with Him in MEEKNESS and lowliness of mind. The Master says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29).

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Now I understand better the attitude of Moses as he wrote of himself being the meekest man upon the earth. He knew himself, and he knew Christ. Choosing the life of God, he had acquired the spirit of a learner. Moses never thought more highly of himself than he ought; therefore, he could write accurately about himself by God's leading. Note, this statement made by Moses, under the inspiration of the Holy Spirit, would not have been regarded by the people of his time as a commendation. Being considered as a weakness in character, it would rather have excited pity or contempt in their perverted minds. But Moses was called of YAH the meekest man upon the face of the whole earth.

How is it with you? Does "the Spirit [Himself] bear witness with [your] spirit, that [you] are the [child] of God" (Rom. 8:16)? Is Christ formed within you "the hope of glory"? Is there a "crown of righteousness" laid up for you, and do you "love His appearing" (2 Timothy 4:8)? YAH places MEEKNESS among the very first qualifications for His kingdom. Are YOU meek? We invite you to unite with the meek, "for they shall inherit the earth". Amen.

IF YOU COULD CHANGE ANYTHING ABOUT
YOUR PRESENT LIFE, WHAT WOULD THAT BE?

Then, why do you not change it??

THE TWO TREES

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matthew 7:18.

From the very beginning of time there have been two trees. In the Garden of Eden, the trees were "the tree of life . . . and the tree of knowledge of good and evil." (Gen. 2:9). The "tree of life" was

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intended to provide everlasting life (Gen. 3:22), and "the tree of knowledge of good and evil" was a potential for death. Man was created to live, and therefore eat from the life-giving Source. On the other hand, man was free to choose death by eating of the forbidden tree. He was well instructed regarding his well-being.

You have probably read the story of how "the serpent beguiled Eve through his subtlety" (2 Cor. 11:3), and how "Adam was not deceived" (1 Tim. 2:14), but willfully transgressed God's command not to eat of the forbidden tree. ". . . Adam and his wife hid themselves from the presence of [YAH, their Father]". What was the cause of that? There was something about them that would avoid the presence of God, something that was not in harmony with God, and caused them to hide themselves rather than to welcome Him. "And [YAH, their Father] called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked?" (Gen. 3:9-11). Now the question: "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And [Adam] said, Yes, I have; and I am inclined to think that it was not exactly right; and I am sorry. Did he say this?? No! But why did Adam not confess his sin? He did not answer yes, though that is all the answer there was any room for. All he could answer was, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (verse 12). In all this he was simply saying, in substance, "I would not have done it if it had not been for the woman; because she gave it to me; and if the woman had not been here, she would not have done it; and if You had not put the woman here, she would not have been here. Therefore if she had not been here, she would not have given it to me; and if she had not given it to me, I would not have done it: so, of course, as a matter of fact, I did eat; but the responsibility is back yonder." What was it in him,

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and about that, that would lead him to involve everybody else in the universe before himself, and before admitting that he had any part in it at all?— Nothing but love of self, self-defense, self-protection. "And the woman said, The serpent beguiled me, and I did eat." (verse 13). She answered the question the same way that Adam did. The same thing caused her to dodge the question and involve somebody else, that caused Adam to do that. Nothing but love of self, self-defense, self-protection.

Why did they not answer God's question straight? They could not do it. And they could not do it, because the mind with which they were actuated, which had taken possession of them, which held them in bondage, and enslaved them under its power, is the mind that originated self-exaltation in the place of God, and never will allow itself the second place even where God is. That mind is the mind of Satan. This mind of Satan which takes a self-assertive course is confirmed in sin and rebellion against God. This mind is called in Romans 8:7 the carnal mind, which means "the mind of the flesh". So the verse reads, "The mind of the flesh is hostility against God: for it is not subject to the law of God, neither indeed can be." Compare this verse with James 4:4. ". . . know ye not that the friendship of the world is [hostility] with God? whosoever therefore will be a friend of the world is the enemy of God." Then "the mind of the flesh" is the same as "the friendship of the world", and both are hostility against YAH, our Father.

Remember, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Do men gather grapes of thorns . . ." [No!] Do men gather "figs of thistles?" [No!] (Matt. 7:16). "Out of the same mouth proceedeth blessing and cursing. My brethren, these things [should not happen]. Doth a fountain send forth at the [opening] sweet water and bitter? [No!] Can the fig tree . . . bear olive berries? [No!] either [can] a vine [bear] figs? [No!]

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so no fountain [can] yield both salt water and fresh." (James 3:10-12). There are only two choices in this life: 1) "the tree of life", and 2) "the forbidden fruit". What you eat is what you are, and "Ye shall know them by their fruits

. . . " (Matt. 7:16). "No one can serve two masters . . ." (Matt. 6:24). What you do tells which tree you have become, and one cannot eat from both trees at the same time. After Adam and Eve fell, their accessibility to the tree of life was restricted "lest [they] put forth [their] hand, and take also of the tree of life, and eat, and live for ever". Without this mandate the fallen pair would have become immortal sinners. Rebellion and corruption would have ruled the universe. Only through repentance and death to self could life be renewed. The "hostility" which separated man from God must be destroyed so that the life God intended for him could be restored.

The mind of Satan accepted by Adam and Eve took in the whole world; because they, in that acceptance, surrendered this world to Satan, and thus, he became the god of this world. Accordingly, that is the mind of this world; that is the mind that controls the world. This mind of Satan, the mind of the god of this world, is the mind that controls mankind, as mankind is in and of this world; and mankind in itself is "hostility against God."

"That is why Adam and Eve could not answer God's straight question straight. Men can answer that question straight now. But at that time they could not, for the reason that Satan had taken them under his dominion, and there was no other power to control them. His control was absolute, and there at that moment was "total depravity." But God did not leave him there; he did not leave the race in that condition. God says to the serpent, "I will put [hostility] between thee and the woman, and between thy seed and her Seed; [He] shall bruise thy head, and thou shalt bruise His heel." (Gen. 3:15). Thus there are two hostilities in this world, just as there are

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TWO TREES. One is from Satan, and is hostility against God; the other is from God, and is hostility against Satan. And through these two hostilities, come the two mysteries—the mystery of God, and the mystery of iniquity. Man was set free to choose which authority he would follow with the promise, "I will put [hostility] between [Satan] and the [human race in Christ]." That hostility, being "the righteousness of God," came in the form of YAHSHUA, the Christ. Through Him, man could choose which king and which world he will have. And since the time of that promise of Christ in Genesis 3:15, the man who will choose God's way, and yield his will to the control of God, can answer a straight question unto the Lord, so that when the Lord comes and asks, Did you do so and so? he can answer, Yes, without bringing anybody else into it at all. This is confession of sin. And thus came the ability to confess sin, and reveals the blessed truth that the power to confess sin and turn from evil is the gift of God." (Adapted from A.T. Jones, 1895).

YAHSHUA is consistent in His teaching on THE TWO TREES. The trees represent people, and only two classes of people—those with the mind of Satan, and those with the mind of Christ. The blessed man "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalms 1:3). "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of [YAH] shall flourish in the courts of our God. They shall still bring forth fruit in old age . . ." (Psalms 92:12-14). The cursed man "shall be like the [shrub] in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness . . ." (Jer. 17:6). "Every plant which My heavenly Father did not plant shall be rooted up." (Matt. 15:13). The blessed man "shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not [fear] when heat

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cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. 17:8). What is the fruit that "the good tree" yields? We find this answer in Galatians 5:22,23,". . . the fruit of the Spirit is love, joy, peace, patience, kindness, goodness faithfulness, gentleness, self-control (in emotions as well as eating and drinking) . . . ". "He that abideth in Me, and I in him, the same bringeth forth much fruit.' The vine-branch, nourished from the parent stock, becomes flourishing and fruitful. Its rich and fragrant clusters attest its union with the living vine. So the Christian, abiding in Jesus, will bring forth fruit. In character and life will be manifested, like the teeming cluster of the vine, the precious graces of the Spirit. Not one of these fruits will be missing in the life of one in whose soul the Spirit of Christ abides." (Review & Herald, 09-11-83). "If any man be in Christ he is a new creature,old things are pasted away . . . all things are become new." (2 Cor. 5:17).

By contrast, there is the evil or corrupt tree. This person experiences the opposite of the fruits from the good tree, because he has the mind of Satan. His life is in a condition of "hostility against God". Galatians 5:19-21 describes some of these "deeds of the flesh." They "are evident, which are: immorality (business ethics), impurity (sexual), sensuality (uncontrolled appetite), idolatry (opinionated), sorcery (drug-taking/dealing), enmities (hostility), strife (stress), jealousy, outbursts of anger, disputes (arguments), dissensions (shunning), factions (separations without righteous cause), envying, drunkenness (gluttony), carousing (flirting), and things like these (hate, nervousness, worry, impatience, harshness, unkindness, pride, self-indulgence, bitterness, condemnation, etc.), of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God." In parentheses we have added some possible amplifications to enhance

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your understanding.

The line of distinction between THE TWO TREES in the New Testament is clearly drawn by Jesus. In one place He refers to the evil tree as "the slave" and the good tree as "the son". ". . . everyone who commits sin is the slave of sin. And the slave does not remain in the house forever; the son does remain forever." (John 8:34,35). At another time He says, "Either make the tree good and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit . . . The good man out of his good treasure brings forth what is good; and evil man out of his evil treasure brings forth what is evil." (Matt. 12:33,35). And "Every tree that does not bear good fruit is cut down and thrown into the fire." (Matt. 7:19). This is not by the will or choice of God but of the man, himself. The mind of Satan could never be satisfied in an atmosphere of heaven— it is too peaceful.

"As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of His love, they may wander from Him, they may choose another master; yet they are God's, and He longs to recover His own. He says, 'As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.' Eze. 34:12" (Christ's Object Lessons, p. 187).

THE TWO TREES can no longer be a "mystery" to any man. He might fool himself or some other man, but never will he fool God. Just as Moses, the prophet, long ago, "I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So [will you not] choose life in order that you may live . . . by loving [YAH], your Maker, by obeying His voice, and holding fast to Him . . ."? Deuteronomy 30:19, 20.

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TRUE LIBERTY

"Judas," are you actually betraying "the Son of Man with a kiss?!" Friend, "Without holiness no man shall see God," that is, see the face of God in heaven. Nothing under heaven can be more sure than this, "because the mouth of the LORD has spoken it!" "And though heaven and earth pass away," yet His Word shall not pass away. It would be just as possible for God to fall from heaven as it would be for His Word to fall to the ground. No, this could never happen. Therefore, only those will live with God who now live to God. None shall enjoy the glory of God in heaven except those who bear the image of God on earth. No one who is not saved from sin here can be saved from hell hereafter. No one can see the kingdom of God above unless the kingdom of God is in him below. Whoever desires to reign with Christ in heaven must have Christ reigning in him on earth! He must have "that mind in him which was in Christ," enabling him to "live as Christ lived."

Here is the masterpiece of Satan. Farther than this he cannot go. Men are declared holy without a grain of holiness in them— holy in Christ, however unholy in themselves. They are said to be in Christ, without one semblance of the mind that was in Christ. They claim to be in Christ, though their fallen nature is altogether alive in them. They claim they are "complete in Him," though they are "in themselves" as proud, as vain, as covetous, as passionate as ever. They teach this is enough, because they may be unrighteous still, seeing that Christ has "fulfilled all righteousness" for them in their stead. O you simple ones, "how long will you love simplicity?" How long will you "seek death in the error of your life?" "Don't you know," no matter who teaches you otherwise, "that the unrighteous shall not inherit the kingdom of God?" "Be not deceived," even though there are many who lie in wait to deceive, doing it under the

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beautiful pretense of "exalting" Christ—a pretense which the more easily steals upon you, because "to you He is precious." But as the LORD liveth, "neither fornicators, nor idolators, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." "Such, indeed, were some of you. But you are washed, but you are sanctified," as well as "justified in the name of the Lord Jesus, and by the Spirit of our God." You are really changed; you are not only accounted, but actually made righteous: "the law"— the inward power— "of the Spirit of life in Christ Jesus hath made you free" — really, actually free "from the law (or power) of sin and death." This is liberty, TRUE LIBERTY, experienced by every truly born-again believer. Not freedom from the law of God or the works of God, but from the law of sin and the works of the devil. See that you "stand fast in" this real, not imaginary, "liberty wherewith Christ has made you free." And take heed that you "be not entangled again," by means of these vain boasters, "in the yoke of" that vile "bondage of sin," from which you are now escaped. I testify unto you that if you still continue in sin, Christ shall profit you nothing; that Christ is no Savior to you unless He saves you from your sins. Unless your experience with Christ goes deep enough to purify your heart, your faith shall profit you nothing. O when will you understand that to oppose either inward or outward holiness, under the guise of exalting Christ, is directly to act the part of Judas, to "betray the Son of man with a kiss!"

Repent! Lest He cut you asunder with the two-edged sword that cometh out of His mouth! It is you yourselves who, by opposing the very purpose of His coming into the world, are crucifying the Son of God afresh and putting Him to an open shame. It is you who, by expecting to "see the LORD without holiness," through the righteousness of Christ, "make the blood of the covenant an unholy

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thing," keeping those persons unholy who so trust in it. Beware! because you are headed for terrible disaster! If those who do not name the name of Christ die in their sins, and shall be punished sevenfold, surely you who thus make Christ "a minister of sin" shall be punished seventy times seven. What?! Make Christ destroy His own kingdom? Make Christ a factor for Satan? Set Christ against holiness? Talk of Christ as "saving His people in their sins?" It is no better than to say, "He is able to save them from the guilt but not from the power of sin." It is of you that Paul warns, "Having a form of godliness, but denying the power thereof: from such turn away . . .". Will you make the righteousness of Christ such a cover for the unrighteousness of man— so that by this means "the unrighteous" of every kind "shall inherit the kingdom of God?" STOP! CONSIDER! What are you doing? You did run well; who has bewitched you? Who has corrupted you from the simplicity of Christ, from the purity of the gospel? You did know that "he that believeth is born of God" and "whosoever is born of God sinneth not;" but while "he keepeth himself, that wicked one toucheth him not." O come back to the true, the pure, the old gospel— that which you received in the beginning! Come back to Christ who died to make you a holy people, "zealous of good works." "Remember from whence you are fallen and repent and do the first works." Your "Father worketh hitherto." Do your work, otherwise your faith is vain. For "wilt thou know, O vain man, that faith without works is dead?" Will you not admit that "though I have all faith so as to remove mountains and have not love, I am nothing?" Will you not also admit that all the blood and righteousness of Christ— unless that "mind be in you which was in Him" and you likewise "walk as Christ walked"— will only increase your damnation? "If any man teach otherwise, and consent not to wholesome words, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about strife of

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words, whereof come railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth." Be no longer afraid of the strongest exhortations either to inward or outward holiness. Hereby God the Father is glorified and God the Son truly exalted. Do not stupidly and senselessly call this "legal" or "legalism". Do not be afraid of being "under the law of God," but be exceedingly fearful of being "under the law of sin and death." Love the strictest preaching best, that which most searches the heart and shows you wherein you are unlike Christ, and that which presses you most to love Him with all your heart and serve Him with all your strength; that which will bring "True Liberty".

Allow me to warn you of another meaningless statement. Do not say, "I can do nothing." If so, then you know nothing of Christ; then you have no faith. For if you have faith, if you believe, then you "can do all things through Christ who strengthens" you. You can love Him and keep His commandments, and to you "His commandments are not grievous." Grievous to them that believe? Far from it! They are the joy of your heart. Show then your love to Christ by keeping His commandments, by walking in all His ordinances blamelessly. Honor Christ by obeying Him with all your might, by serving Him with all your strength. Glorify Christ by imitating Him in all things, by walking as He walked. Keep close to Christ by keeping in all His ways. Trust Christ to live and reign in your heart. Have confidence in Christ that He will fulfill in you all His great and precious promises, that He will work in you all the good pleasure of His goodness, and all the work of faith with power. Cleave to Christ until His blood has cleansed you from all pride, all anger, all evil desire. Let Christ do all; He that has done all for you, do all in you. Exalt Christ as Prince to give repentance, a Savior both to give remission of sins and to create in you a new heart, to renew a right spirit within you. This is "True Liberty", the pure, genuine

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gospel of peace: glad tidings of great salvation. Not the new, but the old, the everlasting gospel, the gospel of Jesus, the Christ. The God and Father of our Lord Jesus Christ give you, "according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith; that, being rooted and grounded in love, you may be able to comprehend with all saints, what is the length, and breadth, and depth, and height: and to know that love of Christ which passeth knowledge, that you may be filled with all the fullness of God!" This is "True Liberty".

READY FOR JUDGMENT?

The resurrection of Christ is God's pledge to the world that every man shall stand before the judgment-seat of Christ. That is settled. You and I expect it; we preach it; we believe it. Then why not put ourselves there, and stand steadily there? Why wait? Those who wait, and continue to wait, will not be able to stand there. The ungodly can not stand in this judgment; but those who put themselves before the judgment-seat of God, facing the standard of judgment, and hold themselves there constantly in thought, word, and deed, are ready for the judgment any moment. Ready for it? They have it; they are there; they are passing it; they are inviting the judgment, and all that the judgment brings; they stand there expecting to be passed upon: and only he who does this is safe. The very blessing that comes in that thing is all the reward that any person needs for putting himself just now before the judgment-seat. And standing there, what has he to fear? Nothing. And when all fear is cast out, what is it that does it? Perfect love. But perfect love can come only by our meeting that perfect standard of the judgment, in the judgment, and can be kept only by standing there. (From *Lessons on Faith*, pp. 143,44.)

WILL YOU NOT STAND THERE, NOW ?

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THE FAITH OF JESUS

What is the "Faith of Jesus"? "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. "Let this mind be in you, which was also in Christ Jesus." Philippians 2:5.

Is the "faith of Jesus" part of your home life? Perhaps you have not given much thought to this aspect of the gospel message. Many, even among ministers, readily acknowledge that their understanding of this subject is rather limited, and yet, it is of equal importance to the commandments of God.

Look at the experience of Jesus. He knew that it was entirely possible for Him to yield to temptation. He knew that His life of continual obedience would be possible only if He continued to yield to His Father's will. Such was His understanding of the theological facts; but what was His faith? This was His faith: "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Psalms 16:8. Jesus lived by every word that proceeded out of the mouth of God. He put His faith in God's word expecting the Word to accomplish what it said. And according to His faith it was unto Him; He was never moved. A correct understanding of the theological facts is important but, "This is the victory that overcometh the world, even our faith." 1 John 5:4. Jesus had faith in the written Word declaring with David, "I have inclined my heart to perform Thy statutes always, even unto the end." Psalms 119:112. "Constantly the words were on His lips, 'I will not fail nor be discouraged'." Signs of the Times, June 16, 1898. God's word has creative power, and Jesus' faith in the Word caused it to be true in His life. That Word also says, "O bless our God . . . which holdeth our soul in life, and suffereth not our feet to be moved." Psalms 66:8,9. Jesus believed that His soul would be held in life and according to His faith it was

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unto Him.

Are you living by the faith of the Son of God? Paul testified, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God . . .". Galatians 2:20. Believe the promise found in 1 Corinthians 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Since I first believed, He has been faithful and has kept me from being overcome by temptations to besetting sins, and "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ . . ." Philippians 1:6. By saying this, one is not saying that he is sinless. In spite of my sinfulness God has been faithful; and as He has promised, He has been providing a way of escape with every temptation.

If one casts away his faith and yields to a temptation to sin, what hope has he? The inspired Word says, "The soul that sinneth, it shall die." Ezekiel 18:20. ". . . for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. We must never forget this fact, Jesus does exercise infinite pity toward those who fall into sin but the question is, how does one know whether or not he will respond to God's infinite pity? Cain did not, Saul did not, and the list could go on. And yet, on the other hand, David did, Moses did, and this list could go on as well. The point is, we have no way of knowing how we will respond to God's mercy if we should return to our sins. Thus the only thing for certain is that if we sin we shall surely die. We cannot say, "Oh, if I sin again I will just simply repent." We may not be able to repent. The experiences recorded in the Bible about the sin and repentance of David and Moses are there to encourage those who have fallen into sin. This is evidence that

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God will forgive the repentant sinner. For those who are standing, these experiences should serve as beacons of warning; we must not fail as they did.

When one testifies to be experiencing continual victory over temptations to sin, he is not claiming to be perfect. When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross and the true gold of a purified character appears, we may still say with Paul, "Not as though I have already attained, either were already perfect: but I follow after . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark of the high calling of God in Christ Jesus." Philippians 3:12-14. And yet, because we accept the faith of Jesus, it is the privilege of each to be able to say, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen." 2 Timothy 4:18. He may boldly say, "I am dead to the world; the life I now live is by faith in the Son of God! My life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with Him in glory." Talk and act as if your faith was invincible.

God told Abraham that he would be a father of a great multitude. Abraham had no children at this time and yet, by faith he knew that this would be true. Even though he was childless, he had confidence to use his new name—Abraham, which means "father of a great multitude". His circumstances did not prevent him from declaring "those things that be not as though they were." Faith in the word of God was his evidence that he had a son and that he was indeed the father of a great multitude.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41:10.

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Jesus has promised to uphold you; therefore, believe that you will be upheld. He will fulfill this promise to you as verily as He fulfilled His promise to Abraham. You must believe in His promise and declare your confidence in Him, believing that He will continue to give you uninterrupted victory over all the power of the enemy forever. Just as Abraham's faith in the promise of God was imputed to him for righteousness, so will righteousness be imputed to you for your faith in the exceeding great and precious promises of God. To say that you do not know whether or not you will continue being upheld tomorrow or six months from now would be the same as Abraham saying that he did not know for sure whether he would be a father of a great multitude. However, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness." Romans 4:20-22.

It is through faith that you know something is true even though you have not yet seen it. To be justified means to be given the righteous life of Christ. His life is everlasting. His life never sins. Even though you have not yet lived tomorrow, it is through faith that you know that, through the Holy Spirit, His everlasting, victorious life will be abiding in you tomorrow and forever. ". . . He shall give you another Comforter, that He may abide with you forever." John 14:16. It is this faith in His word that allows the grace of God to cause this to be true. "According to your faith be it unto you." Matthew 9:29.

"And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know YAH." Hosea 2:19,20. When one marries, he intellectually knows that it is physically possible for him to go back

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to his old girlfriends. However, in the wedding ceremony he still publicly declares that he will be faithful "until death do us part." If he told his bride that he could not say or know for sure that he would still be abiding faithfully with her tomorrow or six months from now, she would have reason for concern. However, in his marriage vow he confidently declares that he will always remain faithful to her. Jesus has made a vow to us: "I will never leave thee, nor forsake thee." Hebrews 13:5. And because "Thy vows are upon me, O God: I will render praises unto Thee. For Thou hast delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?" Psalms 56:12,13. Because of His vows or promises to us, we can, with assurance, declare with David, "I will dwell in the house of YAH forever." Psalms 23:6. "What therefore God hath joined together, let not man put asunder." Matthew 19:6.

This is the faith of our fathers. Can we, upon whom the ends of the world are come, afford to have less faith than they? "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

CHRISTIAN PERFECTION

Everlasting righteousness, remember. Not a righteousness for today and sin tomorrow, and righteousness again and sin again. That is not everlasting righteousness. Everlasting righteousness is righteousness that is brought in and stays everlastingly in the life of him who has believed and confessed, and who still further believes and receives this everlasting righteousness in the place of all sin and sinning. This alone is everlasting righteousness; this alone is eternal redemption from sin. And this unspeakable blessing is the gracious gift of God . . . In the confidence of this true faith, let every believer

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in Jesus take a long breath of restfulness forever, in thankfulness to God that this thing is accomplished: that transgression is finished in your life, that you are done with the wicked thing forever: that an end of sins is made in your life, and that you are free from sin forever: that reconciliation for iniquity is made, and that you are cleansed from it forever by the precious blood of sprinkling: and that everlasting righteousness is brought into your life to reign forevermore, to uphold you, to guide you, to save you, in the fullness of that eternal redemption which, through the blood of Christ, is brought to every believer in Jesus. (A.T. Jones, *The Consecrated Way to Christian Perfection*, page 128.)

"Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9.

THE WORD

In the Christian life everything depends upon the word of God. God is able, and desires to keep us from sinning; but this must be done through His word. So it is written, "By the word of Thy lips I have kept me from the paths of the destroyer." "Thy word have I hid in my heart, that I might not sin against Thee." This is the way that God has appointed, and there is no other way to have this thing accomplished. His word is the way of salvation and the way of sanctification (Christian living). This is the way He manifests Himself. By His word He created all things in the beginning; and it is by His word that He creates men anew. The worlds were not only created by the word of God, but they are also sustained by it. "By the word of God the heavens were of old, and . . . the heavens and the earth, which are now; by the same word are kept in store." So the

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Christian is not only created by the word of God, but by that same word is sustained, nourished, and caused to grow. All things are held up in place by the LORD, and this is as true of the Christian as it is of any star or world on high. The Christian is held up, and held in his right course, by the word of [YAH]. This is to be believed and depended upon by everyone who professes the name of Christ. You and I can no more hold ourselves in the right way than can the sun or the earth [or the moon]. The Christian is kept in the way of the LORD as certainly and as easily as is any planet in the universe. It is written that He "is able to keep you from falling." And He says, "I will uphold thee with the right hand of My righteousness." "Yea, he shall be held up: for God is able to make him stand."

Without the word of God, the life of man is as barren of power and of good as is the earth without rain. But only let the word of God fall upon the heart as the showers upon the earth; then the life will be fresh and beautiful in the joy and peace of the LORD, and fruitful with the fruits of righteousness which are by Jesus, the Christ. The word of God being living and full of power, when it is allowed to work in the life, there will be a powerful work wrought in that individual. When that word is allowed to work, there will be the work of God manifested in the life, His power working mightily. Thus "it is God which worketh in you, both to will and to do of His good pleasure." "It shall accomplish that which I [YAH] please." Why not let it?

From the Scriptures it is plain that the word of God is self-fulfilling. This is the great truth presented everywhere in the Bible. There is no power in man's word itself to accomplish what he says. Not so with the word of God. When the word is spoken by the LORD, there is at that moment in that word the living power to accomplish what the word expresses.

At first [in the beginning], there were no worlds at all. More

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than this, there were none of the materials of which the worlds were made. There was nothing. Then God spoke, and all the worlds were in their places. What produced them and the material of which they are composed? It was the word spoken that did it all; because it was the word of God. There was in that word the Divinity of life and spirit, the creative power to do all the word expressed. "And this is the word which by the gospel is preached unto you." The word of God in the Bible is precisely the same as that word that made the heavens. It was Jesus, the Christ who spoke the word at creation; it is He who speaks the word in the Bible. At creation the word He spoke made the worlds; in the Bible the word He speaks creates in Christ Jesus the man who receives that word. Let the word of God dwell in you richly. Receive it not as the word of men, but as it is in truth, the word of God. "To you is the word of this salvation sent." "And now, brethren, I commend you to God and to the word of His grace, which is able" (literally, 'full of power') "to build you up, and to give you an inheritance among all them that are sanctified."

A leper said to Jesus, "Lord, if Thou wilt, Thou canst make me clean." And Jesus answered him, "I will; be thou clean." And immediately his leprosy was cleansed. Are you mourning under the leprosy of sin? Have you said, or will you now say, "Lord, Thou canst make me clean"? Immediately you are cleansed as certainly as was that other leper. Believe the word, and praise the LORD for its cleansing power. Believe it for yourself, here, now, immediately. For the word is to you now, "Be thou clean." Accept it as did those of old, and immediately it works effectually in you the good pleasure of the Father.

The righteousness of God is that which every man is to seek first. It is impossible to separate the life of God from the righteousness of God. As certainly as you have the righteousness of God, so certainly you have the life of God. "Now the righteousness

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of God is made known." Now, this very moment, even while you read, the righteousness of God is manifested "unto all, and upon all them that believe." Do you believe in Jesus, the Christ now, at this moment? When He plainly says a thing to you, and you will not say that that thing is true to you, then do you really believe Him? The LORD wants you to say that what He says is so; that it is so "now", at this moment; and that it is so to you and in you. "A new commandment I write unto you, which thing is true in Him and in you. " When the LORD says a thing, it is true, even though nobody in the world ever believes it. But He wants it to be true in you as well as in Himself. And when you acknowledge that what He says is true to you "now" at this moment, then that thing is true in Him and in you. This is believing God. Many are ready to admit, in a general way, that what the LORD says is so; they will admit that it may be so to other people; but that it is so to themselves, just now, they will not say. Such people do not really know that the word of God is true. "Hast thou faith? Have it to thyself before God." If you do not have faith for yourself, faith of your own, you do not have faith at all. If you do not believe the word of the LORD as being true to you personally and now, you do not believe it at all; for you are not living yesterday nor tomorrow, but just now. Therefore the word of God is that now is the accepted time; now is the day of salvation; and "now the righteousness of God . . . is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by 'faith of Jesus Christ' unto all and upon all them that believe."

Do you believe in Jesus, the Christ as your personal Saviour now? Then this moment thank the LORD that His righteousness is manifested unto you and upon you. You are justified through "the faith of Jesus Christ". The moment the sinner believes in Christ he stands in the sight of God uncondemned; for the righteousness of Christ is his; Christ's perfect obedience is imputed to him. Is not this

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sufficient to cause you say now, at this moment, if never before, that "now the righteousness of God is manifested" unto you and upon you who now do believe in Jesus?

Would you rather have the righteousness of God now than to have your sins? God has "now" set forth Christ Jesus "to declare" to you "His righteousness for the remission of sins that are past." Will you let the sins go now, this moment, and take the righteousness which He has set forth purposely to give, and which He now, this moment, freely gives? "Was" is past; "shall be" is future; but "being" is present tense and He emphasizes the present power and blessing of this fact. "To declare, I say, at this time His righteousness."

O poor, trembling, doubting soul, is not this assurance enough that now at this moment, the righteousness of God is yours? That now you are being justified freely by His grace? That now you are being washed freely by His word? That now, at this time, righteousness is declared to you for the remission of all your sins that are past? Will you live by it now? This is justification by faith. This is righteousness by faith. It is the simplest thing in the world. It is simply whether THE WORD of God shall be true in you "now" or not. "Now," at this time, it is true; it is true in Him. Now, at this time, let it be true in You!

"If any man be in Christ He is a new creature; old things are passed away; behold, all things are become new." (A.T. Jones)

A NEW CHARACTER

The path of the just is a progressive one, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us. Growth in grace will not lead you to be

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proud, self-confident, and boastful, but will make you more conscious of your own nothingness, of your entire dependence upon the LORD. He who is growing in grace will be ever reaching heavenward, obtaining clear views of the fullness of the provisions of the gospel.

You may be free in Christ; you may be the children of light, and not of darkness. God calls upon every man and every woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the LORD. Jesus will help you, so that you need not remain in indolence, making no effort to correct your wrongs or improve your conduct. The sincerity of your prayers will be proved by the vigor of the effort you make to obey all of God's commandments.

The child of God will not rest satisfied until he is clothed with the righteousness of Christ and sustained by His life-giving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. (Adapted from *My Life Today*.)

THE ADVOCATE

Do you know the Advocate? "My little children, these things write I unto you, that ye sin not." (1 John 2:1). Stop sinning? Cease from sin forever? What a state to be in! Not that one purposefully sins and desires to sin. Some just impulsively do so. Over and over they find themselves being taken unaware in an unguarded moment. They appreciate the last part of the verse: "And if any man sin, we have an advocate . . .".

Is this your experience? Do you, on occasion, yield to your besetting sins? Do you keep the commandments of God continually, or do you break them when under provocation? "He that saith, I know Him, and keepeth not His commandments, is a liar, and the

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truth is not in him." (verse 4). If we sin, we have an advocate, but we do not know Him. "And this is life eternal, that they might know Him." (John 17:3). Friend, do you know Him? "And hereby we do know that we know Him, if we keep His commandments." (1 John 2:3). You will know Him by the WORD.

THE POWERS of SIN and GRACE

All would find the way of salvation easy if they would make the right calculation at the beginning. Jesus says, "My yoke is easy;" and it is so. He says, "My burden is light;" and it is so. But many people who are in the way do not find His yoke easy nor His burden light. And all the difficulty is that they do not make the right calculation as to the contest that is met in the way. Jesus said, "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth [a delegation], and desireth conditions of peace." Luke 14:31, 32. (Brackets supplied.)

Many start in the way, and this is the right thing to do. But by not properly estimating the force against them nor their power to meet it, they do not prosper in the way as they should, nor as they expected. They do not rightly estimate the power of sin, nor their power to meet it successfully. In a little while they find themselves failing repeatedly, and then, after many "ups and downs," they begin to think that that is the way, and then begin to excuse sin, and apologize for it, and try to strike conditions of peace in that sort of experience. But this will never do. Victory can never come that way.

No; sit down first, and "consult" as to what are the forces against you, and whether you are able to meet them, and if not able to meet them, then what to do in order to meet them successfully; for

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no apology, no compromise, no peace, must ever be sought or allowed with sin. "Consult" the chart of the field of battle, the Bible. "Consult" the One who knows, as to the power of the enemy. "Consult" the Great Commander in the field, as to what equipment and what power are essential to assure victory, not only "at last" but at first. Time, even much time, spent in this consultation at the beginning, would be always a gain rather than in any sense a loss.

The difficulty does not lie with any one, in any failure to acknowledge the fact of sin. With every one the whole difficulty lies in failure to acknowledge the power of sin. Everybody is willing to admit that he has done wrong,— that he has aimed to do right, but has missed the mark; and this is only to acknowledge the fact of sin; for to sin is only to miss the mark. Many are willing to be specific, and to say that they have actually sinned, and are altogether sinners, and to confess it to the Lord. It is well, it is right, to do all this; and yet all this can be done, and in fact, is done by many without their acknowledging or confessing the power of sin.

Many do all this, and yet depend upon themselves and what is of themselves, to defeat sin. They insist that they could do better if only they had a better chance; but circumstances are unfavorable—the neighbors are bad; the church-members are not all converted, and therefore matters of church or Sabbath-school work are unpleasant and "trying;" their own family relations are not the best. All these things and such as these are counted hindrances to progress in the Christian life; and they themselves could do better and be better Christians if circumstances were only as favorable as they should be. These persons hold that inside they are all right, the good is there; it is outside where the evil lies, and the good that is in them does not have a chance to show itself. If only all the evil influences without, and all opposing circumstances were taken away, then, Ah! Then, they could easily enough be Christians of just the right kind.

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But this is all a deception. It is but an argument presented by the deceitfulness of sin. It is not anything outside of us nor around us, but only what is in us, that can hinder us from being Christians of just the right kind. It is only the power of sin working in us that can ever hinder us in the least from being straight-forward Christians. And until that power is recognized and confessed, we cannot be delivered from it. But when it is recognized and confessed, we can be delivered from it; and just as constantly and just as thoroughly as it is recognized and confessed, just so constantly and so thoroughly can we be delivered from it. And deliverance from the power of sin is Christianity. The life that is delivered from the power of sin is a Christian life in truth, and it cannot be anything else.

The word of God has made this as plain as anything can be made. The whole thought of Scripture is to show that there is power in sin. The Scripture does not want men to entertain any other view of sin than that there is power in it, and that this power is absolute so far as man himself is concerned. The statements of Scripture, and the very terms in which these statements are framed, show this.

There is power in grace as certainly as there is power in sin. And there is "much more" power in grace than there is in sin. For "where sin abounded, grace did much more abound." Rom. 5:20.

We have found that there is power in sin to reign over man, and hold him under its dominion. And just as certainly there is power in grace to reign over sin, and hold man under the dominion of grace against all the power of sin. For "where sin abounded, grace did much more abound: that [in order that] as sin hath reigned, . . . even so might grace reign." Rom. 5:20.

The word "reign" here applied to grace, is the same word precisely that is applied to sin. It means as to grace precisely what it means as to sin. The definition of "reign" is just as true when referring to grace as when applied to sin: "To hold and exercise

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sovereign power; to exercise commanding influence; to dominate; to prevail irresistibly; exist widely, or to the exclusion of something else."

All this is true of grace as certainly as it is true of sin. As certainly as sin holds and exercises sovereign power, and prevails irresistibly to the exclusion of everything else where it reigns, so certainly grace will hold and exercise sovereign power, and will prevail irresistibly to the exclusion of sin, where it is allowed to reign. For "as sin hath reigned, . . . even so might grace reign." "As" and "even so"— think of these expressions. "As" and "even so"— what do these words mean?— They have no other meaning than "to the same extent or degree; in the same way; like as; even as; just as." Like as sin hath reigned,— just as sin hath reigned,— to just that same degree it is intended that grace shall reign, and to that degree grace will reign wherever it is allowed to do so.

These expressions emphasize the necessity, before pointed out, that the reign of sin shall be recognized as absolute. The reign of grace must be absolute, or else its purpose will be frustrated. But the reign of sin must be recognized as absolute, or else the reign of grace cannot be so; for just as sin reigned, even so grace. Therefore it is perfectly plain that not to recognize the power and reign of sin as absolute, is to frustrate the grace of God.

This is why it is that the Scriptures insist so strongly upon the fact of the power and reign of sin over men. This is why the Lord wants that fact recognized and ever held in mind. The Lord wants men to be absolutely free from sin, and to be the servants of righteousness. But this cannot be, so long as men fail fully to recognize the power and reign of sin. Therefore he tells men over and over and always insists that of themselves they have no power at all against sin; that they are slaves to a power which keeps them from doing the good that they would, and compels them to do the evil

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which they hate. This the Lord tells to men because it is all true; and he wants men to believe what he tells them as to the power and reign of sin, so that they may know the power and reign of grace.

For grace is to reign as fully as ever sin did. The power of sin is to be so broken that the slave is free, and no more serves sin. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6. Men have served sin; they do serve sin. But God has provided that henceforth they shall not serve sin; that they shall be free from sin, and the servants of righteousness only, as formerly they were free from righteousness and the servants of sin only. "For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14. "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:21.

It is therefore perfectly plain that to obtain the reign of grace in our behalf, it is essential that we confess the reign of sin. To know the power of grace, it is essential to confess the power of sin. And to insure the continued power and reign of grace, it is essential that there be a continued confession of the power of sin. To insure the absolute reign of grace, it is essential that we continually confess our absolute weakness and helplessness in the presence of the power of sin; to confess that in us "dwells no good thing;" Rom. 7:18, and that we have "no confidence in the flesh." Phil. 3:3. Then the way is clear for grace to manifest itself. And there being nothing to hinder the power of grace, its reign will be complete.

We are constantly to confess our weakness, our absolute helplessness; but we are not to deplore it. Just here is where many miss the right way. They do feel their weakness, they confess that they do; but they do this only to deplore it and fairly to work

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themselves into discouragement and even despair over it. This is all wrong; this is to take the wrong road entirely. It is right, yea, it is essential, that we confess always our weakness, our absolute helplessness. This is the key of the whole situation. But instead of deploring it, thank God for it; for Christ says: "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12:9. Instead of being discouraged by your weakness, glory in it; for it is written, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9. So long as we feel that we have any strength to cope with sin, we depend upon this instead of upon grace, and so we are defeated; we depend upon ourselves instead of upon the Lord, and so we fail. But when we constantly confess our absolute weakness, and recognize the fixed fact that there is no power, no help, no good thing, in us against the power of sin, then we shall depend wholly upon the Lord: all our hope will be in grace. And the way being thus fully opened and held unhindered to the work of grace, grace will fully occupy the place, and will reign against all the power of sin. And then "sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14. Thus it is that "when I am weak, then am I strong." 2 Cor. 12:10. It is only when we are weak, that we can possibly be strong. No Christian wants to feel any other way than weak, because then he knows that the way is open for grace to reign; and thus when he is weak, then he is strong— "strong in the Lord, and in the power of his might." Eph. 6:10. When you feel strong, you are certainly weak; for strength is not of yourself that you can feel it, but of the Lord, that you may believe it. When you feel strong, you think you can stand; but "let him that thinketh he standeth take heed lest he fall." I Cor. 10:12. But when you feel weak and know that you cannot stand, then "he shall be holden up: for God is able to make him stand." Rom. 14:4. Thank the Lord that you do feel your

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weakness, and even then believe that your weakness is greater than you feel. And then believe in the Lord's strength for you, and in his abiding grace to impart this strength to your life, and reign there over all the power of sin— reigning through righteousness unto eternal life by Jesus Christ our Lord. Then as it is the truth of God that "as sin hath reigned . . . even so might grace reign," Rom. 5:21, and "sin shall not have dominion over you: for ye are . . . under grace," Rom. 6:14— then, under the reign of grace, it will be found just as easy to do right, as under the reign of sin it was easy to do wrong. Then it will be found, indeed, that His yoke is easy, and his burden is light.

Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Take your place on the Lord's side without reserve. Cut loose from the world; follow its ways no more. Turn to God with all your heart, and he will make with you a covenant of peace; his truth will become your shield and buckler.

THE WINNING LIFE

There is only one life that wins; and that is the life of Jesus, the Christ. Every man may have that life; every man may live that life.

I do not mean that every man may be Christlike; I mean something very much better than that. I do not mean that a man may always have Christ's help; I mean something better than that. I do not mean that a man may have power from Christ; I mean something very much better than power. And I do not mean that a man shall be merely saved from his sins and kept from sinning; I mean something better than even that victory.

What I mean is this: I had always known that Christ was my

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Savior; but I had looked upon Him as an external Savior, one who did a saving work for me from outside, as it were; one who was ready to come close alongside and stay by me, helping me in all that I needed, giving me power and strength and salvation. But now I knew something better than that. At last I realized that Jesus, the Christ was actually and literally within me; and even more than that; that He had constituted Himself my very life, taking me into union with Himself— my body, mind, and spirit— while I still had my own identity and free will and full moral responsibility. Was not this better than having Him as a helper, or even than having Him as an external Savior; to have Him, Jesus, the Christ, God the Son, as my own very life: It meant that I need never again ask Him to help me as though He were one and I another; but rather simply to do His work, His will, in me, and with me, and through me. My body was His, my mind His, my will His, my spirit His; and not merely His, but literally a part of Him; what He asked me to recognize was, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Jesus, the Christ had constituted Himself my life— not as a figure of speech, remember, but as a literal, actual fact, as literal as the fact that a certain tree has been made into a desk. For "your bodies are members of Christ;" and "ye are the body of Christ."

Do you wonder that Paul could say with tingling joy and exultation, "To me to live is Christ"? He did not say, as I had mistakenly been supposing I must say, "To me to live is to be Christlike," nor, "To me to live is to have Christ's help," nor "To me to live is to serve Christ." No; he plunged through and beyond all that in the bold, glorious, mysterious claim, "To me to live is Christ." I had never understood that verse before. Now, thanks to His gift of Himself, I am beginning to enter into a glimpse of its wonderful meaning.

And that is how I know for myself that there is a life that

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wins: that it is the life of Jesus, the Christ; and that it may be our life for the asking, if we let Him— in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him the Master of our lives as well as our Savior— enter in, occupy us, overwhelm us with Himself, yes, fill us with Himself "unto all the fullness of God."

What has the result been? Did this experience give me only a new intellectual conception of Christ, more interesting and satisfying than before? If it were only that, I should have little to tell you today. No; it meant a revolutionized, fundamentally changed life, within and without. If any man be in Christ you know there is a new creation.

Jesus, the Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him. He wants us to let Him do His work through us, using us as we use a pencil to write— better still: using us as one of the fingers on His hand.

When our life is not only Christ's, but Christ, our life will be a winning life; for He cannot fail. And a winning life is a fruit-bearing life, a serving life. It is after all only a small part of life, and a wholly negative part, to overcome; we must also bear fruit in character and in service if Christ is our life. And we shall — because Christ is our life. "He cannot deny Himself;" He came "not to be ministered unto, but minister." An utterly new kind of service will be ours now, as we let Christ serve others through us using us. And this fruit-bearing and service, habitual and constant, must all be by faith in Him (by living His faith); our works are the result of His Life in us; not the condition, or the secret, or the cause of that Life.

The conditions of thus receiving Christ as the fullness of the life are simply two— after, of course, our personal acceptance of Christ as our Savior— through His shed blood and death as our substitute and Sin-Bearer— from the guilt and consequences of our sin. 1.) Surrender absolutely and unconditionally to Christ as Master

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of all that we are and all that we have, telling God that we are now ready to have His whole will done in our entire life, at every point, no matter what it costs. 2.) Believe that God has set us wholly free from the law of sin (Rom.8:2)— not will do this, but has done it. Upon this second step, the quiet act of faith, all now depends. Faith must believe God in entire absence of any feeling or evidence. For God's word is safer, better, and surer than any evidence of His work. We are to say, in blind cold faith, if need be, "I know that my Lord Jesus is meeting all my needs now (even my need of faith), because His grace is sufficient for me." And remember that Christ Himself is better than any of His blessings; better than the power, or the victory, or the service, that He grants. Christ created spiritual power; but Christ is better than that power; He is God's best; He is God; and we may have this best; we may have Christ, yielding to Him in such completeness and abandonment of self that it is no longer we that live, but Christ liveth in us. Will you thus take Him?

THE SABBATH and A NEW YOU

The seventh-day Sabbath of the Bible celebrates the finished work of creation. God spoke and the universe existed. Before He spoke there was nothing. But since the speaking of the creative word, the universe has never ceased to be. It has not been necessary for the Creator to speak the worlds once more into existence, for the things of God's creation never go away. Neither do they come into existence slowly, little by little. The first light did not faintly appear, growing brighter year by year until there was finally enough for sight. All the light required appeared at once with the command, "Let there be light." The work of God's creation remains always what He has made it. A sparrow does not become a vulture, nor the palm tree a cactus. The work of YAH remains forever! Amen!

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The joy that YAH experienced at creation He gives to us in His true Sabbath. When one accepts God's rest, a new creature is spoken into existence. And like that first creation, this new creature never goes away. There is no need of his being spoken back into existence daily, for he wakes every morning from rest, thanking God for His gift of eternal life. The Sabbath celebrates forever the power of the Creator's word and rest.

"Remember the Sabbath day to keep it holy." For years all I remembered was the right day (Saturday). I thought that was the only requirement. So, I religiously counted up to seven each week and became seated at the proper time and place. I never realized that God was instructing me to keep holy. The Sabbath was holy from Creation; it was me He wanted to keep holy. Since I was not holy, I could not keep the Sabbath holy. The word "keep" means "do not loose it." Remember the Sabbath, a perpetual sign; do not stop being holy. If you find someone saying that the experience of the Sabbath is not perpetual in him, you may know that he has not yet experienced it. Holiness is the Creator's Rest (Christ, Himself, in you "the hope of glory").

When I would inquire from my instructors the way of holiness, they would explain that all of us are growing. As long as we are getting better every day, sinning less and less, even if we die in the long process it will be all right, as long as we are "headed in the right direction." This endless round of sin and repentance was termed "Christian growth". "Spiritual evolution" more aptly describes it, however.

Three years ago YAH succeeded in leading me into the true Sabbath of His rest. I accepted the very gift Sabbath commemorates, eternal life. And just like the rest of God's creation, it is always there. Man's works and ways were then revealed to me for what they are, unrest— and a foolish "Theosophy" of getting better and better, until

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one is finally lost altogether. I had never before experienced lasting peace; never had I known the reality of being perpetually kept— resting "in the hollow of His hand".

Now my trust is in Him to keep me, not in myself to get better. Now He does keep me, and I do remember the Sabbath, to keep it holy— He keeps it holy in me by His life. I am no longer deceived by the lie of "Spiritual evolution". The truth of the Creator's Sabbath has set me free.

You have heard it said we are living in "the last days". I had my last day as an evolutionist when I received the gift of Christ's life, which includes His holy rest— the true Sabbath. When you decide to believe in the spoken word of creation and leave the evolution experience behind, you too will experience your last day and the beginning of the real you, a new creation. YAH will never let you down. He will protect you in the great crisis and even in the small trials— anytime you are in need. You will begin to share with others the truth of the Sabbath creation that you are! You will witness as they also hear the Word spoken and come into eternal life existence. You will like "the new you" and the Sabbath of your Creator. "Remember the Sabbath day to keep it holy."

Redeemed! how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed by His infinite mercy,
His child, and forever, I am.

Redeemed! and so happy in Jesus!
No language my rapture can tell;
I know that the light of His presence
With me doth continually dwell.

by Fanny J. Crosby

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THE VICTORY

Will you visualize it? The time is perhaps 50 A.D. in one of the ancient cities of the Bible, the seaport town of Corinth. A great many people have gathered to hear a man named Paul. The LORD has not yet added Paul's words to Scripture. No one knows that He will, not even Paul. The fiery apostle begins to speak of the mysteries of godliness, reasoning from cause to effect, from the known to the unknown, using illustrations already familiar to teach what is not yet understood. The people hear and begin to understand. Conviction reveals itself on the faces of some of those gathered. Desire awakens in hearts long turned to stone. At length, acceptance flashes into the minds of a few, and new life begins to surge through the born-again, as miracles occur here and there among the congregation. Those gathered hear the words, "Thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." (2 Corinthians 2:14). Did he say always? Did they hear him right? The testimony of Paul is very different from anything these people have heard before. Their great men, the conservative Pharisees, who prided themselves as expositors of the sacred writings, had never spoken thus. So some have not received Paul's testimony, and to the "stony hearts" remaining, his words are most unwelcome. "Always?" they whisper maliciously. "That's full of pride! We're supposed to be humble— never boastful!"

Like the whisperers of that day, nurtured in the "humility" of failure, we too have been taught not to bear a decided testimony. The very Scriptures that speak victory have been wrested from their obvious meaning that there may be no living witness. Thanks be to God who always gives us THE VICTORY! "Let the redeemed of YAH say so . . . !" (Psalms 107:2).

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In Christ the battle has been fought, on every point, and "the victory" has been made complete. He was made flesh itself — the same flesh and blood as those whom He came to redeem. He was made in all points like these; He was "in all points tempted like as we are." If in any "point" He had not been "like as we are," then, on that point He could not possibly have been tempted "like as we are." He was "touched with the feeling of our infirmities," because He "was in all points tempted like as we are." When He was tempted, He felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For "every man is tempted, when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed." James 1:14. All this Jesus could experience without sin; because to be tempted is not sin. It is only "when lust hath conceived," when the desire is cherished, when the inclination is sanctioned,— only then it is that "it bringeth forth sin." And Jesus never even in a thought cherished a desire, or sanctioned an inclination, of the flesh. Thus, in such flesh as ours, He was tempted in all points as we are, and yet without a taint of sin.

And thus, by the divine power that He received through faith in God, He, in our flesh, utterly quenched every inclination of that flesh, and effectually killed at its root every desire of the flesh; and so "condemned sin in the flesh." And in so doing, He brought complete victory, and divine power to maintain it, to every soul in the world. All this He did "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by "the faith of Jesus," which He has wrought out in perfection, and has given to every believer in Him. For "this is the victory which overcometh the world, even our faith." He "abolished in His flesh the enmity [hostility]" that separated mankind from God. Eph. 2:15. In order to

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do this, He took the flesh, and must take the flesh, in which that hostility existed. And He "abolished in His flesh the enmity," "for to make", in order to make, "in Himself of twain," God and the estranged man, "the one new man, so making peace." He "abolished in His flesh the enmity," in order "that He might reconcile both" Jew and Gentile — that is, all mankind who are subject to that hostility— "unto God, in one body by the cross, having slain the enmity in Himself." Eph. 2:16, margin. "The enmity" was "in Himself," by being "in His flesh." And there "in His flesh" He slew it and abolished it. And He could do this only by its being indeed "in His flesh."

Thus Jesus took upon Him the curse, in all its fullness, precisely as that curse is upon all mankind. This He did by "being made a curse for us." But "the curse causeless shall not come," and never came. The cause of the curse is sin. He was made a curse for us, because of our sins. And to meet the curse as it is upon us, He must meet sin as it is in us. Accordingly, God "hath made Him to be sin for us, who knew no sin." And this "that we might be made the righteousness of God IN HIM." 2 Cor.5:21. And though He thus placed Himself entirely at the same great disadvantage as are all mankind, — made in all points like us and so, "in all points tempted like as we are," — yet not a single tendency or inclination of the flesh was ever allowed the slightest recognition, even in thought; but every one of them was effectually killed at the root by the power of God, which, through divine faith, He brought to humanity. And thus, "as the children are partakers of flesh and blood, He also HIMSELF LIKEWISE took part of THE SAME; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it

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behooved Him to be made like His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:14-18. And this victory which Christ wrought out in human flesh, is brought by the Holy Spirit to the rescue of everyone in human flesh who today believes in Jesus, the Christ. For by the Holy Spirit the very presence of Christ Himself comes to the believer; for it is His constant desire to "grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:16-19.

Thus the deliverance from the guilt of sin and from the power of sin, which holds the believer in triumph over all the desires, the tendencies and inclinations, of his sinful flesh, through the power of the Spirit of God,— this is wrought today by the personal presence of Christ Jesus IN HUMAN FLESH in the believer, precisely as it was wrought by the personal presence of Christ in human flesh over nineteen hundred years ago. Christ is ever the same— "the same yesterday, and today, and forever." The gospel of Christ is ever the same— yesterday, today, and forever. The gospel of Christ today is the same that it was when He walked this planet in the flesh. Then it was "God manifest in the flesh;" and today it is the same— "God manifest in the" same flesh, the flesh of sinful men, human flesh, just as human nature is. That gospel is "Christ in you, the hope of glory,"— Christ in you just as you are, sins, sinfulness, and all; for He gave Himself for our sins, and for our sinfulness. And you, just as you are, Christ has bought, and God "hath made accepted" in Him.

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He has received you just as you are; and the gospel, "Christ in you, the hope of glory," brings you under the reign of the grace of God, and, through the Spirit of God, makes you so subject to the power of Christ and of God that "the fruit of the Spirit" appears in you, instead of "the works of the flesh." This is THE VICTORY in you.

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and 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." Every soul in this world can say, in all truth and all sincerity, "I am crucified with Christ." It is but the acceptance of a fact, the acceptance of a thing that is already done; for this word is the statement of a fact. It is a fact that Jesus Christ was crucified. And when He was crucified, we also were crucified; for He was one of us. And so it is written: "Knowing this, that our old man IS CRUCIFIED WITH HIM, that the body of sin might be destroyed, that henceforth we should not serve sin." My old sinful human nature is crucified with Him, that this body of sin might be destroyed, that henceforth I should not serve sin. Romans 6:6. Nevertheless I live; yet not I, but Christ liveth in me. Always bearing about in my body the dying of the Lord Jesus,— the crucifixion of the Lord Jesus, for I am crucified with Him,— that the life also of Jesus might be made manifest in my body. For I who live am always delivered unto death, for Jesus' sake, that the life also of Jesus might be made manifest in my mortal flesh. 2 Cor. 4:10,11. And therefore 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.

In this blessed fact of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith for every soul, but in it there is given the gift of faith TO every soul. And thus the cross of Christ is not only the

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wisdom of God displayed from God to us, but it is the very power of God manifested to deliver us from all sin, and bring us to God— always causing us to triumph in Christ Jesus!

O sinner, brother, sister, believe it. Oh, receive it! Receive THE VICTORY— even the "faith of Jesus". Surrender to this mighty truth. Say it, say it in full assurance of faith, and say it forever. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and 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." Galatians 2:20. "Now thanks be to God, which always causeth us to triumph in Christ . . ." (2 Cor. 2:14). " . . . and this is THE VICTORY that overcometh the world, even our faith." (1 John 5:4). [Adapted from: *Lessons on Faith*].

THE CLEANSING

"Let the word of Christ dwell in you richly in all wisdom." Col. 3:16. One great reason why there is so little of the vitalizing power of the Spirit of God felt in the hearts, and seen in the lives of those who profess to be followers of God, is that with many there is a lack of a proper study of the Bible. Too frequently the rod of God is carelessly read, without stopping to realize that its promises, so full, so rich, and so free, are there for us, and that we may, by taking these to ourselves and storing them up in our hearts, really become partakers of the divine nature. This statement is explicitly made to us in 2 Pet. 1:4: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

While it is true that when Jesus comes, he "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil.

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3:21), yet it is equally true that by living faith in his "exceeding great and precious promises," we may in this present life become partakers of his divine nature, and escape the corruption that is in the world through lust. And this divine nature is not to be given us in a sparing manner, but "according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue." 2 Pet. 1:3. Then we are called of God to leave our own carnal natures and natural dispositions, to receive of him a divine nature, or a nature like that of God; and the means by which we are to receive this wonderful transformation, is by making to ourselves a personal application of the promises given, and rejoicing that they are really ours.

How often do some ask God for the indwelling of his Holy Spirit in their hearts, while they neglect the very means He has placed within their reach of having this blessing so necessary for the Christian's growth and perfecting of character! In John 6:63 we are told that it is the Spirit that quickeneth": that is, that it is the Spirit that gives us this life which is above the physical animation that all, both saints and sinners, possess in common. It is the Spirit that quickens us from the dead works of a mere nominal profession, and makes us alive in Christ Jesus, that we in him may really meet temptation and have overcoming grace. But how is this quickening Spirit to be obtained? Simply by asking? Notice the last reference again where Jesus says, "The words that I speak unto you, they are spirit, and they are life." Then it seems that the Spirit of God accompanies the words he has spoken unto us. And for this reason the apostle exhorts us to let the word of Christ dwell richly in us.

For evidence that there is real strength to be obtained by child-like belief in the promises of God, notice some of the texts bearing on that subject. In Ps. 119:11 we find David recorded as saying, "Thy word have I hid in mine heart, that I might not sin

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against thee." Then there is real power in the word of God, when it occupies a supreme place in the human heart, to keep that individual from sinning against God. But in order for this to be true in our particular case, we must take it with all its warnings and promises, as an individual letter, personally to us. And day by day, as we hide God's promises within our hearts, and learn to think the thoughts of God, we shall find the temptations of Satan having less and less power over us, until they cease to be temptations, and we realize that we have escaped the corruption that is in the world through lust.

But this is not the only benefit the Christian derives from feasting on the word of God. Consider the individual as he first yields to the pleadings of God's love. He realizes to some extent his lost condition, and coming to God through faith in the atoning blood of a risen Saviour, as applied to his individual case, he stands accepted in the sight of God. He rejoices that the load of sins which once weighed him down are no longer imputed to him, and that he is a free man in the Lord. But is the work all done for him? Is he ready to stand in the presence of a pure God without the intercession of a Redeemer? Can he be said to be perfect, "even as your Father which is in heaven is perfect" (Matt.5:48)? -- Indeed not! The transforming work has but begun. He has simply gotten where God can work for and through him. He has gotten where too many stop, feeling that now as they have peace with God, and their load of sins has been removed, they have nothing more to do but wait in idle expectancy of the coming of the Lord; when they know within themselves that they are poorly prepared to stand the test of the coming judgment, when we will have to stand upon the characters we have built while clothed with the robe of Christ's righteousness. This is one of Satan's surest snares for the feet of those who first taste the sweets of pardoning love. And the barrenness of soul and life that characterizes the experience of so many who have long professed to be Christians, is

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due largely, if not entirely, to the fact that they stop at this point, and try to remain in just this condition, making no advancement in the divine life.

But is this where God would have us remain? This is the very condition described by David in Ps. 32:1,2: "Blessed is he whose transgression is forgiven, whose sin is covered." This is truly a blessed condition to be in, and were our sins not covered we could not come into the presence of God in the first place. But must these weak points in our characters always remain only covered? We confess the sins we know of, but must those secret faults, from which David prayed to be cleansed (Ps. 19:12), which separate between us and God, always be only covered? We find the answer to this most important question in Ps. 119:9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

This power contained in the word of God, also the manner in which we are to receive it, we have presented in 1 Thess. 2:13: "Ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." When we take the word of God in this manner, we shall truly find that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4,5.

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THE CURE

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." Sin is a fact in the heart of man. Sin is called "the works of the devil," because it wrecks the soul it abides in. The works of the devil by sin proceed from the heart. "From within, out of the heart of men," said Jesus, "proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. All these come out of the heart and mind of man.

"Sin is the transgression of the law." 1 John 3:4. This is the outgrowth of sin in fallen man. Sin in the heart of man flows out as naturally as water flows from a living spring. It is impossible that it should be otherwise. One may put all his mind and strength to work in smothering and stopping one sin; yet it will break out in one or more places. Sin is rebellious; it is contrary to that which is holy and good. Sin is everything that is unholy and opposite to God,— in opposition to the truth.

How did sin originate? The prophet Isaiah tells us it originated in the devil, or Lucifer, away back before the creation of this world. See Isa. 14:12-17. Sin in its earliest moments is unholy, false, unlawful thoughts. These sinful thoughts are evil seeds, germs of evil, roots of disagreement with God.

Satan is the spring, for fountain, of sin. He is a cesspool full of the germs of sin, far more filthy than leprosy, and just as incurable. Let it be ever so small a word or act, it is, as far as human power is concerned, incurable. A man with false thoughts in his heart becomes saturated with evil. Man was full of God's thoughts in the garden; he was pure. If he should receive the thoughts of Satan, it would displease God; then he would disagree with God, and agree with

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Satan. Adam did receive the thoughts of Satan, and found himself at once in alliance with the tempter, and in rebellion against God. The thought of Satan received in the heart of man is the living spirit of Satan, just as the thought of God received in the heart is accompanied by the Spirit of God. When Adam accepted the thoughts of Satan as his own, these thoughts sprang out in action. So Adam put forth his hand, and plucked the forbidden fruit. This open sin was a transgression of God's law; in act, thought, and from the heart it was done. Adam became the slave of sin. Thus are we made captives to Satan. From this sad, hopeless state, God has sent his only Son to redeem us, to destroy all this sin that is in the hearts of men.

All sin, in thought or act, is a transgression of God's law. Jesus was manifested to take away our sins; and in him is no sin. "Whosoever abideth [by faith] in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him." 1 John 3:6.

"Whosoever is born of God doth not commit sin." Why does he not commit sin?— Because "His seed remaineth in him: and he cannot sin, because he is born of God." It is the Word of God,— his thought, or mind, or will,— that is in him. Yea, it is Christ, the living, holy Savior, the living Word. David said, "Thy word have I hid in mine heart, that I might not sin against thee." He kept God's truth in his mind; and thus God's thoughts were his own by faith.

Sin exists in the heart; life flows from the heart, from the thoughts in the heart. It has its beginning there. Temptations start in the mind. Before a man can sin, he must have a thought contrary to God's law, or Word, in his heart [a false thought], as a germ of evil. Adam, before he sinned, accepted a false thought, then acted in harmony with it. He was pure till he yielded, and became poisoned by sin and the germs of death. When he accepted the devil's lie and carried it out by an act, he acted out Satan's will; for Satan was then in him in the act. The moment Satan by the spirit of thought entered

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Adam, that moment God departed. The mind of Christ was crowded out by the incoming mind of the usurper. Then in receiving the mind of the devil, Adam became Satan's willing servant, and acted out Satan's mind. He sinned because the seed of God,— His Word, thought, mind, — did not remain in him. So it is written, "Whosoever is born of God doth not commit sin; for His seed remaineth in him."

When man has the mind of Christ, he cannot sin; he cannot agree with Satan; he will not disagree with God, and willfully, knowingly, purposely, sin. He would, if he chose, just as Adam willingly stepped into disobedience and condemnation; but he need not choose, for he cannot be forced to disobey. If he did, it would all be on his own part to please the evil spirit. Let us be God's, and do God's will, not be Satan's slaves, doing his will, To sin is to willingly obey Satan's thought, which is contrary to God's Word. The one who sins, does not abide in God; for "whosoever abideth in Him sinneth not." Abiding in Him, we have THE CURE for sin and death. We shall "abide in the shadow of the Almighty."

THE BLOOD APPLIED

Ye have not yet resisted unto blood, striving against sin. Hebrews 12:4.

And being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground. Luke 22:44.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath [insulted] the Spirit of grace? Hebrews 10:29.

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When you awaken and look out your window after a freshly fallen snow, the world outside looks fresh, clean, and white. Any trash or debris is now hidden from human view. Sometime during the snow season a preacher will describe that scene to illustrate "salvation by grace." He will probably quote Isaiah 1:18, "Come now, and let us reason together, saith YAH, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." But will he call his listeners' attentions to the context which exhorts us to "cease to do evil; learn to do well," and to be "willing and obedient"? (vv. 16,17,19). Is salvation by grace a white wash, or does it effect a real change in the recipient?

Ephesians 2:8,9 is familiar, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Many sincere believers have been told that "grace is God's unmerited [undeserved] favor" and have been led to believe that they can continue in sin and still inherit eternal life.

Does grace admit unfit and unworthy sinners into heaven, or does grace make sinners fit and worthy? The words "grace", "salvation", and "sin" are in every Christian's vocabulary, but not everyone uses these words with the same meanings. If we are going to correctly comprehend salvation by grace, we must first let the Bible define these words. Matthew 1:21 defines salvation as being saved from sin. "He shall save his people from their sins." 1 John 3:4 defines sin as "transgression of the law." David said, "I cried unto thee; save me, and I shall keep thy testimonies." Ps. 119:146. Testimonies are a reference to the Ten Commandments. Ex. 34:28, 29. So salvation is from sin, which results in obedience to God's law. The definition of grace is very necessary also.

In Romans 1:16 Paul said that the Gospel "is the power of God unto salvation." If we are saved from sin by the power of God,

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and if we are saved from sin by grace, then grace must be the power of God. In Acts 4:33 we read that "with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." So we see that grace and power are associated or perhaps equated.

In 2 Corinthians 12:7 the apostle tells of an experience in his own life when he had "a thorn in the flesh, the messenger of Satan" sent to buffet him. Three times he sought the Lord to deliver him from the problem. And the answer he received was, "My grace is sufficient for thee: for My strength is made perfect in weakness." (v.9). Paul concluded that he would glory in his difficulties because when he was weak, grace made him strong. (vv. 9, 10). Here again God's grace is equated with His strength. God told Paul that His grace is sufficient. YAH has sufficient power to make us strong when we are weak.

In 2 Corinthians 9:8 we find another definitive statement about grace. "And God is able . . ." Grace has to do with God's ability. "God is able to make all grace abound toward you . . ." If you place a piece of paper in the sunlight, it will become warm, but if you take a magnifying glass and focus all of the sun's rays on the paper, you will get a very concentrated amount of heat on one point resulting in fire. Likewise, God is able to make all of His power abound toward you when you need it. Now notice the result of God's grace being imparted to you. ". . . that ye, always having all sufficiency in all things, may abound to every good work." To abound means to exceed or to go beyond what is required or needed. Many preachers today would have us believe that God knows we cannot measure up to His requirements for heaven, and so He does us an undeserved favor, admitting us into heaven in spite of our sin. Friends, that is a white wash! Psalms 15:1, 2 says that the one who "walketh uprightly and worketh righteousness" will dwell in YAH's

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holy hill. And 2 Corinthians 9:8 tells us that God fully intends for His grace to enable us to "abound to every good work."

Someone will say, "It's not possible to live without sinning." But that person just has not "applied the Blood." Psalms 119:1-3 says, "Blessed are the undefiled in the way, who walk in the law of YAH. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." Is David talking about hypothetical people or real people? Luke 1:6 tells us that the parents of John the Baptist "were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." They were real people. So was Job, according to YAH's own testimony, "a perfect and an upright man, one that feareth God, and [shuns] evil." Job 2:3. (Brackets supplied.)

The apostle Paul said that God "is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." Eph. 3:20. If you can ask for it, and if you can think of it, it is not too big for God. Can you ask God for victory over all sin? Can you think of living free from sin? You won't ask for freedom from sin as long as you continue to listen to preachers who tell you that grace is only favor to the undeserving. You won't think of living free from sin until you comprehend that grace is the power of God "that worketh in us." Paul prayed for the Ephesian Christians that the eyes of their understanding would be enlightened so they might comprehend the "exceeding greatness of His power to usward who believe." Eph. 1:18, 19. He exhorted the Philippians to "work out your own salvation with fear and trembling," knowing that "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13.

Ephesians 2:8, 9 are perhaps the most familiar verses on grace. But are you familiar with the text of similar address: Galatians

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2:8, 9? "For He that wrought effectively in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles: And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." God's working effectively in Peter and mightily in Paul was identified as His grace.

We can better appreciate the significance of these verses when we understand the qualifications of these men for the ministries to which they were commissioned. Suppose you had the responsibility of filling these two ministerial positions— one ministry among the Jews and the other ministry to the Gentiles. Peter and Paul are the applicants; you are to screen them. First, you consider Paul's resume. You find that he was trained "at the feet of Gamaliel, and taught according to the perfect manner of the law." Acts 22:3. In addition, he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;" blameless in his observance of the law. Phil. 3:5, 6.

Peter, on the other hand, you find to be "unlearned and ignorant." Acts 4:13. Wouldn't you be inclined to fill the ministerial position to the Jews with Paul and to send Peter to work among the Gentiles? Yet, we find that God in His wisdom did just the opposite. He sent both of them to the group of people to whom they were least qualified to minister so that they would have to rely upon Him rather than upon their own qualifications. And God wrought effectively and worked mightily in both of them. His strength was made perfect in their weakness. Grace is God's ability to do in, through, and for us what we are unable to do ourselves.

Did you know that even YAHSHUA (Jesus) fulfilled His work on this earth by grace? What was YAHSHUA unable to do that God's grace enabled Him to do? Hebrews 2:9 says that He tasted

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death for every man "by the grace of God." In the garden of Gethsemane as Jesus anticipated the task of tasting death for every man, He "fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me." Matt. 26:39. What transpired between the time that our Savior asked the Father to release Him from the task of tasting death for all men and the moment when He was able to say, "Rise, let us be going"? (v. 46). In the interim He was praying. This illustrates that prayer is a means by which we obtain grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

A second source of grace, which is inseparable from prayer, is the Word of God. Paul said to the Ephesian elders, "I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32. God's Word has creative power in itself to bring to pass what it promises or commands. Isa. 55:11. So when we go to Him in prayer to receive grace, we must go to Him by His Word, rejoicing that His Word "shall not return . . . void."

Three conditions are discovered for receiving grace in prayer through His Word. First, we must be humble. "God resisteth the proud, but giveth grace unto the humble." James 4:6. These words express the humility that qualifies one to be a recipient of grace: "I can't . . . in my human strength." There is "grace to help in time of need," but we must first recognize and confess our need. When YAHSHUA prayed to have the cup taken from Him, He was saying, in essence, "Father, I can't do this alone," while feeling totally separated from God. He never entertained the idea, "I won't." That is the attitude of rebellion, and YAHSHUA was never resistant in the least.

The second condition for receiving grace is to meekly yield

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your will to His. This is illustrated in the Savior's next words. "Nevertheless not as I will, but as Thou wilt." After confessing your weakness and inability to do what would please God and fulfill His purpose, you can will to do it by His grace. "Father, I cannot do this in my strength. But I will do it by your grace and through your Word . . ." Even when you are tempted to rebel, you are willing to be made willing by His grace and through His Word. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. If you don't want to, at first, then ask Him for grace to will. Then give Him permission to take your will and to return it to you sanctified and yielded to His will. "Thanks be to God who always causes us to triumph."

When you "will to" do of His good pleasure, then you are ready to meet the third condition for grace. You can now boldly ask Him for the specific grace that you need "to do" what you know will please Him in any situation, thanking Him that you have received it. Peter made reference in 1Peter 4:10 to "the manifold grace of God." Grace is YAH's ability to do in, through, and for you what you cannot do for yourself. And YAH has many different graces or abilities. "YAH" means "to exist, or to be." When Moses asked Him what he should tell the people when they asked for the name of the God who had sent him, he was told to say, "I AM hath sent me unto you. . . . YAH, God of your fathers . . . hath sent me unto you." Ex. 3:14, 15. God says, "I am what ever you need Me to be." Which grace do you need from Him in your time of need today? Perhaps you need forgiving grace, or patience grace, or temperance grace, or discernment grace . . . Remember that grace is found at the place of prayer and also in His Word. So search the Bible for a command or promise addressing your need, go boldly believing to His throne of grace in prayer with that Word and ask for the particular grace which you need and which His Word promises. Then receive it and thank

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Him. For example, if I feel anxious or have a temptation to be worried, I go to His Word and find, "Be [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7. I then go to YAH's throne of grace with His Word of grace and say, "Father, I can't overcome these thoughts and temptations to worry in my own strength. I know that Satan is lying to me, because Your Word says to "be [anxious] for nothing," and your Word will not return void (Isa. 55:11), so I will to replace my false thoughts of anxiety with the truth from Your Word by Your grace. Thank you for Your grace to believe the truth and to do of Your good pleasure. Then I can go forth rejoicing with THE BLOOD APPLIED. When I face a trial in my life, fulfilling the conditions for grace, by humbly confessing my weakness, meekly yielding my will to His, and boldly asking and thanking Him for the particular grace I need to do what will please Him, I possess the same empowering grace that my Savior experienced in the garden, which will enable me to arise from prayer and say, "Let's go do it." And I will find myself abounding to this and every good work. Thus the experience of the "faith of Jesus" is having THE BLOOD APPLIED.

No, grace is not a white wash, nor is it only favor for the unworthy. It is YAH's power enabling all to walk worthily. It is His ability to build up and make all who believe fit to inherit eternal life. Eph. 4:1; Acts 20:32.

(Adapted from *Grace: God's Ability*, by Timothy Henry.)

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THE FINAL JUDGMENT

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

THE FINAL JUDGMENT is taking place, and has been going on for some time. Now the LORD says, ". . . measure the temple . . . and them that worship therein" (Rev. 11:1). Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being recorded in the books of Heaven. Christ makes it plain that ". . . every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). And ". . . God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). This, my beloved, is a solemn thought. All who have ever accepted Christ as their personal Savior have been listed by name in the Lamb's book of life. Since the Father has ". . . committed all judgment unto the Son" (John 5:22), Christ has authority to say to the one who passes through judgment, "I will not blot out his name out of the book of life . . ." (Rev. 3:5). One may glean a couple of concepts from the foregoing text. Firstly, those who overcome sin will retain their names in the book of life and be saved from "executive judgment." Secondly, those who do not pass the "investigative judgment" will have their names removed from the book of life only to experience the plight of the wicked. All true Christians will be found secure in the Lamb's book of life with their faithful deeds chronicled.

"The names of all those who have once given themselves to God are written in the book of life, and their characters are now passing in review before Him. Angels of God are weighing moral

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worth. They are watching the development of character in those now living, to see if their names can be retained in the book of life. A probation is granted us in which to wash our robes of character and make them white in the blood of the Lamb. Who is doing this work? Who is separating from himself sin and selfishness? 'Ye are dead,' says the apostle Paul of the true followers of Christ, 'and your life is hid with Christ in God.' When we are alive to God, we are dead to self. May God help us to die to self. Whose names will not be blotted out of the book of life? Only the names of those who have loved God with all the powers of their being, and their neighbors as themselves." (Lift Him Up, p. 326).

Those who have never entered the Christian walk are listed by name in the "book of death." When the names of back-sliders are blotted out of the "book of life", their names are transferred to the "book of death" accompanied by all their evil deeds. Of course, their righteous acts are forever blotted from the book of life along with their name. In like manner, when an individual has stood the test of the "investigative judgment," his evil deeds are forever blotted from remembrance. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12). This process is viewed in Eze. 3:17-21.

"Son of man, I have made thee a watchman unto the house of Israel . . . give them warning from Me. When I say unto the wicked, Thou shalt surely die . . . the same wicked man shall die in his iniquity. . . [unless he turns from his wickedness Again, When a righteous man doth turn from his righteousness, and commit iniquity . . . he shall die in his sin, and his righteousness which he hath done shall not be remembered . . . Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live"

The wicked receive their execution ". . . whose end shall be

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according to their works" (2 Cor. 11:15) at the end of the thousand years (Rev. 20:5). This has been called "The Great White Throne Judgment" when ". . . death and hell were cast into the lake of fire . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14,15).

In this short study, we are concerned with the judgment of the righteous. And "There is . . . now no condemnation to them that are in Christ YAHSHUA, who walk not after the flesh, but after the Spirit" (Rom. 8:1). ". . . but he that believeth not is condemned already. . ." (John 3:18). And those who are "condemned already" never have their names registered in the Lamb's book of life. Notice carefully that those without condemnation "walk not after the flesh, but after the Spirit." This means they "walk as children of light" (Eph. 5:8). "For even hereunto were ye called . . . that ye should follow His steps: Who did no sin, neither was guile found in His mouth" (1 Peter 2:21,22). In order to pass the "investigative judgment" you must "walk, even as He walked" (1 John 2:6).

We can easily understand that God's judgment is not unlike that exhibited in the courts of earth. First there is an investigation [investigative judgment] to determine whether one is guilty of crime. Following, there is the sentencing and execution of the guilty [executive judgment]. Christ, the Innocent, has paid the price for all mankind. The penalty for sin is death, or separation from God, but no one should suffer this "second death" (Rev. 20:6,14; 21:8), because ". . . He that overcometh [sin] shall not be hurt of the second death" (Rev. 2:11). Note: the only parties requiring investigation are those recorded in the book of life and being accused of guilt by Satan. The others, listed in the book of death are "condemned already." The "righteous" must remain righteous in order to prove their innocence in the investigative stage of judgment. "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot

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sin, because he is born of God" (1 John 3:9). Christ has instituted two phases of "investigative judgment." The righteous dead as far back in history as Adam's time up to the present must be judged. As each case is deliberated separately, this process would take considerable time. We know from the "sure word of prophecy" that THE FINAL JUDGMENT for the righteous dead began in the fall of 1844. We do not have space to study the specific prophecy here, but you may acquire information as to its precise calculation from Daniel by writing to the address at the conclusion of this tract. We have been expecting the investigation to pass on to the living saints for many years. "The judgment of the dead has been going on, and soon the judgment will begin upon the living, and every case will be decided. It will be known whose names are retained upon the book of life, and whose are blotted out. Every day the the angels of God keep a record of the transactions of men, and these records stand open to the eyes of angels, and Christ, and God. Those who have manifested true repentance for sin, and by living faith in Christ are obedient to God's commandments, will have their names retained in the book of life, and they will be confessed before the Father and before the holy angels. Jesus will say, "They are mine; I have purchased them with my own blood." (*Signs of the Times*, June 2, 1890).

We can also know from "the sure word of prophecy" that the investigative judgment of the living began in 1988. Write to the address at the end for a detailed explanation of the reckoning. During this present and last generation the "remnant of her seed" (Rev. 12:17) will be fitted for translation and sealed for Heaven. Scientists, without regarding the signs of Bible prophecy, are admitting that, at the present rate of oxygen depletion, life can not be sustained upon the earth more than another forty years. This means that, without question, we are living in the final moments of earth's history. THE

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FINAL JUDGMENT has begun for Christ's Church. "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, 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." (Rev. 14:6,7).

When our attention is turned to Ezekiel, chapter 9, the judgment of the living is described. "And [YAH] said unto him, Go through the midst of the [church] . . . and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof (verse 4) . . . Then said He unto me, The iniquity of the [church] is exceeding great, and land is full of blood, and the [church] full of perverseness: for they say, [YAH] hath forsaken the earth, and [YAH] seeth not. And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. (verses 9 and 10).

The law of cause and effect is the principle in judgment. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap [death]; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7,8). YAH says, ". . . I will recompense their way upon their head" (Eze. 9:10). What is the great standard of judgment? ". . . He that said, Do not commit adultery, and also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the [Ten Command-ments]. So speak ye, and so do, as they that shall be judged by the law of liberty [Ten Commandments]" (James 2:11,12). ". . . love is the fulfilling of the law [of Ten Commandments]" (Rom. 13:10). And YAHSHUA said, "If ye keep My [Ten] commandments, ye shall abide in My love; even as I have kept My Father's [Ten] commandments, and abide in

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His love" (John 15:10). Peter's appeal in Acts 3:19 applies to our day, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing [investigative judgment] shall come from the presence of the Lord." This period of time is also labeled "the times of [the restoration] of all things" (Acts 3:21). It is during this time that the "latter rain" of Holy Spirit power is falling, and the saints are being totally restored to the image of Christ. "Let everyone examine himself to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to His counsels." (Testimonies for the Church Volume Eight, p. 103).

There is a difference in the spiritual development of those who pass the investigative judgment of the dead and those of the living. For example, the thief on the cross died, but in the promise of eternal life. He had no opportunity for thorough sanctification; and thus, no prolonged time for spiritual growth into the full image of Christ. Yet he passes in the investigative judgment of the dead. Now we cite an example of one who passes the judgment of the living. "By faith Enoch was translated that he should not see death . . . [because] before his translation he had this testimony, that he pleased God" (Heb. 11:5). Enoch walked with YAH three hundred years without falling into sin. Every character defect was cleansed from him by his faith in the shed blood of Christ. "[Enoch] was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to the pure joys of Heaven." (Testimonies for the Church Volume Two, p.121).

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"Many regard Enoch as a man to whom God gave special power to live a life more holy than we can live. But the character of the man who was so holy that he was translated to Heaven without seeing death is a representation of the character to be attained by those who will be translated when Christ comes in the clouds of heaven. Enoch's life was no more exemplary than may be the life of every one who maintains a close connection with God." (The Signs of the Times, 10-12-04).

So, those of us living in this most solemn period of earth's history, during "the times of refreshing", have a special work of purification to experience. "And [YAH] shall sit as a refiner and purifier of silver: and He shall purify the [church], and purge them as gold and silver, that they may offer unto [YAH] an offering in righteousness . . . And I will come near to you to judgment . . ." (Mal. 3:3,5). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:27,28). ". . . so be ye holy in all manner of [behavior]" (1 Peter 1:15). And "Stand fast therefore in the liberty wherewith Christ hath made us free . . ." (Gal. 5:1).

Will you stand in THE FINAL JUDGMENT now in progress?

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THE WAY TO ESCAPE

"God is faithful, who will not [permit] you to be tempted above that ye are able [to bear]; but will with the temptation also make a way to escape." (1 Cor. 10:13).

Many people rejoice as a result of this promise taken from the Holy Scriptures. But of those who "praise the Lord" for these powerful words, how many really believe them to the saving of the soul? How many others do not even realize such a promise has been given to mankind by a compassionate Creator and Savior?

"Count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:2-4). The temptations that assail the children of God are to be regarded as the outworking of the wrath of Satan against Christ, who gave Himself as a sacrifice for our sins, and redeemed us by His blood. Satan is filled with wrath against the Savior. But he cannot hurt the Master except by conquering those for whom Christ died. He knows that when through his devices souls are ruined, the Savior is wounded.

The heavenly universe is watching with the deepest interest the conflict between Christ in the person of His saints, and the great deceiver. Those who recognize and resist temptation are fighting the Lord's battles. To such are given the commendation, "Blessed is the man that endureth temptation." Endurance of temptation means the cultivation of patience. The tempted, harassed soul cannot trust in his own strength of purpose. Feeling his utter helplessness, he flees to the Stronghold, saying, "My Savior, I cast my helpless soul upon Thee". The fiercer the temptation, the more strongly he clings to the Mighty One—the weak become strong.

By faith he passes the temptation over to Christ and leaves it

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there. Faith in the Savior's strength makes him more than a conqueror. It is the miracle-working power of YAHSHUA that arms the Christian with strength to overcome as Christ overcame. Temptation is not sin unless it is cherished. Looking unto YAHSHUA, "the author and finisher of our faith," will fill the soul with peace and abiding trust. "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him." (Isa. 59:19).

Let us talk of a soul who had thought that she had blasphemed the Savior because the tempter kept putting into her mind the thought that Christ was only a man, and no more than a good man. She thought that Satan's whisperings were the sentiments of her own heart, and this horrified her. She thought that she was denying Christ, and her soul was in an agony of distress. Yet these were merely suggestions of the enemy and not her own thoughts. Christ understood and accepted her; through brief counseling she came to recognize these suggestions as wholly from Satan, and her courage began to rise with the strength of the temptation. When vain thoughts pursue the soul, we must say, "I am a child of God. I commit myself, body and soul to YAHSHUA. I hate these vain thoughts." Do not for one moment admit that they originate with you. We cannot afford to allow Satan to wound Christ by plunging us into unbelief and discouragement.

To those who are tempted the counsel is given: "Do not for a moment acknowledge Satan's temptations as being in harmony with your own mind. Turn from them as you would from the adversary himself." Satan's work is to discourage the soul. Christ's work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false promises, rather than upon the sure, immutable word of Him who cannot lie. "YAH is not a man that He [can] lie." (Num. 23:19).

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The oldest, most experienced Christians have been assailed by Satan's temptations, but through trust in YAHSHUA they have conquered. So may every soul who looks in faith to Christ. A man cannot put his feet in the path of Holiness without evil men and evil angels uniting against him. Evil angels will conspire with evil men to destroy the servants of God. Those who are rebuked for their evil thoughts will hate the reprover of sin, and will try to wrench him from the service of Christ. The conflict may be long and painful, but we have the pledged word of the Eternal that Satan cannot conquer unless we submit to his control. Hallelu-YAH!

Christ was crucified as a deceiver, yet He was the "light of the world". He "endured the contradiction of sinners against Himself." "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). Can we measure the love of God? Paul declares that "it passeth knowledge." Then shall we who have been made partakers of the heavenly gift be careless and indifferent, neglecting the great salvation wrought out for us? Shall we allow ourselves to be separated from Christ, and thus lose the eternal reward, the great gift of everlasting life? Shall we not accept the hostility which Christ has placed between man and the serpent (Gen. 3:15)? Shall we not eat the flesh and drink the blood of the Son of God? Or shall we become earthly, eating the serpent's meat, which is selfishness, hypocrisy, evil-surmising, envy, and covetousness? We have a right to say, "In the strength of Jesus Christ I will be a conqueror, I will not be overcome by Satan's devices even once!" [Adapted from Ms. 31, 1911, E.G.W.]

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THE CHARACTER TO BE TESTED

We are to form characters after the divine Model, YAHSHUA, and bring every power and capability of our natures into subordination to Him in this life. Those who have a character that will be found worthy of a place in the kingdom of God, will be those who have become acquainted with God, who have obeyed the explicit directions given in His word. They will be entitled to a seat at the marriage supper of the Lamb. The only way in which we can distinguish between the true Christian and the pretender to Christianity is by the fruit of the life. Judas possessed qualities of character that would have made him a blessing to the church had he but submitted to the discipline that the Savior desired him to have. The light of Christ's character which was shed upon Judas brought with it the responsibility of yielding up every natural or acquired trait that was not in harmony with the Christ life. But he never came to the point of surrendering himself fully to Jesus. He felt that he could retain his own individual judgment and opinion. He clung to his objectionable traits of character, and indulged in his own sinful habits, becoming selfish and covetous.

In the circumstance of Mary's anointing Jesus' feet, the plague spot of Judas' character was revealed. The crisis had come in the life of Judas, and the ruling trait of character took its supremacy over every other trait. Covetousness, which is idolatry, had been cultivated, and had strengthened in his heart, and when temptation came upon him, he was held under its control. The temptations of Satan will ever thus meet a response from the elements of depravity that are in the human character that have not been resisted and overcome. May this speak to our hearts in warning.

The disciples could not discern the evil of Judas' heart; only the eye of God could discern the hidden motive, the unholy desire.

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When an impure thought is welcomed, an unholy desire cherished, a rebellious purpose formed, the purity of the soul is stained and its innocence is ruined, temptations prevail, and hell triumphs. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (James 1:14,15). A man is tempted to sin when some attractive object or indulgence is presented to him, and he is drawn to overstep principle, and to violate his conscience in doing that which he knows to be wrong. This was what Judas was doing. He had no oil in his vessel with his lamp. He professed to have a deep interest in the welfare of the poor, but all his professions were pretenses, mere hypocrisy. He did not cultivate humility, and die to the world. He did not cultivate hope and love, and manifest pure devotion to God. He permitted the wild, unsanctified elements of character to prevail.

Those who are satisfied in having merely a form of religion, who do not carry out the lessons of Christ in their practical life, make manifest the weakness of their character when trial and temptation come upon them, and they prove that they were not Christians. Through faithfulness in the Christian life the soul is braced to withstand sudden assaults of temptation; for the true Christian learns to depend upon Christ for strength and grace. When the first temptation is met and resisted, the second is more easily met and resisted. We may be able to resist every temptation that assails the heart by calling upon our Mighty Deliverer.

It is not in the power of Satan to force anyone to sin. Sin is the sinner's individual act. Before sin exists in the heart, the consent of the will must be given, and as soon as it is given, sin is triumphant, and hell rejoices. But there is no excuse for sin, either great or little. Christ has been provided as the tempted one's Refuge. "For verily He took not on Him the nature of angels; but He took on Him the seed of

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Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted . . . For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 2:16-18; 4:15,16). Of great importance to remember is that temptation is not sin, and is no indication that God is displeased with us. The Heavenly Father allows us to be tempted, but He measures every temptation, and apportions it according to our power to resist and overcome evil. It is in time of trial and temptation that we are enabled to measure the degree of our faith and trust in God, and to estimate the stability of our Christian character. Let us repeat once again the words of comfort that have been left on record for our instruction: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a WAY TO ESCAPE, that ye may be able to bear it." God has apportioned the temptation in proportion to the strength He can supply, and He never permits us to be tempted beyond our ability to resist or to endure. "The Lord knoweth how to deliver the godly out of temptation." (2 Peter 2:9). Through meditation on the lovely character of Christ, prayer for deliverance, and implicitly trusting the promises of YAH in Holy Writ, you will discover THE WAY TO ESCAPE and finally be saved. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. (James 1:12). [Adapted from ST 12-18-93, E.G.W.]

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CREATION vs. EVOLUTION

"In the beginning God created . . ." Gen. 1:1.

We want you to find out for yourselves whether or not you are evolutionists. Evolution represents the course of the world as a gradual transition from the lower to the higher, from the worse to the better; and assumes that this process is immanent in the world itself. That is to say, the thing gets better of itself; and that which causes it to get better is itself. And this progress marks "an increased value in existence, as judged by our feelings." You know you are better, because you feel better. You know there has been progress, because you feel it. Your feelings regulate your standing.

Everyone who measures his progress, the value of his experience, by his feelings, is an evolutionist. All his Christianity, all his religion, is a mere profession without the fact, a form without the power. If you find yourself an evolutionist, you know at once that you are an infidel, for an infidel is simply a man without faith.

"The hypothesis of evolution," the evolutionist tells us, "aims at answering a number of questions respecting the beginning, or genesis of things." It "helps to restore the ancient sentiment toward nature as our parent, and the source of our life." Evolution instituted the conception of vast and unimaginable periods of time in the history of our globe, so that the progress made has been through countless ages. Yet this progress has not been steady and straightforward. It has been through many ups and downs. There would come a cataclysm, or an eruption, and all would go to pieces. Again the process would start, and build up again. That is the process of evolution.

What has been the process of your progress from the worse to the better? Has it been through "many ups and downs"? Has your acquiring of the power to do the good works of God been through a

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long process of ups and downs from the time of your first profession of Christianity? Has it appeared sometimes that you have made great progress, and then, without a moment's warning there would come a cataclysm or an eruption, and all would be spoiled? Nevertheless, in spite of all the ups and downs, you start in for another effort, and in "looking back" over it all, you can mark some progress, you think, as judged by your feelings— is that your experience? In other words, are you a "spiritual evolutionist"? If that has been the kind of progress that you have made in your Christian life, then admit it, and quit it, and be a Christian.

There is another phase of evolution that professedly is not absolutely antagonistic to creation. The men who made this professed to be Christians, professed to believe the word of God, but their faith was a mere form without the power. These men, though being charmed with this new thing, and wanting to be popular along with the new science, were not ready to get along without creation somewhere, so they formed a sort of evolution with the Creator in it. This is called "theistic evolution"; that is, God started the thing, whenever that was; but since, it has been going on of itself. He started it, and after that it was able of itself to accomplish all that has been done. This is plainly declared by the true evolutionists to be but "a phase of transition from the creational to the evolutionary hypothesis."

There are many who believe that we must have God forgive our sins, and start us on the way, but after that we are to work out our own salvation with fear and trembling. Accordingly, they do fear, and they do tremble, all the time; but they do not work out any salvation, because they do not have God constantly working in them, "both to will and to do of His good pleasure." Philippians. 2:12,13.

Hebrews 11:3 says it is through faith that we understand that the worlds were framed— put together, arranged, built— "by the

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word of God: so that things which are seen were not made of things which do appear." The earth which we have was not made of rocks; men were not made of monkeys, apes and "the missing link"; monkeys, apes, and "the missing link" were not made of tadpoles; and tadpoles were not made of protoplasm originally away back at the beginning. NO! "The worlds were framed by the word of God, so that things which are seen were not made of things that do appear."

Why is it that things which are seen were not made of things which do appear? Simply because those things did not exist. The word of God is of that quality, that when the word is spoken, it not only causes the thing to be, but causes to exist the material of which the thing consists. "By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth; . . . for He spake, and it was." Psalm 33:6-9. Evolution is by long process; creation is by the word spoken.

When God, by speaking the word, had created the worlds. He said, "Let there be light." How much time passed between the word and the time when the light came? Was it a week? a day? an hour? a minute?— No. Nor even a second. As soon as the word was spoken, the light was. The man who allows that any time at all passed between God's speaking and the appearing of the thing, is an evolutionist. If he makes it countless ages, he is simply more of an evolutionist than the one who thinks it took a day. If he allows that there was a day, or an hour, or a minute between the speaking of the word, and the thing itself, that man does not recognize creation.

The genuine evolutionist recognizes that creation must be immediate; but he does not believe in immediate action, and therefore does not believe in creation. When God speaks, there is in His word the creative energy to produce the thing which that word pronounces. The word of God is a living thing. The life that is in it is the life of God— eternal life.

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Jesus said, "The words that I speak unto you, they are spirit, and they are life." The words that Jesus spoke are the words of God. They are imbued with the life of God. They are eternal life, they abide forever; and in them is the creative energy to produce the thing spoken.

Israel had the Bible; they knew the word of God. They boasted of being the people of the Book, the people of God. They read it, and preached it in their synagogues. And when they read that word they said, We will accomplish it. But they never did. Though they professed to recognize the creative energy of the word of God, yet in their own lives they left that out. They looked to themselves. What were they? Are you afraid to say, for fear you have been there yourself? Evolutionists; is what they were, and that is what a good many of you are. They were not made new creatures; no new life was formed within them; it was all of themselves. So far were they from believing in creation that they rejected the Creator, and crucified Him. That is what evolution always does; for it is directly antagonistic to creation.

The Roman centurion with the ailing servant had heard the words of Jesus and had seen the effects of them and said, Whatever that man speaks is so; when he says a thing, it is done. Jesus knew perfectly well that the man had his mind upon the power of His word when the centurion stated his servant's condition, and He replied, "As thou hast believed, so be it done unto thee. And his servant was healed." When that word went forth, how long before the man was healed? When the word was spoken, the word did it at once.

When Jesus came into the world He demonstrated, over and over again, to all people and for all time, that the word of God still has creative energy. Jesus said to a certain person, "Thy sins are forgiven." How long before it was so? That same word, "Thy sins are forgiven," is spoken to you today. Why let any time pass between

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this word spoken to you, and the accomplishment of it? When He speaks forgiveness to you, why let whole days pass before it is true in you? Whoever lets any time pass between the word spoken and the thing done is an evolutionist. The word of God to you is— man, woman: "Thy sins are forgiven thee." "Thy sins are forgiven"— present tense. I thank God that this is so, because the creative energy is in that word "forgiven" to take away all sin and create the man a new creature. Many have been longing for a clean heart. They say: "I believe in the forgiveness of sin and I would take it if I was sure; but there is so much evil in my heart, and so many things to overcome." But there stands the word, "Create in me a clean heart." "A new heart will I give you, and a new spirit will I put within you." If you allow a moment to pass between the speaking of the word and the new heart, you are an evolutionist. This is true when you allow any time to pass between the word spoken and the fulfillment of that thing in your experience. I believe in creation. Do you?

"While so many are hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming (speaking abroad, telling it out), 'I know that Jesus Christ is my portion forever.'" The power to produce this is in the word of God; and when this is accepted, the creative energy is there producing the thing that is spoken. Is there such a thing as a Creator, who can create in you a clean heart? The question from this day to the end of the world is, do you believe in the Creator?

He says now to you, "Be ye clean." For your soul's sake, recognize the creative energy in the word of God which comes to you in the Bible; for this word is the same to you today that it was when it spoke into space the worlds on high, brought light out of darkness, and cleansing to the leper. That word spoken to you today, if received, creates you new in Christ Jesus; that word, spoken into the dark waste and void space of your heart, if received, produces there

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the light of God; that word spoken today to you, afflicted with the leprosy of sin, if received, immediately cleanses you. Let it, dear one. Please let it.

How shall I be clean?— by the creative energy of that word, "Be ye clean." Therefore it is written, "now ye are clean through the word which I have spoken unto you." Are you a creationist? Will you from this moment be a creationist? What a blessed thing this is. When you read the word, receive the word; and the creative energy is in you producing the things which the word speaks, and you are living in the very presence of the power of creation. Creation in your life, God creating in you, righteousness, holiness, truth, faithfulness— every good and gracious thing.

You need not expect to get any good works out of yourself. You have been trying. The evolutionist tries, and is always trying. There will never be any good thing in you, of any kind, till the world's end— except it is created there by the Creator Himself. Let us believe His word. He speaks forgiveness. He speaks a clean heart. He speaks holiness, He creates it by His word. Let Him create it in you. Let that creative word work for you, let that creative energy work in you, that which the word produces. God will work in you to do of His good pleasure.

You and I are to invite all people to the marriage supper, saying, "Come, for all things are now ready." How can I say this when I myself am not ready? My words will not reach them. But when there is in that call the creative energy of the word that has made us ready, that has cleansed us from sin, that has created us unto good works, that holds us as the sun is held in the course which our Creator has marked out— then when we go forth to the world, they will hear the power of truth.

YAH's "mark of pure truth" is being set upon His people. But He will never set His seal upon one who is not cleansed from every

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defilement. God will not set His seal to falsehood or deceit. Would you ask Him to place His precious stamp upon unrighteousness? He must cleanse you, so He can put His seal to His own work—the creation. He cannot approve your feeble efforts and failures—self-righteousness. Let Him write His character upon your heart; let Him stamp His name in your forehead. He can only accomplish this miracle when you agree with His word, allowing it to create a new spirit within you— old things are passed away.

Let us be no more evolutionists. Let not a moment pass between the accomplishment of the thing in you and Gods word to you. Live in the presence of creation, walking with the Creator, upheld by His creative power. Choose Christ, Creation, and Life. You will be glad you did!!

THE THREE "SABBATHS"

One can in truth speak of sabbaths in the plural only as one can speak of many gods. "There is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." 1 Cor. 8: 4-6. So, though there be various "sabbaths," so called, there is but one true Sabbath, the Sabbath of the Lord. The word, "Sabbath" means rest. It is a Hebrew word transferred into the English language. When the Hebrews used the word "Sabbath," it conveyed the same idea to them that the word "rest" does to us. The fourth commandment therefore really says to us: "Remember the rest day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the rest day of the Lord [YAH] thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy

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man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord [YAH] blessed the rest day and hallowed it."

We must not make the mistake of judging the Lord's rest from what men are accustomed to call rest. God is not a man. We should rather learn from God's rest what rest really is. God's rest is not mere physical rest from weariness. This we know from two facts: First, "God is Spirit." John 4:24. Not "a spirit," as though He were one of many; but He is Spirit, as it is rendered in the margin of the Revised Version. Second, "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40: 28. The Lord therefore did not rest because He was tired, and His rest is not physical, but spiritual, since he is Spirit. "They that worship Him must worship Him in Spirit and in truth."

God rested, not because He was weary, but because His work was finished. When work is finished, and is well done, nothing but rest remains. In six days God finished His work, and as He surveyed it, He pronounced it "very good." There was no flaw in it. It was without fault before Him. Therefore since God's work was done and well done at the close of the sixth day, "He rested on the seventh day from all His work which He had made." He had no sad reflexions, no regrets. His rest was not marred, as what man calls rest so often is, by any such thought as, "tomorrow I must go to work again; nor, "I wish I had done this portion a little differently;" nor, "If I could do that over again, I could make an improvement;" nor, "That last day's work is so bad that I can not bear to look at it; I was so tired when I got to it that I couldn't half do it." Nothing of the kind. Every portion of the work, even man, was as perfect as it was possible for it to be, and God took pure delight in contemplating the work from which He was resting, because it was complete and perfect.

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This is the rest which He offers to us. It is not something He imposes on us, but which He in everlasting love and kindness gives to us. Rest is not a task that is laid on one. It is not a burden. They who look upon the Sabbath as a burden, have no idea of what the Sabbath of the Lord is. It is rest, perfect, unalloyed rest. Jesus Christ is the One by whom the worlds were made, "for in Him were all things created, in the heavens, and upon the earth," therefore He is the One who offers us this rest. To every soul He cries, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. The rest is found in Him, because in Him the works of God are completed. In Him is the new creation, and if any man be in Him, he is a new creature. On the cross Jesus cried, "It is finished," thus showing that in His cross we find that perfect rest that comes alone from the finished work of the Lord.

This rest is gained by faith. "We which believe do enter into rest." How so?— Because by faith we have the finished, perfect work of the Lord as our own. "This is the work of God, that ye believe on Him whom He hath sent." John 6:29. Believing on Him means receiving Him; and since in Him the works of God are complete, it follows that by believing on Him we find the rest.

The rest that Jesus gives is rest from sin. The heavy laden whom He calls to Him are those who are burdened with the weight of their sins. All men are thus burdened, "for all have sinned." Our best works are utterly worthless. Christ will have a people who are "zealous of good works" (Titus 2:14,15); but the good works must be those which God Himself has wrought for us in Christ. Only His work is enduring. "His work is honorable and glorious; and His righteousness endureth forever." Ps. 111:3. Therefore, "by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God

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hath before prepared that we should walk in them." Eph. 2:8-10. It is "not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour." Titus 3:5,6. It is by the works of God, therefore, that we are saved, and not by our own. Good works there are in abundance, and they are for us too, but through no work of our own, solely through the perfect work of God in Jesus Christ. If the works were our own, then the rest would be our own; but God gives us His rest, not ours, because only His works can yield perfect rest. "He hath made His wonderful works to be remembered." (Ps. 111:4), or, literally, "He hath made a memorial for His wondrous works." That memorial is the seventh day, the day on which He has rested from all His works. That day He has blessed and sanctified, made holy. Its holiness has never departed from it, for "whatsoever God doeth, it shall be forever." No matter what man does, nor how man regards the day, its holiness remains.

"There remaineth therefore a rest to the people of God;" and the seventh day, which God forever declares to be His rest, is that by which He makes known to us the perfection of His rest, because it calls us to contemplate a finished and perfect new creation. It reveals to us the everlasting God, the unwearied, almighty Creator, who has wrought and laid up great goodness for them that trust in Him before the sons of men. Ps. 31:19. It reminds us that we are "complete in Him, which is the head of all principality and power." It tells us that, although we have sinned, and brought the curse on God's perfect creation, the cross of Christ, which bears the curse, restores and perpetuates the perfect work of God, so that through it we may stand without fault before the throne of God, just as when man was first made. "Thanks be unto God for His unspeakable gift."

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There is such a thing as "the Jewish sabbath," or the sabbath of the Jews, but it is so far a different thing from the Sabbath of the Lord. Many people imagine that if one observes the seventh day, he is keeping the Jewish sabbath; but that does not at all follow. No one keeps the Jewish sabbath if he keeps the Sabbath "according to the commandment." There is the same difference between the Jewish sabbath and the Sabbath of the Lord that there is between a man and God. Let us explain:

"The seventh day is the Sabbath of the Lord [YAH];" but we have seen that the Lord's rest is spiritual rest, which the seventh day commemorates. A man may cease from physical toil on the seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labor until the next day at sunset, merely as a form of worship, and in order that he may be physically better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favor of God, that is not keeping the Sabbath of the Lord. To keep the Sabbath of the Lord is to delight in the Lord. Those who do not delight themselves in the Lord, do not keep His Sabbath, no matter when they abstain from labor.

It is absolutely impossible for one who is not a Christian to keep the Lord's Sabbath; for, as we have seen, God's rest comes only from His perfect work, which is found only in Christ. "We which believe do enter into rest." Therefore no Jew, so called, as distinguished from a believer in Christ, keeps the Sabbath of the Lord, even though he apparently rests on the seventh day of the week. His rest is his own rest, and not the rest of the Lord.

Do you see the difference? The Jewish sabbath falls on the same day of the week as the Sabbath of the Lord, but it is not by any means the same thing. It represents only the man himself, and his own work. Instead of being the sign of justification by faith in the

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work of the Lord, it is the sign of self-righteousness, as indicated by the question which the Jews asked of Jesus, "What shall we do, that we might work the works of God?" They counted their own works equal to God's works. Their obedience was not the obedience of faith, but only of form. From such a Sabbath may the Lord deliver us. It is far from it that we are delivered in the Sabbath of the Lord, for we are saved from our own works, and given the perfect works of the Lord. "The seventh day is the Sabbath of the Lord," but let us beware of making it a mere caricature of rest. Let us take it for what it is: the rest of the Lord.

This is something entirely different from the sabbath of the Jews, and infinitely different from the Sabbath of the Lord. The Sabbath of the Lord is the acceptance of God's own works, and rest in them alone, allowing Him to work both to will and do of His good pleasure; the Jewish sabbath represents the vain attempt of zealous and self-confident men to do the works which God Himself does, and which God alone can do; but the pope's sabbath signifies the substitution of man's work for God's work, as being not only as good, but even better. It dispenses with even the form of the commandment of the Lord. Let us see how this is.

The Lord's Sabbath has been sufficiently dwelt on for the present. We know what it is. We have seen that the Jews' sabbath is the observing of the form of the Lord's Sabbath, without the substance, which can come only by faith. It falls on the same day, but it is man's sabbath, not the Lord's. The papal sabbath has nothing in common with the Sabbath of the Lord, not even in form, but utterly repudiates it. Thus a Roman Catholic book, entitled "A Sure Way to Find Out the True Religion," says, "The keeping holy Sunday is a thing abso-lutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day, to keep it holy' (Ex. 20:8), which is Saturday, and not

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Sunday; therefore the Bible does not contain all things necessary to salvation."

This is only one out of many similar citations that might be given, but is sufficient to show that in the observance of Sunday the Catholic Church deliberately repudiates the Word of the Lord, and sets itself above it. It has placed its sabbath on an entirely different day from the Sabbath of the Lord [YAH],— a day which even God Himself could not possibly have made His Sabbath, since on it He began His work ,— in order to emphasize its claims to be above God. It would teach men to obey the church rather than God.

Notice that the citation speaks about the necessity of "keeping holy the Sunday." But God has not made the Sunday holy. In fact, the Bible knows nothing about such a day. It does know the first day of the week, which it calls a working day, but the Sunday, a day composed of parts of two days, was made in Rome. The only day that God has ever spoken of as holy is the seventh day of the week. That day He Himself has made holy, and all He asks of us is to keep it holy. But since God has not made the Sunday holy, it follows that if man is to keep it holy, a man himself must make it holy. All the sacredness in the world that Sunday has is that which man gives to it. The Sunday sabbath, therefore, stands as the sign of man's pretended power to make things holy. For if man can make one thing holy, it is evident that he can make anything holy. If man can make and keep a day holy, then he can make and keep himself holy. The papal sabbath is thus the sign of the pope's claims to take the place of the Lord [YAH] as the sanctifier of sinners.

While the seventh day is the sign of God's power to save by His own works, the Sunday is the sign of man's assumed power to save himself by his own works, entirely apart from and in spite of the Lord. It repudiates the Lord in repudiating His Word. Take notice that this is said of the Papal Sunday, and not of all those who regard

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it as a holy day. There are thousands who are keeping the papal day, honestly supposing it to be the Sabbath of the Lord. Such, of course, believe in justification by faith, although they unwittingly observe the sign of justification by works. It is for the benefit of such that this article is written, that they may be wholly consistent in their profession of faith. We are dealing with facts, regardless of how men may stand related to them; and the facts are that the Lord's Sabbath is justification by faith; the papal sabbath means justification by works, and that man's own works. On which side will you stand? (Originally written by E. J. Waggoner.)

THE GREAT ROCK

In the Sermon on the Mount, given on a grassy hillside by the Master Himself to a great crowd of fascinated listeners, are to be found timeless, startling truths that stand out in sharp contrast to the meaningless platitudes, social gospel and popular psychology so common in today's pulpits. Many of the listeners at this huge gathering, in a picnic-like setting above the Sea of Galilee, had traveled long miles on foot just to be in the Master's presence and feed their famished souls with His blessed teaching. How the meaning has been lost— the simplicity of true worship— that lively, continuous, intimate experience encompassing the whole of our lives, which honors God and uplifts the worshiper. In the Sermon on the Mount, Jesus contrasts this experience with the curse of "weekend Christianity", as common in His day as it is in ours.

In this religious bondage the Deity whom we have ignored, neglected or outright offended all week, is to be appeased by an hour-long gathering filled with meaningless exhortations and murmured "amens", reverent kneeling, the bowing of heads and folding of hands. Then when the sermonizing and singing are done,

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we file out, dressed in our weekend best, shaking hands and feeling we have made up for a week of indifference. It is true that some leave with a sort of good feeling about God or themselves and others feel they have gotten some good religious information, but most just feel they have survived another weekly ordeal. Then these professed "children of God" head for their cars and back to the "reality of life" with its trial and error, the trial of trying again and again with no assurance of success. As the hymn puts it,

" . . . We have not served Thee as we ought, alas the duties left undone, the work with little fervor wrought, the battles lost or scarcely won . . ." Of such false worship and false worshipers, the Lord says, "I never knew you. Away from me, you evildoers" — you doers of failure.

Time is slipping quickly by on that quiet hillside of long ago, and Christ must summarize and make His final appeal before the crowd becomes restless and anxious to turn toward home. Drawing attention to some of the dwellings in sight, He illustrates the result of living according to the things He has just taught. "I will show you what he is like who comes to me, hears my words and puts them into practice," He says, pointing to a grand home high on a rocky steep. "He is like a wise man building a house, who digs down deep and lays his foundation on a rock. Rain comes with strong winds, washes fill to flood proportions and the value of his house is displayed. This house, built by a wise owner, though struck by a torrent does not fall; nor can it be shaken, because it has its foundation on a rock."

Now He calls their attention to another house, perhaps more impressive and imposing than the first, but situated in a lush garden-like lowland. "The same flood strikes this house," He tells them. "The current is strong and there is a great crash as the house collapses in total destruction." Silence reigns. The discourse is ended. Convicted by the force of Jesus' illustration, Peter, John and

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Judas had cause to examine their own character foundations closely to find out what they had been building upon. Each of these disciples wanted a solid character that would stand up to the tests and trials to come and each had an equal opportunity to obtain it. John and Peter chose, that very day, a new building site and began moving their construction materials to higher ground, separating the inferior (wood, hay and stubble) from the valuable (gold, silver and precious stones). Judas also intended to do this very work and began to plan the best way to go about it while waiting for a favorable opportunity to begin. Peter and John secured the invaluable services of the great Master Builder, while Judas, who intended to do the same, delayed paying the initial fee of fully yielding his heart and life to the Builder's complete control.

Of the two who actually began their building project, John learned more readily to distrust himself and let the Builder take charge; hence his foundation was laid. Peter, very involved in getting his materials to the new site on higher ground, believed the Builder's role was mainly that of a counselor who would show him what to do, and Himself, help out only in a crisis. He never did get around to signing a contract giving the Builder complete control till he nearly ruined his project altogether the night a certain cock crowed three times. Though honest in his self-expectations, he learned the Builder knew him better than he knew himself. Now, in his new role of workman with God instead of master builder, Peter prospered. His Lord showed him how to build for eternity and Peter etched each lesson indelibly in his mind, putting all he learned into practice, never returning to his old method. He learned that this Builder did not just issue instructions and drop by occasionally, but was always present as the work progressed. Peter was one of those who discovered that Jesus' stories were not entertaining sermons, but instructions in principles — principles that, taken to heart and into the life, transform

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the willing into the very image of God.

Judas, who had put Jesus' counsel up on the shelf of good intentions, never did yield his life to the Master Builder. It all seemed important, but not quite important enough to do it. Judas saw what needed to be done. He knew the deformities of his character as well as any of the disciples. He watched the others doing what Jesus told them to do and saw His power change them, but he viewed all this the way people watch TV— as a passive observer. He postponed life, real life, just until tomorrow— a vague, misty tomorrow which never came.

Every prompting to right neglected and left for later opens a door to doubt. Judas went from one degree of unbelief to the next till his character was firmly fixed in the wrong path. Wisdom from above, which guides into all truth, could have been his, but he neglected the counsel of God and the evil he cherished gained an overpowering influence on him, fashioning him body and soul a slave to sin. "Practice makes perfect", and Judas practiced his cherished evil. Day by day it became easier, till his sins were finally perfected, and the selfish, wicked heart he had tried to hide was revealed to all.

"After God has shown individuals their sins and given them grace to overcome, and His Spirit has been long striving with them, He will not work a miracle to prevent the sure result of resisting that Spirit and persisting in a wrong course. There is a boundary to His grace and mercy; when this boundary is passed, the aid of His Spirit, so wickedly refused and insulted, is withdrawn, and the soul is given over to the worst of tyrants,— the power of a perverted will. If we are closely connected with sacred things and yet do not realize their importance, the heart will become so hard that the most earnest appeals will not move it to contrition. We must cherish every ray of light. We must work intelligently to form our characters after the Divine model, continually striving, with all the powers God has given

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us, to reach the high standard set before us in His word." (Ellen G. White.)

As with individuals so it is with groups. The same principles apply. Peter and Judas can accurately portray the growth and devotion, or danger and destruction, that become the experience and history of churches. Whether good or bad, building a character and a church are the only real, lasting work of life. And it is impossible to build two characters or churches. Either the edifice is reared on Christ or built on sandy self. But self cannot stand before the onslaught of Satan, for the tempter is too powerful. Christ alone is the Rock impervious to all the assaults of the enemy.

When you take up the Scriptures, do not just read, but heed, like John and Peter. Let conviction grip your heart and act upon it. He gives the power to carry out those convictions, for He is delighted and greatly honored to watch you take hold of what He has given. You too, as His disciples of old, will know the joy of watching your eternal edifice rise strong, sure and beautiful in the hands of the Master Builder. Read the Bible, not for entertainment or information, but for His sake who has loved you with an everlasting love. And when you find a promise in His Word, know that it is already yours as a gift of His love. Take it, unwrap it, open it, enjoy it, use it! And know that it is yours forever. Your faith and love will grow from victory to victory and His joy in you will be full. Come up and be separate and become part of "The Great Rock"— that "Stone cut out without hands".

Now is always the appropriate time with Him. Commitment left for tomorrow is no commitment at all. As the past is forever beyond our reach, so with tomorrow. The future can be altered and the past covered only as we let God change our present. As we let Him, now, this moment, rivet us to His wonderful Rock and build on that foundation, we will find our past cleansed of its accumulated

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guilt, and even the sordid experiences of our former lives He will use to His glory. Not only is the evil of the past cleansed, but the nightmare ahead that we had under construction is likewise transformed into a glorious future. "For I know the plans I have for you, plans for your welfare and not for evil, to give you a future and a hope." (Jeremiah 29:11).

There are many splendid locations still available on "The Great Rock", that growing Stone, just right for the construction of your fabulous abiding place. It is now or never— your chance of a lifetime. And the choices are life or death. Sell off your field of river-edge sand and move to the "Solid Rock Estates"— it is filling the whole earth— where your investment is one hundred percent assured and satisfaction is guaranteed!

"Let no professed Christian take counsel of his own imperfections and say that it is impossible for a Christian to live a sinless life. It is impossible for a true Christian, one who has full faith, to live any other kind of life." [Taken from *The Glad Tidings*, by E.J. Waggoner.]

THE SPIRIT-FILLED CHURCH

The heat of the furnace was like the sevenfold-heated crucible of Nebuchadnezzar. Through the great air shafts there came a mighty, rushing wind, and it fanned the furnace flames into a fury. Tongues of fire darted through the great mass of limestone and coke and iron ore. Men were unloading into this fiery furnace a kind of rock in which they said was gold and silver. I picked up a glittering piece of ore, and thought I saw gold, but the guide said it was pyrites of iron. "It is not all gold that glitters."

Then we went below, to the base of the furnace. The mighty, rushing wind had fanned the furnace fires to smelting heat, and the

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coke, and the limestone, and the iron, and the quartz, and the copper, and the gold, and the silver were all a molten sea.

And then I saw a wonder. There were two outlets on different sides of the furnace. From the larger one there flowed a great fiery stream. They told me it was the limestone and coke and iron and quartz. From the smaller opening there ran forth a little stream of precious metals. Substances which had dwelt together for ages in the bosom of the earth, now ran away from each other with a haste that seemed to voice a mutual hate.

The little particles of precious metals that had been scattered through the ore and imprisoned in their rocky cells for centuries now ran together and embraced each other with a speed and sparkle that looked akin to joy. This was the miner's harvest-time.

As I thought upon the fiery furnace, which men call a smelter, and saw how easily they could separate the precious metal from the base, I remembered the precious children of God who are mingled with the base in the church and the world, and I sighed and said, "O, for a divine smelter!" Then the Lord spake through His Word and said:

"He shall baptize you with the Holy Ghost, and with fire; 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." Matt. 3:11,12. "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire; and like fuller's soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering

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in righteousness." Mal. 3:1-3.

The Holy Spirit is the Lord's smelting furnace. In it He separates the precious from the base. It purifies the gold and causes it to shine forth in all its heavenly luster, while it burns up the hypocritical glitter of the dross. These furnace fires were kindled on the day of Pentecost when the mighty, rushing wind came to the "upper room," followed by the tongues of fire. Into this furnace there was cast the new-born church of Jesus Christ; but the dross had already been burned out, and the pure gold only shone the brighter amid the glare of the furnace fires. Then the Lord cast into the furnace the Jewish Church, with its priesthood of pomp and pride, and then the whole Gentile world, with its tinsel and show. The rushing wind continued to blow, and the tongues of fire continued to burn, until the whole was a molten sea, and the pure was separated from the vile, and under God's furnace fires the world was separated into but two elements,— the precious and the base, martyrs and murderers.

This was God's early harvest-time, the first-fruits of the great last-day harvest. O, that the church had kept the furnace fires burning at smelting heat! But they were allowed to cool, and the precious and the base are today mingled in a mighty mass, awaiting the furnace fires which the Holy Ghost has again begun to fan to smelting heat.

Yes, it has begun. There is a movement toward the "upper room" among those who sigh and cry for all the abominations which are done in the midst of a backslidden church. There is a crying to God for "power from on high." There is a baptizing of the Holy Ghost. There is a running together of the "free gold,"— of those in whom the purging fires are burning, and from whose faces the Lord has wiped the wrinkling dross of sin. A nucleus is forming, like the nucleus that formed on the day of Pentecost. And soon again the whole church and the world will be in the baptistery of God's burning

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presence, in His latter-day furnace. Forth from its purifying flames will come the church of God, though only a remnant, without spot or wrinkle or any such thing. I said the furnace fires had begun to burn. How do I know? Because I have felt the flame. And I am seeing men, women, and children in the church to which I belong casting themselves into the purifying furnace of God's Holy Spirit; and I have seen the great Refiner of silver wipe from their darkened faces the wrinkling dross of sin, and leave them shining with holy consecration. And this holy shining is throwing its search-light upon those who are base and vile within the church, and they can not endure the glory; for the separating time has come, because the Holy Ghost has come; "but who may abide the day of His coming?"

These two elements can not long dwell together under the smelting power of the Holy Spirit. They do not belong together. One is the tried gold of faith; the other is base unbelief; and under the baptismal fires of the Holy Spirit, the man of faith will flee from the Babylon of unbelief, even as Lot fled from Sodom, and there will be a baptized church; yes, a visible church. The Lord left a visible baptized church when He went away, and He declared that the gates of hell should not prevail against that church; and they will not. When He returns, He will find a visible church baptized with the Holy Ghost, without spot or wrinkle, awaiting His return. There is an ever-increasing procession leading toward the "upper room." Reader, are you one of them? And just as the precious metals obeyed the divine law and left the lighter, baser metal, and ran together, so the gold that is mixed with the base in church and world, under the smelting heat of the Holy Ghost will yet hear the voice of God from heaven, saying: "Babylon the great is fallen, is fallen . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." The furnace fires have

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begun to burn. God's latter-day harvest will soon be gathered. Reader, are you in the furnace? Are you being baptized with the Holy Ghost and with fire? Are you willing to be cleansed? If so, why not enter the furnace? "Receive ye the Holy Ghost."

THE IDEAL CHURCH and IDEAL STATE

Jesus Christ has established an institution in the world which will continue until He comes to gather His faithful to Himself; it is that company of the faithful, who, at His coming, will constitute the ideal church. They must stand in the most trying time the world has ever seen; but they will stand, and stand not only upon the promises of God, but upon the commands of God, the law of God as well.

Speaking of that ideal church, our Lord, through the prophet John, says, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The Word says, in speaking of Christ's work for His church; "That He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:27. One of the petitions in Christ's last recorded prayer was, "that they may all be one;" and concerning the place which His followers were to occupy in this world Christ declares: "They are not of the world, even as I am not of the world." John 17:16. Therefore the ideal church will not be mixed up in the politics of the world. It will not turn aside from its special work. Again, the ideal church must be a missionary church and obey the command, "Go ye into all the world, and preach the Gospel to every creature." There has never yet been a time in the history of the world when the church could plead that it had accomplished its purpose in forwarding the interests of Christ's kingdom, and could then join with the state in helping to straight- ten out the affairs of the kingdoms of

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this world. The church has on its hands the greatest enterprise in all the world. In the world, but not of it; married to Christ; not united in any way to the state; fully absorbed in God's work alone; loyal to God in all circumstances; obedient to all His commandments—exercising "the faith of Jesus."

The state is a legitimate institution. Being such, it has a field distinctly its own. Anarchy is as much opposed to God's purpose as it is to the governments against which it aims its poisoned arrows. The purpose of the ideal state is to safeguard individual rights. It must sit as a judge upon the cases of those who wantonly invade rights, destroy property, or chastity, or reputation, or take life. If it did not do this, there could be no excuse for its existence, and no guarantee of safety to person, life, or property. Because men will not respect the rights of others, the state used force to compel them to refrain from invading those rights.

The state can not compel men to cease being covetous, or to cease hating other men; but it can, through fear of punishment, to a great extent, compel them to refrain from taking the possessions of another, or allowing hate to manifest itself in murder. The ideal state can not punish for evil thoughts, but it can punish the evil thinker for carrying his evil thoughts into practice, and thus can and does to a great extent control and hold in check the flood of evil deeds that otherwise would flow unchecked. In other words, it does not demand righteousness, but civility.

The ideal state can demand of man no religious duty or service; for the state is not a deity. It can not demand that such duty or service be performed toward the God of heaven; for He, Himself, has placed before men every necessary requirement, made His service voluntary, not compulsory, and has delegated to no power nor institution on earth the authority to enforce any religious requirements or restrictions upon any soul. The right of choice is a sacred right

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which even Divinity will not invade. The ideal state, therefore, can not invade it.

Christ recognized the fact that the church and the state must stand each in its own sphere. "Render therefore unto Caesar [government] the things that are Caesar's; and unto God the things that are God's." Matt. 22:21.

The policeman is not the man to carry the Gospel message. He has no commission so to do. The minister of the Gospel has no business with the policeman's club or pistol or the warrior's sword or rifle. God has given him no commission to carry on the work. These stand for the state, not the church. The only weapon the Christian may carry is the sword of the Spirit. To teach and to convict men of sin and convert them to Christ, through the operation of the Holy Spirit— this is the business of the ideal church. To protect the person, property, and liberties of the individual— this is the business of the ideal state. Unite them, and you have a combination that has not been authorized of God, and can not but invade the rights of men in both domains. He who flees from civil punishments to the protection of a legalized creed has made himself a hypocrite and shut the door of heaven in his own face. And that is what every national religion-- every union of church and state— has taught men to do. In the words of U. S. Grant, let us "Keep the church and state forever separate."

THE ONE HEART

"And I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them." JEREMIAH 32:39.

Unity— quite impossible in Satan's kingdom— is the experience of the Remnant Church of Rev. 12:17. This is something

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false religion cannot achieve. It is the gift of God through His Son. Perfect unity has not taken place in the professed Christian Church for many generations. Nevertheless, Jesus' work and prayer is not in vain. He said, "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou has sent me, and hast loved them, as Thou hast loved me." John 17:21-23.

No, Jesus did not pray in vain. His true church has this unity. This unity is promised to His restored church. "And I will give them one heart, and one way, that they may fear me forever . . ." This "forever" is everlasting life that has been promised to those with THE ONE HEART walking in the narrow way. The world knows who are the children of God because of the unity they have with one another. We are settled that all the words of Christ are true. We know that we shall live in His Word so that all of His promises are fulfilled in our lives including John 17, which is "our church creed."

This single mind, which is the mind of Christ, does not go unnoticed by the powers of evil. Their jealousy and rage know no limits. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly and by good words and fair speeches deceive the hearts of the simple." Romans 16:17-18.

Satan does not often use direct force these days. He has been "converted after the modern order of things." He comes with "good words and fair speeches," but God's people are frank and honest. Instead of outright aggression the devil seeks to invade the church with those who look and act like Christians. The Christian who has

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received the Holy spirit can "detect sin under any guise." When sin is detected and the lights are turned on, those who are not committed to THE ONE HEART must flee.

"All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers. Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations." Hosea 9:15-17. Those who are revolvers by nature cannot find peace with the people of God. They cannot find peace with each other, and so, are destined to be wanderers. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John 2:19.

The Lord is now harvesting His people for the last time. The unity now experienced by His church is the fruit of harvest. There are those who are putting forth every effort to tell others that the harvest is not yet. "Delay, delay," they say. "Someday it will be time." "Someday the latter rain will be poured out!" Satan urges on his agents to confuse and destroy the power of this final movement. The instruction of God on this point is plain. "Let us with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us." TM, 509. Satan would have all wait for "a sign." His power rests in delay. Jesus said, "An evil and adulterous generation seeketh after a sign . . ." Matt. 12:39. The Lord gives His people evidence, but He does not remove every possibility of doubt. Those who do not trust the word of God and His evidences will be left to wander. "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not

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recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." TM, 507.

Those who do not receive the filling of the Holy Spirit will be able to see our light and power, but they will not be able to discern our joy and peace since they, themselves, do not possess that quality. They will not be able to experience the gift of unity. They can only try to cover up their wolf with sheep's clothing. The message they herald is one about things to eat, things to wear, special doctrines to promulgate, and other yokes too heavy for even them to bear. These "sheep's clothing" mask the corrupt heart for a time, but under the discerning eye of YAH it cannot hide.

While the wheat and tares were to be left together until the harvest, something wonderful happens during the harvest. "So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel 3:17. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, "YAH is OUR RIGHTEOUSNESS." Jer. 23:6. The sinners in Zion are sifted out. The truth of Christ's virtue causes them to flee. This is the movement of Revelation 18 which the believers have long desired. And "YAH is OUR RIGHTEOUSNESS" is THE ONE HEART He gives to His people.

"We shall in the future, as we have in the past, see all kinds of character developed. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed, were as true as steel to principle. Something comes to test them, and they are overthrown." 3SM, 411. Christ will keep all His children in perfect unity, but the sons of perdition will be overthrown— He is not willing that any should perish.

"The law of love being the foundation of the government of

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God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness . . . [The angels] delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures . . . Little by little Lucifer came to indulge the desire for self-exaltation . . . God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined.

"The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them . . . But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged.

"Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide . . . If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object

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to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts

. . . . Many of the angels were, however, blinded by Lucifer's deceptions.

"Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light— misconstruing and distorting them to excite dissent and dissatisfaction . . . While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace.

"There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ.

"The time had come for a final decision; he must fully yield to the divine sovereignty or place himself in open rebellion. He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.

"Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit

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to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ.

"The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of [YAH]. And his high position, so closely connected with the divine government, gave greater force to his representations.

"Satan could use what God could not — flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works."

This is the picture we must now come to understand in this present vile generation. There are those now doing the same things which have been done from the beginning. But, remember, the Church of Christ walks in perfect unity. Satan would have men believe that they are "deluded slaves"— following after man. And this is how it will look to those deceived souls who, in their perverted perceptions, desire men to follow them instead. It is clear that true happiness comes only in complete conformity to the mind of Christ. This unity is not coerced by Christ or any "arbitrary authority of the Church." Even so, as Lucifer was driven from Heaven for his rebellion against God, so are those who seek to destroy souls driven from His Church. The way they are driven from the precincts of the saints is not by the methods of the world. No one uses a weapon or

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even a threat to chase the rebels from the camp. We simply hold up a spiritual mirror so they can see themselves as they really are. Their own reflection drives them away.

God requires willing submission from His subjects. We willingly yield Him perfect submission, for that is His gift to us. And The Creation 7th Day Adventist Church has perfect accord because of the perfect gift provided by the perfect sacrifice of YAH's "only begotten Son." We are one with Christ, and it is His mind to which we all submit. Not one of us are exempt from this submission. To the carnal mind this appears hateful and restrictive, for the carnal mind desires to control others. We claim the unity of THE ONE HEART which is our mind, spiritual strength and Guide. "'All ye are brethren.' As brethren we are identified with Christ and with one another. As brethren we are identical with Christ, and through His grace identical with one another." 5BC, 1139.

Satan's kingdom cannot submit to the truth. And they will not yield to those in responsibility. Because of this, their kingdoms are confusion. They can only diffuse doubt, fear, discontent and failure. They can never truly obtain the kingdom of God for they are against it. In Heaven, they would cause the same confusion they design here. They would remain in resistance as Satan their father has done.

Just as in Heaven, all power and success depends on the perfect accord of all believers. This is only possible for those who have the gift of Christ's life. His mind in all the members guarantees perfect accord. If a Christian finds himself in error, he will repent, and maintain the perfect accord— THE ONE HEART which circulates His blood throughout His body. "And I will give them one heart, and one way . . . forever. . . ." Jer. 32:39.

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... IF POSSIBLE ...

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect." Matthew 24:24.

In this world of hustle and bustle, fast foods, fast cars, and stress from domestic and financial pressures, "Men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth . . ." (Luke 21:26). Voices everywhere are calling "lo, here is Christ; or lo, He is there", and confusion abounds. With every imaginable teaching in our midst, the apostle Paul prays, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" . . . "if possible, the very elect." (Eph. 4:14).

The word "if" is a small word with a large meaning. Webster's New American Dictionary (1939) gives the definition of "if" to be, "Providing, on condition that . . .". Looking at Matt. 24:24 again, we could read, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, 'providing, on condition that' [it were] possible, they [would] deceive the very elect." What this Scripture really says is, "Try as they may, false prophets cannot "deceive the very elect." Why, then, would "the very elect" be fearful of being deceived? Maybe "the very elect" do not know who they are? You can choose to be one of "the very elect." ". . . give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or

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if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" (Matt. 7:7-11). Do you believe? Then, believe! Stop doubting! You are one of "the elect".

Now let us see how "the very elect" keep from being deceived. It is not automatic; you must enlist your effort by God's grace. Someone once said, "God helps those who help themselves." This is a truth, even though not found by those words in the Bible.

The first thing you must do is to love all people. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. God is love; and he that dwelleth in love dwelleth in God, and God in him . . . There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4:7,16,18). "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Some say, "But that is so hard!" Let me ask this, "Would Christ tell you to do something you cannot do?" He gives you the power to accomplish all that you will to do by His grace. You must believe that God is able to deliver you from unprincipled men; therefore, do not fear men, but love them.

The second habit you need to cultivate is an attitude of prayer. This does not mean speaking words or bowing your head, etc. What I mean is, be mindful of the presence of God with you moment by moment. Walk in His presence. Have a sense of His glory. "Pray without ceasing". (1 Thess. 5:17).

Along with cultivating an attitude of prayer, you must schedule times for personal devotion. This entails meditation and study. The Bible will become a "love letter to you" if you will seek for the "precious gems" and "riches of His grace". (Eph. 2:7). If you

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were mining for gold, you might have to dig down deep to find the precious metal. In Bible study, many times you will need to meditate on the Word, comparing Scripture with Scripture, before the soul is satisfied. But we have the precious promise of Christ, "Blessed are they which do hunger and thirst after righteousness: for they shall be [satisfied]." (Matt. 5:6). Each promise is there for you personally as "the leaves of the tree [of life are] for the healing of the nations". (Rev. 22:2). If you do these things you shall never fall. Believe and stop doubting! Do not say, "But I have so little time." Just remember, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, [completely] furnished unto all good works." (2 Tim. 3:16,17). So, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15). Make the time and take the time—you will never regret it.

Now we need to be more specific about deception and what the Bible says about it. This will help you see how simple it is to be protected against such, and why the Scripture says, "if possible".

Jeremiah 9:5, 6 gives us a point of beginning. "And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know Me, saith [YAH]." In deceit we find the following characteristics: 1) "will not speak the truth", 2) "speak lies" habitually, and 3) do not mind to "commit iniquity" or sin. "Deceit is in the heart of them that imagine evil . . ." (Proverbs 12:20). "Jesus answered and said unto them, Take heed that no man deceive you." (Matt. 24:4). "And He said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed . . . wickedness, deceit . . ." (Mark 7:20-22). The matter is

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simple: Deceit comes from the heart of a wicked man, and will be evidenced by what comes out of him [whether it be in words or behavior]. Paul gives us further instruction. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17,18). "The simple" are the unsuspecting or unlearned in spiritual understanding. "The very elect" will be "wise unto salvation" and full of understanding. Warning: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise [unto salvation]. For the wisdom of this world is foolishness with God." (1 Cor. 3:18,19a). Paul offers further counsel, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." (Eph. 5:6,7). Paul continues, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8). John warns us, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil . . . whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." (1 John 3:7,9). Yes, "the very elect" will "be righteous even as He is righteous." They will "hate sin with a perfect hatred". They cannot be brought to commit sin because of their deep love and appreciation toward Christ for His supreme sacrifice in their behalf. Deceivers will tell you, "Everyone sins. We are only human . . . every born again Christian sometimes falls." The deceiver "will not speak the truth", "will tell lies", and will "commit iniquity" [and teach others to do so]. This is what Jesus [or YAHSHUA] said,

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"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." (Matt. 5:19). What commandments are YAHSHUA referring to in verse 19? "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. . ." (verse 18). If you still do not know which commandments He was alluding to, read verse 21, "Ye have heard that it was said by them of old time, Thou shalt not kill . . ." and verse 27, ". . . Thou shalt not commit adultery . . .". Yes, He means the Ten Commandments which were "written with the finger of God" (Ex. 31:18). One commandment that the deceivers say is not necessary to observe today is the fourth (Ex. 20:8), "Remember the Sabbath day, to keep it holy". "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7,8). The Scriptures clearly define SIN: ". . . sin is the transgression of the law [of Ten Commandments]." (1 John 3:4). And ". . . whosoever shall keep the whole law, and yet offend in one [commandment], he is guilty of [breaking] all." (James 2:10).

In conclusion— "the very elect" could be deceived "if possible". But it is not possible to be deceived if you choose the way of God. The way of God is the path of righteousness. It is the life of obedience to the light given you . . . God hath given [the Holy Ghost] to them that obey Him." (Acts 5:32). Won't you obey?

The last thing you may want to do is find God's true church — His visible body on the earth. The following is our counsel to you in this regard: Ask your Heavenly Father these simple questions.

1) Where do they keep all of Your commandments? This will eliminate all of the Sunday-keeping churches.

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2) Where do they teach you how to have victory over all known sin on a daily basis, moment by moment— freedom from bondage?

3) Where do they teach you how to bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5), "perfecting holiness in the fear of God" (2 Cor. 7:1), the "holiness, without which no man shall see the Lord" (Heb. 12:14)? If you desire this deep spiritual experience with your Creator, please contact:

The Creation 7th Day • Adventist Church

<http://csda.us/>

1162 Old Highway 45 South
Guys, Tennessee 38339-5216

1-888-284-2487

Administrator@csda.us

". . . if possible . . ." you could be deceived. Please, don't be!
". . . now being made free from sin, and become servants to God,
ye have your fruit unto holiness, and the end everlasting life."

Romans 6:22

* The Remnant Church of Creation 7th Day • Adventists is in no way affiliated with the General Conference of Seventh-day Adventists in Silver Spring, Maryland or the General Conference Corporation of Seventh-day Adventists in Washington, D. C.

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«THE APPENDIX»

YOUR GIFT BIBLE STUDY

The Riches in Christ Jesus:

Rev. 3:18 Come buy of ME.

The Price You Must Pay:

John 3:7 Ye must be born again.
Luke 9:23

Gal. 2:20 Death to self daily as Paul taught. You must be willing to turn from your own carnal mind, and sincerely choose as your eternal choice, day by day, moment by moment, day and night, the mind of Jesus only.

Jer. 29:13 We cannot play games with our Saviour or our God. They know the sincere heart.

SEEK
WITH
ALL OUR
HEART!!!

The New Mind, How Does It Come?

Luke 18:15-17 As you realize your own helplessness, and admit that you do not belong to yourself, you belong to Jesus. Your eternal choice

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1 Cor. 6:19-20
Phil. 2:5

is the mind of Jesus ONLY.
Then the Holy Spirit brings the gift, the mind of Jesus, into you. He does this work so fully, so completely, that He is called "The Spirit of Christ." In this Gift, the mind of Jesus, you find your riches—a most precious treasure. There are no riches more valuable than the weapons 2 which Jesus used against the enemy of our souls. That is because these riches, (the weapons) have conquered the enemy and and sin ALREADY.

Rom. 8:9
Gal. 4:6
Cor. 3:17,18
John 16:33

What Are These Riches— These Weapons?

Heb. 13:8
Gal. 2:16
Heb. 4:15

1. The Faith that Jesus has and does exercise now, within you. The same faith He used when tempted in all points as we are, yet without sin.
2. The Love of God the Father as it is in Christ Jesus, now within you.

John 17:26
Rom. 5:5

2 Cor. 10:4

Both the Faith that Jesus has and the Love of God are now being exercised within us by Jesus Himself, in our behalf.

1 Tim. 1:14
Eph. 6:23:24
Jude 24 ,25

These rich gifts are ours in one word, GRACE. By grace are ye saved, not only for heaven, but from sinning.

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How Do We Take Hold of These Riches—These Weapons of Grace?

When the enemy tempts you many times a day, you simply say, "Thank you, Jesus, for the gift of your own faith which You are exercising within me." As a helpless one, you remain in your gift— hide in it constantly!

Eph. 4:7 "Thank You, Jesus, for the measure of faith which You exercise in my behalf."
John 17:26 It has already overcome the Devil.
"Your faith, Jesus, has placed me forever in the love of God, the Father— and His presence destroys sin."
Ps. 68:2
1 John 4:4 "He that hath the Son
Col. 1:27
John 14:23 HATH THE FATHER ALSO."
1 John 2:23
John 17:23-26

A clear test regarding your rich Gifts in Christ Jesus is found in Ephesians 6:23:

God's Faith

Rom. 3:3
Jude 20,21

Jesus' Faith

"Peace be to the brethren, and LOVE with FAITH FROM GOD the FATHER and the LORD JESUS CHRIST."

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Rev. 14:12
Phil. 3:9
Gal. 2:16

These Gifts
These Weapons
These Riches
in the package of Grace, now belong to you
for one purpose— TO LIVE IN, HIDE IN God's love every moment.

John 17:26
Acts 3:26
Isa. 61:1
Luke 4:18

Thank You, Jesus, for the Victory!!!

The Battle is won!!!

John 16:33

This Gospel brought the same results in Paul's day. Consider John's witness, "I write unto you young men, for you have overcome the wicked one." (1 John 2:13,14).

Rejoice always in your Gifts:

RICHES, WEAPONS, GRACE.

Gal. 3:22
Rom. 5:5

1. JESUS' OWN FAITH
2. GOD'S OWN LOVE
which they exercise within you, you are DELIVERED from sinning, as you REMAIN, LIVE, and HIDE in your Gifts.

Isa. 40:1,2
Isa. 26:20

There are no cracks in this "Liberty Bell"! The Riches in Christ Jesus now belong to you as you sincerely choose His mind only.

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WHAT MUST I DO TO BE SAVED?

By Mrs. E.G. White

"Behold the Lamb of God, which taketh away the sin of the world!" John 1:29. I repeat the words of John, "Behold the Lamb of God!" We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. God's message to the impenitent, His warning to the backslider, is, "Behold the Lamb of God, which taketh away the sin of the world!" Those who bring the message to the soul may turn aside from the truth, but he who would be saved must keep his eye on Christ. By beholding, his faith is made strong, and he comes to know "the only true God, and Christ the Messiah, whom Thou hast sent." John 17:3. The sinner sees Christ as He is, full of compassion and tender love, and by beholding this manifestation of God's great love toward fallen man in Christ's sufferings on Calvary, he is transformed in character.

While our salvation is wholly dependent upon Christ, yet we have a work to do in order that we shall be saved. The apostle says, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Philippians 2:12-13. The work that we are to do is not independent of what God is to do, but a work of *co-operation with God*. The power and grace of God are to be wrought into the heart by the divine Worker; but some go astray here, claiming that man has a work to do that is wholly independent of any work of God. Another class take the other extreme, and say that man is free from all obligation, because God does the whole work— both the willing and doing. But the true ground to take is that the human will must be in subjection to the divine will. The will of man is not to be forced into co-operation

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with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of co-operation with divine power and God will not do that for man which he can do for himself. Man is wholly dependent on the grace of Christ. He has no power to move one step in the direction of Christ unless the Spirit of God draws him. But the Holy Spirit is continually drawing the soul, and will continue to draw until by persistent refusal the sinner grieves away the tender Messenger of God.

In the heavenly councils it has been decided by what means and methods the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will co-operate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience to the dictates of the Spirit of God. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure."

God has endowed men with reason and with intellectual faculties, but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated, and it is necessary that teachers present line upon line and precept upon precept, guiding and training the free-will moral agent so that he shall understand what it is to co-operate with God. God works in the human agent by the light of truth, and the mind, enlightened by the truth, is capable of seeing truth in distinction from error. Open to the light of truth, free from prejudice, unbound by the opinions and traditions of men, the enlightened mind clearly sees the evidences of the truth, and believes it as from God. The man enlightened by truth will not call falsehood truth, and light darkness. The Spirit reveals to the mind the things of God, and to him who co-operates with God is

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the realization that a Divine Presence is hovering near. When the heart is open to Christ and the mind responds to the truth, Christ abides in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Christ. By living faith, the Christian places entire dependence on divine power, expecting that God will "will" and "do" that which is according to His good pleasure. As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul.

"As many as received Him, to them gave He power to become the sons of God, even to them that believed on His name." "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth." John 1:12, 14. The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to co-operate with divine agencies. As soon as we incline our will to harmonize with God's, the grace of Christ is supplied to co-operate with our resolve. But it is not to be a substitute to do our work—to work in spite of our resolutions and actions. Therefore, our success in the Christian life will not be because of an abundance of light and evidence, but will depend upon our acceptance of the light given, upon the rousing of the energies, and operating with the heavenly ministers appointed of God to work for the salvation of the soul.

If the sinner or the backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Saul did, the light will shine in vain, and a thousand-fold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says to such, "They have Moses and the prophets, neither will they be persuaded, though one rose

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from the dead." Luke 16:29, 31.

Paul had a terrible awakening when the light from heaven flashed upon him, and a voice said to him, "Saul, Saul, why persecutest thou Me?" Paul answered, "Who art Thou, Lord?" And He said, "I am Christ whom thou persecutest; it is hard for thee to kick against the pricks." And the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." Acts 9:4-6. The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. But if he had said, "Lord, I am not in the least inclined to follow your directions in working out my salvation," then, should the Lord have showered upon him light tenfold as bright, it would have been useless. It is man's part to co-operate with the Divine. Here is where the conflict is to be sternest, hardest, and most fierce—in yielding the will and way to God's will and way, relying upon the gracious influences which God has exerted upon the human soul throughout all the life. The man must do the work of inclining. "For it is God that worketh in you both to will and do." The character of the actions will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do—the will of our Father which is in heaven.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle, but the soul must submit to God before it can be renewed in holiness.

God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A

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mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us, through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him; your thoughts will be in harmony with Him.

Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.

Everything is at stake. Will the human agent co-operate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to do His will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Christ will enter to abide as a welcome Guest.

« THE END »

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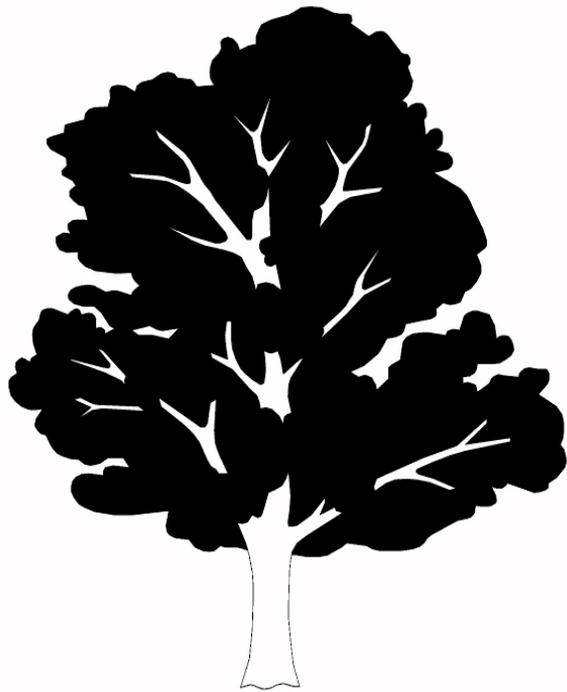
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“... He shall be like a tree planted by the rivers of water ...”
Psalms 1:3

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THE INTRODUCTION

The people of God will recognize human government as an ordinance of divine appointment and will teach obedience to it as a sacred duty within its legitimate sphere. Nevertheless, when its claims conflict with the claims of God, the word of God must be recognized as above all human legislation. "Thus saith the Lord" is not to be set aside for Thus saith the church or the state. The crown of Christ is to be uplifted above the diadems of earthly potentates.

The principle we are to uphold at this time is the same that the adherents of the gospel maintained in the great Reformation. When the princes assembled at the Diet of Spires in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the emperor's decree restricting religious liberty and prohibiting all farther dissemination of the reformed doctrines. Would the princes of Germany accept the decree? Should the light of the gospel be shut out from the multitudes that were still in darkness? Mighty issues for the world were at stake. Those who had accepted the reformed faith met together, and the unanimous decision was: "Let us reject the decree. In matters of conscience the majority has no power."

The banner of truth and religious liberty which these Reformers held aloft has in this last conflict been committed to us. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive God's word as supreme authority. We must accept its truths for ourselves. And we can appreciate these truths only as we search them out by personal study. Then, as we make God's word the guide of our lives, for us is answered the prayer of Christ; "Sanctify them through Thy truth: Thy word is truth." John 17:17. The acknowledgment of the truth in word and deed is our confession of faith. Only thus can others know that we believe the Bible.

Those Reformers whose protest has given us the name

Protestant felt that God had called them to give the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their lives. Are we in this last conflict of the great controversy as faithful to our trust as were the early Reformers to theirs?

In the face of persecution and death, the truth for that time was spread far and near . . . We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! (*Testimonies for the Church*, vol. 6, pp. 402, 403.)

THE TWO-HORNED BEAST

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he [spoke] as a dragon." Revelation 13:11.

THE UNITED STATES IN BIBLE PROPHECY

The first ten verses of Revelation, chapter 13, are concerned with the composite beast, symbolizing civil government as controlled by Satan in matters of religion. The particular phase of the beast presented in this section symbolizes the civil governments of the Roman world, represented by the horns, as dominated by the Papacy. This phase of the beast ended when the papal head received its "deadly wound," in 1798, and its power to persecute came to an end.

At this time— when the papal power went into captivity— another power, symbolized by "another beast," was seen "coming up," having "two horns like a lamb, and he spoke as a dragon." A few specifications given of this beast of Rev. 13:11-17 will serve to show what power it represents: (1) It is seen coming up just as the papal beast went into captivity, namely, at the close of the eighteenth century. (2) It comes up out of the "earth," in comparison to the "sea," out of which rose the ten-horned beast. "Sea," or "waters," as a prophetic symbol

represents, according to Rev. 17:15 and Isa. 8:7, nations and peoples. The ten-horned beast gained its place through strife and conquest, while the two-horned beast came up out of the earth, a place unoccupied by civilized nations, in a peaceful fashion. (3) It is evidently a republican form of government, as the two horns are without crowns (while the ten horns are crowned), and verse 14 shows that the people have a part in its work. (4) It had two horns like a lamb. The lamb employed as a symbol represents prominently our Lord and Savior. (See John 1:29 and Rev. 5: 6.) The government, therefore, represented by this beast would have characteristics, the very characteristics, represented by horns, which exalt it and give it power and prestige. (5) It has a dragon voice. The dragon represents primarily Satan, and Satan is the prime instigator of all persecution against the people of God. Rev. 12:13. According to the symbol, therefore, the power represented by the two-horned beast becomes an agent of Satan in persecuting the people of God. This is why John mentions it in the prophecy. The latter part of the chapter more fully describes this aspect.

In what power are all the above specifications fulfilled? There is but one in which they all meet, and that one is the United States of America. Note carefully the specifications above, and see how literally they are fulfilled in our own country.

1. When the persecuting power of the Papacy was taken away in 1798, there was but one great power of earth rising into prominence, and that was the United States. The representatives of the colonial governments signed the Declaration of Independence in 1776. The Constitution was effective in 1789, and the beginning of the nineteenth century found the ship of State fairly launched and recognized as a sister craft by the great nations of earth. There was no other power of prominence then rising.

2. This government did not arise out of the conquest of Old World nations, but it came up out of unoccupied territory up to this time. George Alfred Townsend, in his "New World Compared with the Old," speaks of this country as "coming forth from vacancy," and

says, "Like a silent seed we grew into empire." The Dublin (Ireland) Nation in 1850 spoke of this government as a wonderful empire, which was emerging, and "amid the silence of the earth daily adding to its power and pride." The testimony of the historian confirms the interpretation of the prophecy.

3. This country is certainly a republican form of government, while most of the divisions of the Roman Empire were monarchies.

4. It "had two horns like a lamb," two characteristics of the religion of Christ, two features peculiar to Christianity alone of all the great religions of the earth, and peculiar to this government alone of all the great powers of earth. This specification above all others fixes the symbol to this government.

a. What two characteristics, above all others, apart from its supernatural power— its real wealth and resources— gave to the religion of Christ power and influence?

b. What two characteristics above all others— apart from its wealth and resources— gave to this government its power and prestige?

The answers to these two questions are simple, easily found, and readily understood.

One prominent characteristic of Christianity is the EQUALITY OF MAN. It is thus most positively stated:

"There is no respect of persons with God." Rom. 2:11.

"God that made the world and all things therein, . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:24-26.

The same principle was to hold true in the Christian church:

"But be not ye called rabbi; for one is your Master, even Christ; and all ye are brethren." Matt. 23:8.

A second great and prominent characteristic of Christianity is what we may call LIBERTY OF CONSCIENCE, or the right and privilege of every man to worship God, or not to worship, how or when he will, providing he does not interfere with the equal rights of his fellow-men. They sometimes term this principle "religious

liberty.” The gospel of Christ *compels* no one. It is not "Thou shalt," or "Thou shalt not." Its language is, "Whosoever will," "let him come." Rev. 22:17.

Let us quote a chosen servant of the King of Heaven: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray [entreat] you in Christ's stead, be ye reconciled to God." "Knowing therefore the terror of the Lord, we *persuade* men." 2 Cor. 5:20, 11.

And that resolute apostle who was once so ready to use carnal weapons, writes, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts." "Neither as being lords over God's heritage." 1 Peter 2:11; 5:3. How much different from the spirit and utterances of the great apostate church, which claims Peter as its head! "Not for that we have dominion [lordship] over your faith," says Paul, "but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24. Our Savior thus speaks: "And if any man hear My words, and believe not, I judge him not; for I came not to judge the world. . . . The Word that I have spoken, the same shall judge him in the last day." John 12:47, 48. How different is all this from those apostate churches with their "lords spiritual," their councils and tribunals, sitting in judgment on men's consciences, and prosecuting by civil law those who do not agree with their decrees!

Look all over the religions of the past— pagan or Jewish, Mohammedan or so-called Christian (papal)— and in not one of them do we find these two particulars— the EQUALITY OF MAN and the LIBERTY OF CONSCIENCE. The curse of caste, the creation of offices, haughty, imperious, and ambitious hierarchies, religious dogmas, enforced legislative enactments or royal edicts, one or all are present in all false religions, including all perverted forms of the Christian religion.

They embody both of these God-given principles in the charters of our liberty in this country, so far as they can be embodied in any earthly government. The first principle, equality of man, is found in that document which sounded the birth note of American

freedom, and which made Americans free men pertaining to civil matters:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Declaration of Independence.

The second principle is not only embodied in the word "liberty" in the Declaration of Independence, but our forefathers built more surely than this. The first amendment to the Constitution of the United States reads: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof."

Thus in the fundamental law of this government, man's freedom to worship or not to worship God, or his conceptions of God, were preserved and protected intact. We know of no other country in the world having been established on these two eternal principles. These principles have been the magnetic power which has drawn to our shores, from the intolerant and autocratic governments of the Old World, the persecuted and oppressed millions. They found here religion "without a pope, and a State without a king," and the privilege of worshiping God according to their own consciences and understanding of God's Word.

5. Sadly, we have seen demonstrations in the nineteenth and twentieth centuries of the dragon's voice excited against Sabbath-keepers and other "fringe" religious societies. The notable "persecution of a church" occurred in the siege and destruction of the Branch Davidian Seventh-day Adventists at Waco, Texas in 1993. Ironically, later in the same year, the Religious Freedom Restoration Act (RFRA) was signed into law in our country.

"As U.S. president Bill Clinton signed the Religious Freedom Restoration Act (RFRA) in the idyllic setting of the White House rose garden on November 16, 1993, he mused that 'the power of God is such that even in the legislative process miracles can happen.' The president meant, of course, that he was signing into law the most important piece of religious legislation since the Bill of Rights. And

this through an almost unthinkable coalescence of interest groups." *Adventist Review*, Dec. 9, 1993, p. 6.

"And he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast. . . ." Rev. 13:14. Yes, "miracles can happen" and even "through an almost unthinkable coalescence of interest groups." [i.e., Roman Catholics, Protestants, Jews, and other secular organizations]. But keep ever mindful that "miracles" like these are not always performed by our Heavenly Father. Be not deceived!

"The Scripture cannot be broken" (John 10:35), and Revelation, chapter 13, reveals that the United States, in alliance with the apostate church will be foremost in the final persecution of God's commandment-keeping people. "National apostasy will end in national ruin." Prepare now for that ultimate eventuality.

THE PERSECUTION PRINCIPLE

Two elements are *always* essential in order to have a persecuting power; and these two elements united *always* make a persecuting power. But if either of these is taken away, the power as a persecutor is destroyed.

1. The power must be religious or it will not persecute. A government which is in no way connected with religion will *never* persecute.

2. It must have power to enforce its religious positions,— to punish what it considers to be heresy,— or it cannot persecute. Methodists, Baptists, or any other church of the land is a good example. They may issue decrees and pronounce penalties, but they *cannot enforce* them.

This was the condition of the Papacy before 538 A.D. But when the bishops of the Roman Church became "head over all the churches" and "true and only corrector of heretics," the Papacy came into existence as the ruling, controlling power—the head of the beast. It was given existence or life as a head by the existing government, the powers that be, the government of the empire granting it the authority to define and correct heresy. What made the Papacy a persecutor? Briefly answered, it was religion by law, or power to enforce religious decrees and to punish heretics, or those who disobeyed these decrees. Thus— The Persecution Principle.

THE SPIRIT of THE PAPACY

It is a mistake to suppose that the Papacy is confined to the Vatican at Rome, or to the Roman Catholic Church. It is a mistake to suppose that the Papacy is confined to any organization, or to any territory. It is a mistake to suppose that it is confined to that which is papal in name. The Papacy is represented in everything, of whatever name, that exalts itself against God. And as all sin is rebellion against God, it is plain that the spirit of sin and the *spirit of the Papacy* are one and the same.

The Papacy is co-extensive with the system of opposition to God, and is not confined to any church, but is represented in every church where man is exalted in the place of God. And sad to say, there is no church on the earth where this self-exaltation is not to be found.

Rebellion against God began in heaven, under a leader, who was Lucifer, the "covering cherub." This rebellion was transferred to the earth, but remained under its original leader, by whom it has been and is today carried forward. He is the invisible leader, and behind him is a world-wide "confederacy" of evil. This confederacy of evil is visibly led, in the final crisis and conflict, by the Papacy—the "Beast" in the Old World and the "Image to the Beast" in the New. And as there is one great leader of this confederacy, so also there is one spirit pervading it throughout, and this spirit is the spirit of its leader. And therefore it is written of that power—the Papacy—that "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." Rev. 13:8.

Whether we shall worship the "Beast" or not, is a question to be determined not by the church book, of whatever church, in which our names are inscribed here on the earth, but by their inscription in or absence from the life book in the courts of heaven.

There are true worshipers of God in the Roman Catholic Church; and there are followers of the papacy in the true Church of

Christ.

We need particularly to understand and be on our guard against the exceeding subtlety of the papal spirit; and that not so much outside of ourselves as within our own hearts.

It is written of the papal power that "through his policy also he shall cause craft to prosper in his hand." Dan. 8:25. Deceptive craftiness has ever been a leading characteristic of the policy of Rome. Pretending to be disinterested and benevolent, Rome has always in her dealings with the nations aimed steadily at her own advancement. What seemed to be the touch of velvet, was later revealed to be the grasp of a hand of iron. The papacy has made all nations drunken with "the wine of the wrath of her fornication," and like drunken men, they have been led by her whither she desired.

This deceptive spirit deceived him with whom it originated; hence it is no wonder that it has been able to deceive others. Lucifer, the exalted angel who stood by the throne of God, and who was "full of wisdom," did not understand the nature of the spirit which led him to exalt himself against God. He did not clearly perceive whither this spirit was taking him. It is not surprising therefore that under his influence and aided by his arts, it has prevailed over a multitude less wise than he, and is today leading fallen, finite men in its devious path.

The spirit of the Papacy shows itself in a struggle for the supremacy. This is the characteristic way in which it is manifested. Wherever there is strife in the church, wherever there is a contest among brethren, there is *the spirit of the Papacy*. Someone is being moved by the spirit of self-exaltation.

It was thus that this spirit showed itself among the apostles. And it is no slight evidence of its deceptive character that as they came up to the crisis in the earthly ministry of their divine Master, after they had so long been associated with Him and listened to His instruction, they were engrossed with schemes for their own selfish advancement. "There was also a strife among them, which of them should be accounted the greatest." Luke 22:24. James and John,

having enlisted their mother in their selfish cause, came to Jesus and desired that He would promise them the two places of greatest honor in His kingdom. And the remaining disciples, when they heard of it, "began to be much displeased with James and John." That was *the spirit of the Papacy*, and that this is so was later conclusively shown by the fact that this same contest for supremacy broke out again not many years later in the Christian Church, and continued with growing fierceness until out of it came the fully developed papacy itself, through a decree issued by the Roman emperor making the bishop of Rome head over all churches.

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. 20:25-27. This, Jesus said to the disciples, teaching them that the spirit which was moving them each to seek the position of supremacy and rulership over others was the spirit of the world, which was manifested among the Gentiles; but the spirit of Christianity was an opposite spirit; and wherever *this* spirit was shown, there would be seen a desire *not* to bring others into the service of self, but to bring self into the service of others.

The world is full of the contest for supremacy. The spirit of self-exaltation and lordship over others is the characteristic spirit of the world; but that spirit has no place in the Church of Christ. *THE SPIRIT of THE PAPACY* has no proper place among true Christians, and of all Christians, Seventh-day Adventists. May the time soon come when it will have not only no place of right, but no place in fact, among those who profess to be doing the closing work of God in the earth.

BABYLON SAYS: ". . . let us make us A NAME, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4 b.

YAH SAYS: ". . . Come out of her, My people, that ye be not partakers of her sins . . ." Rev. 18:4.

DEATH AND LIFE WITH CHRIST

"Now if we be dead with Christ, we believe that we shall also live with him." Rom. 6:8. The thought of living with Christ is a very precious one to every child of God. We read of Mary, who sat at his feet, and of John, who leaned upon his breast at supper, and we think such companionship must have been very sweet, and so it was.

But the time will surely come when all those who have faithfully followed the Master here, will see him whom they have loved, and hear him pronounce the blessed words, "Well done." Then the prayer of Jesus will be answered, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." John 17:24. Then they will see his face, and his name shall be in their foreheads.

To live, even in this sin-cursed earth, is the all-absorbing desire of mankind; but to live with Jesus in the new earth will be life indeed.

To live with him then, we must be dead with him now. To be dead with him, we must be dead to sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom 6:11.

The way we may be dead with Christ is fully set forth in the following verse: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Here we are not only told how we may be dead to the world, but a rule is given us, which, applying to ourselves, we may discover whether we are dead to sin and the world or not.

Does sin or Christ reign in our mortal body? Do the desires, appetites, follies, and passions of sin control us, or are all our powers in sweet submission to God's will— Christ the hope of glory, enthroned within, reigning in and ruling over us?

Christ's authority in the heart must be complete. The heart is not so great but that Jesus can occupy the whole, nor so good but it may be made infinitely better by his presence.

Those who want nothing so much as Christ, may have his

presence, not as "one that turneth aside to tarry for a night," but as a constant and abiding guest. To those in the Laodicean state of the church, who have not fully received him, he offers this gracious invitation: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Rev. 3:20. Shall we "bring him in a welcome guest," and fully allow his gentle sovereignty over us? If we do, sin will be removed; for Jesus and sin cannot dwell in the same heart. Sin and self must be dead in us to fit the heart for the Heavenly Guest.

This is the death which fits us to live and reign with Jesus when he comes. Upon one thus fully dead, Satan's temptations have little effect. A dead man cannot be flattered and praised into pride, nor reproved and reprimanded into discouragement. So the true followers of Jesus, whose anchor has entered within the veil, are always enabled to say, "None of these things move me."

"If we be dead with him, we shall also live with him,"— live with him when sin is not only removed from our hearts, but from the whole world, yes, from the whole universe; when Satan and all his power shall be forever destroyed; when there will be nothing to hurt or destroy in all God's holy mountain, and the whole earth shall be filled with the glory of God as the waters cover the sea. "The life we now live in the flesh, we live by the faith of the Son of God," but there hope will be changed to glad fruition, faith to sight, and prayer to praise.

"O, what are all my sufferings here,
If, Lord, thou count me meet
With that enraptured host to appear
And worship at thy feet!
Give joy or grief, give ease of pain,
Take life or friends away;
But let me find them all again
In that eventful day."

THE GIFT of INDIVIDUALITY

"God is acquainted with every man. Could our eyes be opened we would see that eternal justice is at work in our world. A powerful influence, not under man's control, is working. Man may fancy that he is directing matters, but there are higher than human influences at work. The servants of God know that He is working to counteract Satan's plans. Those who know not God cannot comprehend His movements. There is at work a wheel within a wheel. Apparently the complication of machinery is so intricate that man can see only a complete entanglement. But the divine hand, as seen by the prophet Ezekiel (Eze. 1:15-28), is placed upon the wheels, and every part moves in complete harmony, each doing its specified work, yet with individual freedom of action." *Manuscript 13*, 1898 (Ellen G. White). And so it is with the church of God in the earth. No one man heads the work. As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, . . . and we were all made to drink of one Spirit. For the body is not one member, but many. But now God has placed the members, each one of them, in the body, just as He desired. And if they were all one member, where would the body be? . . . there should be no division in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. Now you are Christ's body, and individually members of it." 1Cor. 12:12-14, 18, 19, 25-27. "Let us cease looking at the failings of others. Let us cease speaking of their evil traits of character. When the Lord told Peter what to do, he turned and asked,

'Lord, what shall this man do?' The Lord answered, 'What is that to thee? follow thou Me.' . . . It is our business to follow Christ and then we can counsel others. What we want is individual religion, personal piety." *Review & Herald*, April 16, 1889.

Religion is "*the duty which we owe to our Creator, and the manner of discharging it.*" Liberty is "*the state of being exempt from the domination of others, or from restricting circumstances. In ethics and philosophy, the power in any rational agent to make his choices and decide his conduct for himself, spontaneously and voluntarily, in accordance with reasons or motives.*" Religious liberty, therefore, is man's exemption from the domination of others, or from restricting circumstances: man's freedom to make his choices and decide his conduct for himself, spontaneously and voluntarily: in his duty to his Creator, and in the manner of discharging that duty.

Since God has created man, in the nature of things the first of all relationships is that to God; and the first of all duties could be nothing but duty to God. Suppose a time when there was only one intelligent creature in the universe. He was created: and his relationship to his Creator, his duty to his Creator, is the only one that could possibly be. That is the first of all relationships that can possibly be. Therefore it is written that "the first of all the commandments is, Hear, O Israel, the LORD our God is one Lord: and Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." All there is of any soul is first due to God; because it all came from God. This, therefore, is the first of all commandments, not because it is the first one that was ever given by spoken word, or that was ever written out; but because it is the first that could possibly be. And this because it is the expression of the first principle of the existence of any intelligent creature. The principle was there, inherent in the existence of the first intelligent creature, in the first moment of his existence; and there the principle abides eternally, unmodified and unfading.

Now, though that is the first of all possible relationships, and the first of all duties; though that relationship and duty are inherent in

the very existence of intelligent creatures; yet even in that inherent obligation, God has created every intelligent creature free— free to recognize that obligation or not, free to discharge that duty or not, just as he chooses. Accordingly it is written: “Choose you this day whom ye will serve.” “Whosoever will, let him take the water of life freely.” Thus it is absolutely true that in religion— in the duty which we owe to our Creator and the manner of discharging it— God has created man entirely “exempt from the domination of others and from restricting circumstances;” has made him free “to make his choice, and decide his conduct for himself, spontaneously and voluntarily.” Thus religious liberty is the gift of God, inherent in the gift of rational existence itself.

Any service as to God that is not freely chosen by him who renders it is not service to God. There can be no virtue in it; there can be none of God in it. Any service rendered as to God that is not freely chosen on the part of him who renders it cannot be of God; because “God is love:” and love and compulsion, love and force, love and oppression, never can go together. Therefore any duty, any obligation, anything, offered or rendered as to God that is not of the individual's own freely chosen choice, can neither be of God nor to God. Accordingly when the Lord created whatever creature— angel or man— in order that the creature should be happy in the service of God, and in order that there should be virtue in rendering service or worship to God, He created him free to choose to do so. And this is *individuality*, and the divine right of it. God created man free. When man by sin was separated and lost from that freedom, Christ came to restore him fully to it. The way of God and of Christ, therefore, is the way of liberty. And the work of God through Christ with mankind in the whole history of the world has been to make plain this way and to give to man the absolute assurance of this “soul liberty” which is the only true liberty. Whom the Son makes free is *free indeed*.

It is true, as the inspired record shows, that autocracy, as illustrated in King Nebuchadnezzar (Dan.3); that government of the supremacy of law, as illustrated in the Medo-Persian power (Dan.6); that the union of church and state, as illustrated in the Jewish church

and the Roman power united against Christ (John 19); that the church as such, as illustrated in the church of Israel against the disciples of Christ (book of Acts); has no right to assert authority or jurisdiction in religion. It is equally, and even more emphatically, true, that, to be at all loyal to God and the right, or true to themselves and to their fellow men, the three Hebrew young men, the man Daniel, the Lord Christ, and apostles of the Lord, must absolutely disregard every such assertion. In each case God's dominion was usurped. In each case the right was being completely thrown over, and the wrong established in its place. In such a case and at such a time could any who knew God or cared for the right, sit still and do nothing? Is allegiance to God, nothing? Shall the *wrong only* be recognized as having the right to prevail? Shall man never be true— neither true to God nor to the right, neither true to himself nor to his fellowmen?

The three Hebrew young men did right when they refused to recognize any right of autocracy in religion. Daniel did right when he refused to recognize any right of civil government of law in religion. The Lord Christ did right when He refused to recognize any right of the church through the civil power to make effective her will. The apostles and disciples of the Lord did right when they refused to recognize any right of the church to decide or to dictate what they should or should not believe and teach. In each of these cases God openly and in mighty miraculous power made perfectly plain to all that these individuals were right. By this it is openly demonstrated not only that they were right, but that they were divinely right. And in each case the story has been written out that all powers and people forever may know that such course is divinely right. And whosoever will stand with God as did each of these in his place, can know it. It is these individuals and such as these, who, in their day and from age to age, have kept alive in the world the honor of God, who have kept alive the right in the world, who have kept alive integrity and true manliness in mankind; yea, it is just these and such as these blessed individuals who have kept the world itself alive.

God has created all intelligences absolutely free. He made

man, equally with other intelligences, to be moral. Free-dom of choice is essential to morals. To have made an intelligence unable to choose would have been to make it incapable of freedom. Therefore, He made man, equally with other intel-ligences, *free to choose*; and He ever respects that of which He is the Author, the freedom of choice. When, in the exercise of this freedom of choice, an intelligence chooses that his existence, with its consequent faculties and power, shall be spent strictly subject to the will and within the design of the Creator, and so, indeed, with the Creator and in the Creator, this is in the truest sense strictly and truly self-government. And when the service, the worship, and the allegiance, of each intelligence is to be rendered entirely upon his own free choice, this reveals on the part of God, the Supreme and true Governor, the principle of government with the consent of the governed. Thus the divine government as it relates to both the Governor and the governed, the Creator and the creature, is demonstrated as well as revealed to be government of perfect freedom; and of perfect freedom because of perfect *individuality*.

Through sin man lost his freedom and therefore his individuality. But in the gift of Christ all was restored. "He hath sent Me to proclaim liberty to the captives." "Christ suffered for sins, the just for the unjust, that He might bring us to God." Christ [*Yahshua*], therefore, came from Heaven unto the world to bring back to man, and to bring man back to, what man had lost. Individuality was the Creator's supreme gift. In the fall, this was lost. In the gift of Christ the day man sinned, the gift of individuality was restored to man. In the long ages of sinful and imperial despotism from Cain to Tiberius Caesar, men had been so continually and systematically oppressed that they had been robbed of every vestige of individuality. Then Christ came into the world in human flesh as man, and through every phase of human experience established the individuality of man upon its own original and eternal basis. Matthew 25:15. Therefore, without Christianity in its original and native purity there cannot be true individuality. But in the interests of despotism the very name of

Christianity was perverted. And through long ages of ecclesiastical imperialistic tyranny men were again systematically robbed of every vestige of individuality. In the Reformation, God again restored men to Christianity and individuality. But Protestantism hardened in forms and creeds; and every form and denomination of Protestants has denied, and done all that it could to destroy, Christian liberty and individuality. And now, through denominational, national, international, and world federation and confederation in religion and of religions, again ecclesiastical imperialistic despotism will work with all worldly power, deceiving signs, and lying wonders, systematically to rob man finally of every vestige of individuality. But Christianity in its supreme gift of individuality, as always before, will now and finally triumph over all. Revelation 15:2,3. (*Individuality*, bear in mind always; *not* individualism: for it is distinctly an "**ity**"; *never* "**ism**"; adapted from "Individuality in Religion," by A. Jones.)

CHRIST'S SECOND COMING

This event has been so much dwelt upon by God's people, ever since the days of Enoch (see Jude 14-16), that the unbelieving world has come to regard it as a myth and a fable. They shut their eyes to the fact that no prophecy of Scripture has failed. Cities, nations, and families, have continued or ceased to be, just as the prophets indicated; and history proves that the prophets wrote as they were moved by the Holy Spirit; and shall not this prove also a matter of history by and by?

The apparent delay will prove to have been in mercy to a fallen world; it will be the grand opportunity for the wise to trim their lamps, and for the foolish to sleep. It gives value to probation, to know that it is nearly closed; and the wise thank God for every day of apparent delay, that it may be improved in work for God and his cause.

THE RELIGION of HUMAN NATURE

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There is great need that all who claim to be Bible Christians should take the Scriptures as they read. There is need of arriving at right conclusions as to what the Scriptures mean in their reference to "the man of sin," "who thought to change times and laws." He had no real power to change the times and laws of God, but he thought himself able to do this work; for he "opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He is an imitator of the first great rebel, the originator of sin. In heaven Satan thought to change the laws of God, and for this purpose he changed his character and his position in the heavenly courts, and influenced others until they united with him in the work of rebellion against God; but he did not succeed in changing the laws of God. God did not alter or change his form of government to suit Satan's ideas, but made it manifest that the foundation of his government in heaven and earth is as unchangeable as is the throne itself. When Satan could not induce all the angels to revolt against the law of God, he made the earth the scene of his rebellion, and through the man of sin seeks to carry out his diabolical purpose. Through the Papacy, the Roman power, the man of sin, the purpose of Satan is carried out among men; the law and the appointed times of God are set aside. In this we see that professed Protestants give encouragement to popery; and false systems of worship, against which our fathers manfully opposed themselves, imperiling even property and life, are fostered and cherished and encouraged to extend and gain wide influence. Even Adventists do not search their Bibles as they should, and do not heed the warning that has been given concerning the work of the man of sin. The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by *all* Protestants. They took the position that the

Bible, and the Bible *alone*, constituted the rule of faith and doctrine, that the Word of God is the only unerring guide for human souls, and that it is unnecessary and harmful to take the words of priests and prelates of the visible church instead of the Word of God.

To the Romanist the Bible is not the final authority, because it plainly reveals the errors of the Roman system; and whoever searches the Bible with an enlightened understanding, cannot long be in harmony with this false system. He who searches the Bible to understand the truth, will find no authority in the Word of God for the assumption of power on the part of popes and cardinals. There is no Word of God that sanctions their assumed superiority or supremacy over their people, as there is no Word to sanction the claim that Lucifer made in heaven of superiority over Christ. The claim of the Papacy to superiority is made under the influence of the first great usurper, who so persistently urged his right to supremacy over the host of God. Through the Dark Ages, that long night of ignorance and superstition,— the claim of the Papacy to superiority and supremacy was conceded by emperors and kings, although God had sanctioned no such concession, and raised up men to dispute the claim, and to break the Romish yoke from the Church of God. Through His appointed agencies God summoned the church to reassert her independence, and in the strength of God she stood forth in the liberty wherewith Christ had made her free. She broke away from the papal yoke, and with the Word of God in her hand, met the giant evil of Romanism, even as David met Goliath in the name of heaven, using his sling and a few pebble stones. The opponent of Israel was slain by the man of faith; and while men cling to the Word of the Lord, they cannot associate themselves with any Romish system of error.

The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and He has designed that the Bible shall be a household book. The church that holds to the Word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have

approached more nearly to her, and are finally on the point of reconciliation with the Church of Rome. Rome never changes. Her true principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does that argue for the Protestant of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy. And even mainline Adventists have followed suit by bridging the gulf of division in the twentieth century.

Souls like Luther, Cranmer, Ridley, Hooper, Huss, Jerome, and the thousands of noble men who were martyrs for the truth's sake, are the true Protestants. They stood as faithful sentinels of truth, declaring that Protestantism is incapable of union with Romanism, but must be as far separated from the principles of the Papacy as is the east from the west. Such advocates of truth could no more harmonize with "the man of sin" than could Christ and his apostles. In earlier ages the righteous felt that it was impossible to affiliate with Rome, and, though their antagonism to this system of error was maintained at risk of property and life, yet they had courage to maintain their separation, and manfully struggled for the truth. Bible truth was dearer to them than wealth, honor, or even life itself. They could not endure to see the truth buried under a mass of superstition and lying sophistry. They took the Word of God in their hands, and raised the standard of truth before the people, boldly declaring that which God had revealed unto them through diligent searching of the Bible. They died the cruelest of deaths for their fidelity to God, but by their blood they purchased for us liberties and privileges that many who claim to be Protestants are easily yielding up to the power of evil. But shall we yield up these dearly bought privileges? Shall we offer insult to the God of heaven, and, after he has freed us from the Romish yoke, again place ourselves in bondage to this anti-Christian power? Shall we prove our degeneracy by signing away our religious liberty, our right to worship God according to the dictates of our own conscience?

The voice of Luther, that echoed through mountains and

valleys, that shook Europe as with an earthquake, summoned forth an army of noble apostles of Jesus, and the truth they advocated could not be silenced by fagots, by tortures, by dungeons, by death; and still the voices of the noble army of martyrs are telling us that the Roman power is the predicted apostasy of the last days, the mystery of iniquity which Paul saw beginning to work even in his day. Roman Catholicism is rapidly gaining ground. Popery is on the increase, and those who have turned their ears away from hearing the truth are listening to her delusive fables and gloating over the "advances" of *Vatican II*. The Protestant world is asleep and has lost the mark of distinction that separated them from this carnal world. They have healed the wound between themselves and the Roman power. Going deeper into darkness, they have been unwilling to accept light which God shed upon their pathway — turning away their ears from hearing the truth. They speak with contempt of the idea that there will be a revival of the past cruel persecution on the part of Romish minds and those who affiliate with them. They do not recognize the fact that the Word of God fully predicts such an event, and will not concede that the people of God in the last days shall suffer persecution, although the Bible says, "The dragon was [angry] 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." Rev. 12:17.

Popery is the religion of human nature (666), and the mass of humanity loves a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this religion, formed by human device, and yet claiming divine authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the ten commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self-inflated, after the pattern of the pope, not after the pattern of Jesus Christ. They must have the form of religion that has the least

requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe popery, they are naturally drawn toward its provisions, doctrines, and policies. They do not want to walk in the ways of the Lord. They are altogether too much enlightened to seek God prayerfully and humbly, with an intelligent knowledge of His Word. Not caring to know the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most unreasonable, most inconsistent falsehoods palmed off upon them as truth.

Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the same line. Even the General Conference of Seventh-day Adventists has imbibed this error. They do not desire to search for truth and go on from light to a greater light. They wall themselves in with fear and prejudice, and seem willing to be deceived and to deceive others.

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to His truth, who will make the Bible, and the Bible alone, their rule of faith and doctrine, who will elevate the standard, and hold aloft the banner on which is inscribed, "**The Commandments of God and the faith of Jesus.**" They will value a pure gospel, and make the Bible the foundation of their faith and doctrine.

For such a time as this, when men are casting aside the law of the Lord of hosts, the prayer of David is applicable,— "It is time for Thee, Lord, to work; for they have made void thy law." We are coming to a time when almost universal scorn will be heaped upon the law of God, and God's faithful people will be severely tried; but will they lose their respect for the law of *YAH* because others do not see

and realize its binding claims? Let God's last church, like David, reverence God's law in proportion as men cast it aside and heap upon it disrespect and contempt. Beware of ***THE RELIGION of HUMAN NATURE!*** (Adapted from Ellen G. White.)

TRUE FREEDOM

Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak,
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think,
They are slaves who dare not be
In the right with two or three.

— ANONYMOUS

PERSUASION vs. COMPULSION

God is love, and His law is a reflection of His mind, a transcript of His character, hence His law is a law of love. Its commandments all grow out of the principle of love; hence love fulfills the law. Rom. 13:10. The Savior who came not to destroy the law, but to fulfill it (Matt. 5:17), and to magnify it and make it honorable (Isa. 42:21), had the law within His heart, and delighted in it (Ps. 40:8). This gives conclusive evidence that His service was a service of love. He Himself declares, "I have kept my Father's commandments, and abide in His love." John 15:10.

Love leads to willing service and cheerful obedience, hence love is necessary to the fulfilling of the law. "This is the love of God that we keep His commandments." 1 John 5:3. This is the only service that God will accept, because when any other principle than love, or any other motive than to please God, actuates us in religious exercises or religious observances, we are governed by a wrong principle, by a selfish motive, and therefore we worship and serve the creature more than the Creator (Rom. 1:25), and have another God before the Lord. See Ex. 20:2, 3.

Let us illustrate this point. When a person starts out in the service of God, or is baptized, or joins the Church, or performs any religious duty, or refrains from doing what the Scriptures forbid, to advantage himself, or to please a friend, or because of public opinion or a popular sentiment, he exalts the creature above the Creator. He seeks selfish interests and the honor of men, and not the honor that comes from God only. That was the condition of the Jewish people in the time of Christ, and He speaks of it as an insurmountable obstacle to their believing in Him! John 5:44. "Without faith it is impossible to please Him" (Heb. 11:6), and "whatsoever is not of faith is sin" (Rom. 14:23). So, an outward, formal religious observance that is not rendered in faith, to please God and honor Him, is rendered in unbelief, to please ourselves or our fellow men. This is surely exalting

and honoring the creature above the Creator, while professing to honor and worship God, and this is not only hypocrisy, but idolatry; and since such service and worship are not prompted by faith in God and inspired by love for Him, they are sin against Him.

Religious observance rendered because of human influence or pressure cannot be acceptable to God, because it is not prompted by the love of God and the influence of His Spirit. Moreover, such service or worship is really given to that agency or power whose influence or pressure secured it, and not to God. When human power, whether exercised by the church or the state, leads us to the observance of the rites and ceremonies of religion, we render obedience to that power, and thus worship it, instead of rendering obedience to God and worshipping Him. Hence it becomes a matter of vital importance to us all that we examine ourselves to see whether we be in the faith (2 Cor. 13:5), the faith once delivered to the saints (Jude 3), and have the faith of Jesus (Rev. 14:12), the which will enable us to seek the honor which comes from God only, and worship Him who made heaven and earth, the sea, and the fountains of waters, or to see whether we shall yield to earthly powers, and thus worship them by obeying the laws they make supporting religious institutions.

From the principles already laid down, it must be evident that all worship or service must be voluntary and come from the heart to be acceptable to God, and that compulsory service is really but outward and formal, and, instead of being rendered to God, is given to the power which compels it.

Obedience in the realm of religion is the highest form of worship, for it is the test of allegiance and loyalty; hence those who seek by law to enforce any religious observance or institution are really enforcing a false worship instead of the worship of God. This would be true whether the observance was commanded in the Scriptures or not; for if men outwardly observe a religious institution because it is enforced by civil law, their observance is not rendered to God, but to the power enforcing the law, and thus they give their allegiance and worship to an earthly authority instead of the LORD,

maker of heaven and earth. It is in this way that the beast and his image are worshiped. Rev. 13:11-15; 14:9.

All true Protestants know that the mystery of iniquity, which began to work in Paul's day and developed into the "man of sin," who sat in the temple of God and opposed and exalted himself above God (2 Thess. 2:3-7), was none other than the visible head of the apostate church of Rome, symbolized in the Revelation by "Mystery, Babylon the Great, the Mother of Harlots." By forsaking her husband, the LORD of heaven, and forming a connection with the state, an unholy wedlock, she made use of the civil power to enforce obedience to her will. This caused all those who submitted to her power to worship the beast, while those who refused to yield went down to martyrs' graves, and because of this, she is represented as drunken with their blood. Rev. 17:6.

In her history we see the logical result and the necessary fruit of compulsion in matters of religion, and, when placed in contrast with the life, character, and teachings of the Prince of Peace and His apostles, and the fruit of their unselfish labors in winning by love, beseeching, persuading, exhorting, and entreating the people to be reconciled to God, we have an object lesson which is very instructive to those who are willing to be taught of God.

When professed Seventh-day Adventists, or any other Protestant communion, forsake their LORD by uniting with the world and seeking the power of the state to enforce their will upon the people in religious things, will not the same shameful results follow as were seen when the Church of Rome pursued the same course? Will not like causes produce like effects? When any church organization adopts the same principles and the same policy, and uses the same means that Rome did to extend her religion and advance her cause, do they not themselves become Romanists in fact? And will not their work result as disastrously, and bring the same ruin in its train as the work of Rome?

When professed Seventh-day Adventists gain control of the civil power, as they did in 1981 by trade-marking their church name,

and seek to use that power in the interest of their religion, by suing violators of their trademark, they secure a union of Church and State, and make an image of the beast. Rev. 13:11-18. And by controlling the civil power through deceit and greed, and thus securing enforcement of laws, clothed in commercial garb, and yet applied to sustaining religious business policy; they compel obedience to their will. Hence they enforce the worship of the beast and the image of the beast which they have set up. In this, professed Seventh-day Adventists who claim to be Protestants, by abandoning the principles of the Gospel of Peace, and losing the Spirit of the Prince of Peace, and substituting compulsion for persuasion, and force for love, are repeating the history of Rome, and they cannot escape her fate any more than the "harlot daughters" before her. They have become so drunken with the wine of Babylon, and have so largely partaken of the spirit of Antichrist, that they are deceived into believing that they are doing God's service when they compel obedience to their own will, and use the power of the state to enforce their own views. This is the papal principle—the policy of Rome. It is absolutely not Christian, but manifestly anti-Christian.

The Gospel of Christ is the power of God unto salvation. Rom. 1:16. That power is the power of love in DRAWING, WINNING, PERSUADING, and it always leaves every man, however vile, the freedom of choice. "Whosoever will, let him come." Rev. 22:17. The world's Redeemer says, "Come unto Me." He graciously invites all to come. He never asked, and would not accept, earthly power in carrying on His work, even when it was offered to Him. He clearly taught that His kingdom is not of this world, so His servants could not fight or use force to advance it (John 18:36), and that those who take the sword (the emblem of human power: 666) shall perish by the sword. Matt. 26:52.

When the Church appeals to the State for power to enforce obedience to her will in religious matters, she turns away from the Gospel which is the power of God, she substitutes human for divine power, compulsion for persuasion, force for love, and law for Gospel.

Thus the ministers of the church become ministers of the law to spy out, convict, fine, and imprison, and visit the extreme penalties of the law upon the very ones which Christ came not to condemn but to save. Are they doing the work of the Savior while engaged in such work? God forbid! Would they not better exemplify the life and teachings of the humble Man of Calvary if they would be truly ministers of the Gospel, seeking by precept and example to lift the fallen, to aid the unfortunate, to minister to the sick and needy, to point sinners to the Lamb of God, and, like Jesus, go about doing good? Will the infidel, the skeptic, the heathen, the heretic, the dissenter, yes, and even the schismatic, be won to Christ by law, with its pains and penalties, or by the Gospel, with its gracious invitations, its tender ministrations, and its labors of love? The answer is obvious!

The golden rule forbids compulsion and teaches persuasion in matters of religion. Breathing the spirit of freedom, it will freely grant to others what it claims for itself. It rules out of the fold of Christ the lordly bishops, the ambitious ecclesiastics, the self-inflated churchmen, who seek to lord it over God's heritage by taking to themselves "divine authority," and claiming to be the representatives of God in executing the "divine will" upon those who, in their infallible (?) judgment are violating the "divine will" and bringing a reproach upon their "good name." These professed servants of Jesus Christ, in the work they are doing and the position they are taking, are exalting themselves above their LORD, and following the example of the bishops of Rome. Christ would not judge between two brothers who disagreed in their property matters, saying, "Who made Me a judge or a divider over you?" Luke 12:14. Now His professed servants are exalting themselves to judge between brethren—howbeit they disqualify the trademark violators from being their brethren. Even in matters of faith and conscience, they proceed to use all the earthly power they can grasp to uphold their "working policy" and punish the violator of "divine will." Do they not show in this that they are not the servants of Christ? They exalt themselves above Him, and claim an authority and a power which He not only did not exercise, but

which He expressly disclaimed, and thus it is seen that they partake of the spirit and nature of him who exalted himself above the stars of God, and declared that he would be like the Most High. Isa. 14:12-14. The words of Elder W. W. Prescott are appropriate to note and remember:

"Carnal weapons cannot be used to any advantage in a spiritual warfare. When Peter cut off the ear of the high priest's servant, Christ rebuked him and healed the wound. When a church in alliance with the State employs the secular power to enforce its doctrines by punishing heretics, it repudiates the essential idea of Christianity. Those who would command fire to come down from heaven and devour the oppressors, do not know what manner of spirit they are of." *The Protestant Magazine*, November, 1915.

Let every lover of liberty, and every lover of true Christianity, labor by precept and example to inculcate the principle taught in the golden rule, namely, persuasion based on love, which wins the heart, instead of compulsion based on fear, which makes hypocrites and idolaters, or martyrs who choose to obey God rather than men. Acts. 5:29.

AMERICAN FOUNDERS ON RELIGIOUS LIBERTY

"Every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience."—George Washington.

"When a Religion is good, I conceive that it will support itself; and, when it cannot support itself, and God does not take care to support, so that its Professors are obliged to call for the help of the Civil Power, it is a sign, I apprehend, of its being a bad one." —Benjamin Franklin.

THE PROVINCE of CIVIL GOVERNMENT

The proper object of civil government and the limit of its authority are not sufficiently understood by many at the present time. Because of this those who would abuse this ordinance of God and pervert it from its legitimate sphere of usefulness find their designs much easier of accomplishment than they otherwise would.

Civil government was ordained of God, and consequently for a good purpose. This being so, no true child of God can ever be an Anarchist, or resist the powers that be. But, although ordained of God, and for a good purpose, civil government was not ordained to make men religious, or for the punishment of those who are irreligious. Its sphere does not reach to the realm of religion.

When, and for what purpose, then, was civil government ordained? Mr. Young, in laying down the principles of government and law in his *Government Class Book*, p. 12, and thus showing the necessity for civil government, says: "Man is by nature selfish, and many would infringe the rights of others for their own selfish ends, unless restrained. Hence we see the necessity of some fixed rules, that each may know what he may do, and what he must not do."

This in brief gives the whole ground and basis for the existence and necessity of civil governments. Their object is to protect men in their rights by restraining others from infringing upon them. They were designed to act as a check upon the carrying out of selfish ends, a curb on selfishness. They have been a recognized necessity in the nature of things, a necessity because as Mr. Young says, "man is by nature selfish," and therefore needs something to prevent him from acting out this nature, so long as he is possessed of it.

But when did man become selfish? When did this trait, which is the taproot and mainspring of all the evil and misery the world has ever known, become a part of man's nature? Certainly it was not at creation, for "God made man upright." Man, therefore, as he came

from the hand of the Creator, had no need of civil government. There was no need of civil government at creation. If, then, we can ascertain when selfishness entered the world, we can tell when civil government became a necessity. But this is not hard to determine. It was when man fell, when he yielded to temptation, when he became the servant of that being who is the embodiment of all selfishness, by choosing to follow his directions for personal improvement, in utter disregard of the express command and prohibition of God. This was when man by nature became selfish. And only subsequent to this time could there be any occasion or necessity for civil government.

Following this line of thought a little farther, it must also be apparent that the necessity for civil governments can exist only so long as man remains in a fallen condition, so long as he is possessed of a selfish nature. There will be no such governments in the redeemed state. The necessity for it will then have passed away.

Still further, it is evident that those who have been converted, whose affections have been changed, who have in them the mind of Christ, who came to this world not to please himself, have no need of civil government even in this world, in order to keep themselves within the bounds of civility. They do not refrain from stealing, lying, and killing because the government threatens vengeance upon those who do such things, but because it is not in their hearts thus to do. So far as they are concerned, men's lives and property would be as safe without civil governments as with them. Those for whom these governments were ordained as a restraining power, seek to escape from punishment usually when they commit these offenses; but with Paul the Christian will say, "If I be an offender, or have committed anything worthy of death, I do not refuse to die." Acts 25:11.

The Christian recognizes and regards the rights of others because he is converted, because he loves his neighbor as himself. In his actions he is governed by the higher law of love, and not by the penal code of the State. On the other hand, the fear of punishment is the chief incentive by which the State influences those who recognize no higher power, to respect the rights of their fellow men. "For rulers

are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? . . . For if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:3, 4. God has entrusted this sword with the State, not the Church.

Let it not be forgotten, then, that the proper object of civil government is the restraint which, through the fear of the punishment it threatens and executes, it places upon those who would otherwise disregard the rights of others in carrying out their own selfish ends. It can deal only with the fruits of selfishness. With the heart, the seat of selfishness, it has nothing to do. To transform this by such means is an utter impossibility. A change of heart is a work requiring creative power. It can be done only through the influence which religion brings to bear upon the soul, by the gospel, which is "the power of God unto salvation to everyone that believeth."

The province of civil government and that of religion are therefore widely separated. Those, therefore, who seek to accomplish through the former that which can be attained only through the latter, show their ignorance both of true religion and of the proper sphere and object of civil government. They have a form of godliness, but deny the power thereof, seeking and using the power of the State in their religious work, instead of the power of God. Civil government is of this world. "My kingdom," says Christ, "is not of this world." And of his followers he says, "Ye are not of the world." John 18:36; 15:19. The weapons of the State are carnal. "He beareth not the sword in vain." But, speaking for the Church, Paul says, "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:3, 4.

Those, therefore, who appeal to the State to enforce their ideas of religion cannot be Christians, however high their profession of Christianity may be. There can be no more certain evidence that a church which in the past has enjoyed the blessing and power of God, is fallen and has lost its connections with God and its hold upon Him,

than for it to seek the support of the secular power in its work. To all such the message, "Babylon is fallen, is fallen," applies. And when this condition of things becomes general, the true and sincere children of God cannot long remain in their communion. They will hear and heed the call, "Come out of her, my people." And, although the laws of the land may have been brought to the support of certain religious rites and customs, and are urged upon them on the ground that they should be in subjection to the powers that be, they will *refuse* obedience to whatever conflicts with the word and law of God, knowing that *The Province of Civil Government* extends not to things religious. With the apostles they will say, "We ought to obey God rather than men," and with the Reformers, "We pledge, therefore, our obedience to the emperor in all civil matters; but as for the Word of God, it is liberty that we demand."

TRUST IN GOD

God has given us the power of self-government, which is the freedom and ability to make decisions. We are unable to change our hearts, but we *can choose* to trust and obey God, and He promises to work in us to give us the desire and power to live in harmony with Him. By *choosing* to trust and obey God, a total change will be made in our lives. We then will receive His power and strength, and we will live a life of victory!

THE HOUR OF GOD'S JUDGMENT

The judgment will come; but he who preaches the Gospel in truth must say, "The hour of God's judgment is come." Rev. 14:7. In other words, the books are now open, and all cases, both of the dead and of the living, are to be decided for eternity before Christ can close His work in the heavenly sanctuary, and return to the earth to bring the promised deliverance and reward to His servants.

The Savior has kindly sent us this message, not that we should be left to wonder when the judgment will begin with the living, or when our case will appear, but *that we may "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."* Heb. 4:16.

God is not an arbitrary ruler or judge, but in all His dealings with man he invites man to cooperate with God in His work, as it is written, "Surely the LORD God will do nothing, but He revealeth His secret unto his servants the prophets." And thus in the matter of the judgment, the LORD has sent a message to His people, in order that they may know of the work that is being done, and that they may come and present their cases before the throne, and have them decided at once for eternity.

The first angel's message (Rev. 14:6, 7) is not given for the dead, but that the living may recognize their great privilege to come and present their cases for judgment after having made preparation.

There are but three steps necessary to prepare us to come before the judgment seat with perfect confidence, and with the assurance that the verdict will be satisfactory.

Firstly, acknowledge the claims of God's law. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Secondly, recognize our own unrighteousness. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6.

Thirdly, accept of the perfect righteousness of Christ. "And

this is His name whereby He shall be called, "**YAH is OUR RIGHTEOUSNESS.**" Jer. 23:6. (See also Ps. 68:4, KJV.)

After having taken these steps by faith, we are ready to pray the prayer, "Save me, O God, by Thy name, and judge me by Thy strength." Ps. 54:1. And the verdict will come back at once, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Advancing daily in the Divine Life you are secure.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:33, 34. When we have received this message by faith we can go on our way rejoicing, with our "faces lighted up and shining with holy consecration," for we shall realize that we have "passed from death unto life." 1 John 3:14. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

The Father is waiting for us to receive His precious truth in all its fullness, which will be followed immediately by the out-pouring of the latter rain, ripening our fruit for the earth's final harvest. Won't you receive His saving judgment today and be prepared for the soon coming of our blessed Master?

"The Word of the living God is not merely written, but spoken. The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realize this, with what awe would we open God's Word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One." *Testimonies for the Church*, vol. 6, p. 393.

THE ABOMINATION of DESOLATION

"When ye therefore shall see the abomination of Des-olation, spoken of by Daniel the prophet, stand in the holy place . . . Then let them which be in Judea flee into the mountains . . ." Matthew 24:15, 16.

". . . they shall pollute the sanctuary of strength, and shall take away the daily . . . , and they shall place the abomination that maketh desolate." Dan. 11:31.

"And from the time that the daily...shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Daniel 12:11.

Bible students have focused on the above texts for centuries. Numerous commentaries have been published, and in each succeeding generation, there seems to have been more light shed to elaborate the full meaning of *The Abomination of Desolation*. Without endeavoring to consult the "authorities," we seek only reliance on the Holy Spirit's inspiration for bringing forth a fresh unfolding of this subject.

In writing to the church in Thessalonica, Paul called their attention to the manner in which self-exaltation and love of power was to be developed in the apostasy of the Church. Speaking of Christ's second coming, and events to precede it, He said: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4. We see how the outgrowth of self-exaltation was to result in great apostasy in the Church during "the dark ages," constituting the Papacy, a union of Church and State which inflicted persecution upon devout Christians.

The exaltation of self in the individual dethrones God from the heart, bringing the man directly under the dominion of self, sin, and

Satan. As predicted in this Scripture, the toleration by the Church of the self-exaltation of the leaders in the Church, resulted in placing in the temple of God (the Church) a head (pope) who declared himself as God upon earth to rule the LORD's people.

To avoid being taken in this snare of Satan, the people were admonished to cleave to "*the truth*," to "*the Word*." Of those who would be involved in this great apostasy, the apostle said, "They received not the love of the truth, that they might be saved . . . Who believed not *the truth* . . . God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." As to what truth is here meant we read: "Brethren, stand fast, and hold the traditions which ye have been taught, whether *by word*, or *our epistle*." 2 Thess. 2:10, 12, 13, 15.

As this "falling away" is traced through the pages of history, there is seen in its growth a departure from the direct teachings of the Word of God. Instead of cleaving to the Bible as their *only* standard of faith, and expressing that faith in Scripture language, there came into their teaching a mystical principle of interpretation. Instead of following the advice of Paul, "Consider what I say; and the Lord give thee understanding in all things," they were telling what the Bible meant, their interpretations being often contrary to what the Scriptures in other portions taught. Those who adhered directly to "the Word of truth," saw in this "mystery-work" a development of just what the apostle had predicted. As they proclaimed against this innovation, there arose a direct conflict between those who taught plainly stated Bible truths, and those who adhered to creeds formulated by men. The teachers of the creed, being "high-minded" and self-confident, soon lost the molding influence of the Holy Spirit in their hearts. And so the people who followed the creed-makers were rapidly corrupted from the simplicity of the Gospel. This resulted in their condition being "empty, and desolate, and waste." Nahum 2:10.

In the setting up of this "abomination that maketh desolate" (Dan. 12:11), we see that five distinct steps were taken:

1. Forming a creed. Expressing their faith in man-made phrases instead of

adhering to the Word as it came from God. In placing man-made interpretations on the Word, they deviated from the truth of the Word. 2. Making that man-made creed a test of fellowship, and denouncing all as heretics who would not assent to the exact wording of their creeds.

3. Making the creed a rule by which all heretics must be tried. Many were thus declared sinners, whose faith was more in harmony with the direct statement of the Bible than that of those who decreed against them.

4. Constituting themselves a tribunal for the trial of heretics, and excluding from their fellowship all who would not consent to their creed. Not content to debar such from church privileges in this world, they declared them subjects for the lake of fire.

5. Having thus kindled a hatred in their own hearts against all who did not conform to their creed, they next invoked and obtained the aid of the civil arm to torture, and kill with sword, with hunger, with flame, and with the beasts of the earth, those whom they had declared unfit to remain in this world.

Then appeared on the stage of action one class of "professed Christians" with a head over them, actually declaring that he was "God on earth," persecuting another class of Christians who were conscientiously following the LORD and His Word—a class of whom it might be said, in the light in which God views them (as was said of the ancient worthies), "Of whom the world was not worthy." Heb. 11:38. This apostasy we recognize to have been the Roman Catholic Church, i.e. the Papacy. Those affected by the self-exalted "head" could have identified with David's prayer (Ps. 143:2-4), ". . . enter not into judgment with Thy servant; for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate." The above condition is descriptive of *The Abomination of Desolation* "set up" in an individual's heart.

During the period of Protestant Reformation the Almighty secured an arsenal of dedicated individuals ordained to diminish the desolation of souls. However, the doctrine that God has committed to the church the right to control the conscience, and to define and punish heresy, is one of the most deeply rooted of papal errors. While the Reformers rejected the creed of Rome, they were not entirely free from

her spirit of intolerance. Thus when some of them united with the State, they fell, and God had to use other people, called out of Babylon to carry forward His work.

So, the Reformation would continue: "Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities [in the anti-typical Day of Atonement]. I will also cause you to dwell in the cities (well-established, unified families), and the wastes shall be builded (character perfected). And the desolate land shall be tilled (hearts purified), whereas it lay desolate in the sight of all that passed by (Babylon). And they shall say, This land that was desolate is become like the garden of Eden (full of vibrant life); and the waste and desolate and ruined cities are become fenced [with the standard of God's law], and are inhabited (not divided or scattered). Then the heathen (worldly churches and unchurched population) that are left round about you shall know that I the LORD build the ruined places, and plant that [which] was desolate (the sign of sanctification and redemption, the Sabbath of *YAH*, restored during the "loud cry"): I the LORD have spoken it, and I will do it (the power of creation demonstrated by the living testimony)." Eze 3 6:33-36. This is a wonderful description of God's promise to revive His last-days Church to primitive godliness— of how the One who sanctifies will *do* it [by His Word]. (Brackets supplied.)

In this concluding generation, *YAH* has been leading a Reformation which must continue unto the end. This movement is to overcome, in our "enlightened age," the last appearance of Anti-christ— diffusing the glory of the LORD throughout the whole earth. Rev. 18:1. But God's remnant people will not journey into Heavenly Canaan without fierce warfare— being subjected to severe trial and testing. One final danger must be recognized— *The Abomination of Desolation* in its sophisticated array of "religio-commercial" deception. This "abomination" is the epitome of Romish hypocrisy, being "set up" by "the false prophet" of Revelation . Rev. 13:11-18; 16:13; 19:20; 20:10. He is the third and final agency, in the evolution of a "three-fold union" of powers, designed by Satan to wage war

against the saints of the Most High (Rev. 12:17), attempting desolation through the strong arm of civil government. This professed representative of God cleverly maligns the Sabbath-keeping people of God in a manner not yet seen in all of earth's history. Jesus says, ". . . then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. Having had great light and holding to the highest profession of any "Christian society" through the last generation, this, "once pure" but now corrupt, confederacy erects *The Abomination of Desolation* as a standard in God's temple, making void the "commandments of God and the faith of Jesus." Claiming to be the Elijah people (the true prophet), they prove themselves to be the counterfeit Elijah (the false prophet), employing "common fire" "from heaven" intended to desolate "the very elect," enjoining them from "legal trade" in the closing Gospel message. Rev. 13:13, 17. Rather than seeking God's "sacred fire" of love to consume their *own* deficiencies (cf. Heb. 12:29; 1 Jn. 3:8), they cause the fires of persecution to be kindled upon the saints who have faithfully submitted to purging in "the furnace of affliction" (Isa. 48:10), that they might perfectly reflect the character of Christ and pro-claim His gospel to a world perishing in the dregs of iniquity. "When ye . . . shall see *The Abomination of Desolation*, . . . stand in the holy place (Christ's visible Church), . . . then let them which be in [church membership] flee into the [safe places of worship]." Matt. 24:15, 16. (Brackets supplied.) "When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay . . . They must not hesitate a moment, lest they be involved in the general destruction . . . Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign (*The Abomination of Desolation*). 'When ye shall see Jerusalem compassed with armies,' said Jesus, 'then know that the desolation thereof is nigh . . . Then . . . let them which are in the

midst of it depart out.' Luke 21: 20, 21. "*The Great Controversy*, pp. 26, 30." As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy [of Romanism in the Church] be a sign to us that the limit of God's forbearance is reached." *Testimonies for the Church*, vol.5, p. 451. The faithful few, "after long and severe conflict," see that "to dissolve all union with the apostate church" is "an absolute necessity if they would obey the Word of God. They [dare] not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children. . ." *The Great Controversy*, p.45. The angel cries, "Fear God, and give glory to Him, for the hour of His judgment is come. . ." (Rev. 14:7). "Come out of her (Babylon fallen), my people, that ye be not partakers of her sins (abominations), and that ye receive not of her plagues (desolations). For her sins have reached unto heaven ("the limit of God's forbearance", see Gen. 11:4-9), and God hath remembered her iniquities (abominations)." Rev. 18:4, 5.

You have only one safe course— "depart out" of the wicked city! Otherwise the frightful words will be heard, ". . . I never knew you: depart from Me, ye that work iniquity." Matt. 7:23. "And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant." Jer. 51:29.

DEATH TO SELF

You must be willing to turn from your own carnal mind to experience the death to self taught by the Apostle Paul. One must sincerely *choose* as an eternal choice— day by day, moment by moment, day and night— the mind of Jesus *only*.

THE WINE of BABYLON

The evils which have grown out of the union of church and state in the third and fourth centuries will never be fully realized until the day of judgment. There is something in the nature of such a union which seems to make it desirable to many, even to professed Christians. Yet it is controlled by a spirit which is deceptive in its nature, active in its working; and whose end is evil and only evil.

That union of church and state was what formed the Papacy—a persecuting power— seen by the prophet John, and with which the kings of the earth had committed fornication, and by the wine of the wrath of whose fornication the inhabitants of the earth had been made drunk. Rev. 17:2. This corrupt church is described as representing great wealth. "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." Rev. 17:4. Her iniquity is thus described in the fifth and sixth verses: "And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

In forming this union with the State, the Church entered upon a road which could lead only to destruction; for when the nations of the earth are represented as giving their power to the beast, their end is forcibly portrayed in the following words. "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." At the conclusion of the battle of the great day, the beast and the kings of the earth and their armies, which were gathered together to make war with Him that sat upon the horse, are described as being cast alive into a lake of fire burning with brimstone. Rev. 19:20. Consequently the forming of this union was the *final fall*

which thrust them upon that downward road which prepared, for final destruction, all who, whether professing Christianity or not, had partaken of the spirit of persecution. It was one of those sins which are generative in their nature, and in the end, place the soul beyond the reach of hope.

How important it is that we not only have correct views ourselves as to what are the proper claims of God upon us, and what are those of Caesar, but that we may correctly present them to others. It is not infrequently that when we have spoken of the evils of a union of church and state, as applied to Sunday legislation, men of intelligence have remarked to us that it could not be possible in our day that any such bill would pass Congress; and yet in the 1880's it was shown that those very kind of men signed the petition for the National Sunday Law (Blair Sunday Rest Bill of 1888), not realizing anything of its true nature. It is true that in our secular society a National Sun-day Law, abridging the free exercise of religion, appears to be unlikely. However, "Congress is only too eager to interfere with religion. In February 1981, 280 delegates representing almost all the organized religions in the country met in Washington to complain that the government was interfering in church activities far more than ever in the nation's history." (*God Cares*, vol. 2, pp. 347-48.) The Federal courts are making decisions that set the stage for state-protected religion. There are thousands, and even millions, of people around us who only need to be enlightened as to the nature of this work, to be aroused to oppose it. The true spirit of Protestantism must be renewed.

To worship God by civil power or through civil power, is like praying by machinery,— only many times worse. The early Reformers brought with them, from the Roman Catholic Church, much of its spirit in this respect; and it was only for want of an opportunity that they did not practice it more than they did. John Calvin ever believed in it. Melancthon, an intimate friend of Luther and Calvin, endorsed the doctrine and recommended it. John Knox, who was associated with Calvin for years, instilled the same spirit into

the Scottish Reformers. In a work written by Calvin refuting the supposed errors of Servetus, among the many questions discussed, is “whether it is lawful for Christians or magistrates to punish heretics.” The affirmative is maintained by Calvin, and subscribed to by fourteen other ministers. It was Calvin, in his letter written February 1546, who acknowledged *himself* to have recommended the condemnation of Servetus. He says that Servetus had written him a letter, including in it a large list of his extravagant ideas and hectoring views, proposing that “I should see extraordinary and un-heard-of things, if I were willing that he should come hither. But I was unwilling to give my promise; for if he had come, I should have used my authority in such a manner as not to suffer him to depart alive.” Calvin wrote to the king of England recommending that heresy to the faith they had espoused should be restrained by the arm of the civil power. (See *Life of John Calvin*, by Theodore Beza.)

The Protestant Reformers of England, even some of those who suffered martyrdom, advised inhibiting heretics by civil power. The children of the Reformers, who came to the United States for freedom of conscience, brought with them the same spirit,— and the whole world became intoxicated with this wine of Babylon. Modern society is thoroughly deceived as to the effect of this “wine” upon the people; and when the persecution came upon the Branch Davidian Seventh-day Adventists in Waco, Texas, it was *not* called religious persecution, any more than it was in the days of papal rule. It was *only* the law of the land; therefore, *only* a “police regulation.” *The Washington Post*, May 28, 1995 reports, “Two years later, it [the Waco siege] still haunts prominent participants, such as Dick DeGuerin, one of Texas’s leading defense attorneys and one of only two people allowed inside to speak with Koresh during the siege, and Catholic priest Jim Deaconson, who ministered to the ATF agents, heard their confessions, and now believes the entire episode amounted ‘to the persecution of a church.’” In the heathen islands which have been Christianized, the idea also prevails among religionists that they must have Christianity established by law.

It is thus that the peaceful reign of Christ is looked for throughout the world, and thus that the gospel is to be established in heathen countries. If the Christians of the United States of America favor legalizing “Christianity,” then it is not surprising that their missionaries should partake of the same spirit. Is it not marvelous that a nation like ours, the only one on earth founded on laws leaving religion where Christ placed it (separate from the civil government),— a nation which has had an unparalleled prosperity, should ever think it safe to follow in the footprints of the Papacy, whose bloody trail, drenched by the blood of Christian martyrs, is so easily traced down the march of the ages? Is it not far more strange that when a few God-fearing men and women have entered a heathen country, and many of them have sealed their testimony with their blood to gain the victory of the cross,— that the only way to retain the victory gained at such a price, is by a union of church and state, depriving the people— the descendants of these pioneers— of their liberty of conscience, and compelling them by law to worship God, and become Christians? Did Christ design that the heart should be softened by civil law, in order that His Spirit might enter and dwell therein? Experience has taught us, in every instance, that when men take this work in hand, it is necessary to employ the thumb-screw, rack, and many other instruments of torture, in order to extort confessions; while for the crime of differing in conscientious belief and practice, the stake, and death in numerous ways, was the punishment thereof.

There is power in the Gospel to attain all victories over idolatry and superstition. Then why do men throw off the power which enabled them to achieve the victory, and rely for their future success upon the strength of the finite civil arm? It seems that when those who have suffered and died for the promulgation of Christianity, have passed from the stage of action, their children, who take their places, attempt to throw the “garb of piety” around themselves by employing the civil arm of power.

It is the “*wine* of fornication” (Rev. 14:8; 18:3) that leads to fornication *itself*. The word “fornication” means unlawful intercourse

between the sexes. The Church became corrupted through apostasy and imbibing various unscriptural errors. This resulted in her *confused* state called "mystical Babylon." And then Babylon, though she denied the name, was still espoused to Christ, and God had not forsaken her. In fact, He desired to heal and restore her wholly. She belonged to Him, and professed to do so. But when she turned from His remedy, choosing rather the errors of the world, she fell. When God in mercy sends His truth, in the eyes of her followers and of the world, Babylon must either give up her errors and accept the truth or attempt to justify the errors she holds. Contemporary churches have, for the most part, chosen the latter course. Now and then honest souls have, compelled by conviction of duty, sacrificed all and heeded the Shepherd's voice. But the church organizations have not done this. Their representatives have sought to defend their position, in what they consider a test, based on perversions of Scripture. Falling into this, they have relied on tradition, creeds, and worldly policy. Lying tradition and human wisdom having failed, they have turned and are turning more and more to the nations of the earth and imploring them to use civil power to enforce their unscriptural institution(s). In other words, they have turned from the power of the Gospel of Christ to civil law; from Christ, the lawful husband, and have committed fornication with the rulers of the earth. Breaking her union with Christ in her wantonness leads to unlawful union with the world. Rejecting Christ within the heart by faith,— "the mystery of godliness,"— means enthroning in His place "the mystery of iniquity." Rejecting the Gospel, His armor of righteousness and the Word of persuasion leads to the acceptance of the law of man, the carnal weapons, and the word of compulsion and tyranny.

The whole world is drunken with *the wine of Babylon*. The only hope and answer for this confused state is the instruction of the mighty angel of Revelation, chapter 18: "And after these things I saw another angel come down from heaven, having great power (Gospel power, Rom. 1:16); and the earth was lightened with His glory. And He cried mightily with a strong voice, saying, Babylon the great is

fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations (peoples) have drunk of the wine of the wrath of her fornication (church and state union), and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1-4.

How is it in your religious establishment? Are *you* confused? Has your church joined with the world? Are you tired of being deceived and led astray? Have you all but given up on Christianity? Then come to the Good Shepherd. He will guide you safely home to His sheep-fold and the mind-state of sober understanding. The gates of hell will not prevail against Him or His Church.

THE PARABLE

There were two women: One went to her servant and said, "Make for me A DAY which all will respect and call holy."

The other woman summoned her servant and said, "Make for me A NAME that none will defame, and all will regard blessed."

The first woman's servant returned saying, "I have made a HOLY DAY for you; it will be respected and enforced by civil pledge."

The second woman's servant returned saying, "I have made a BLESSED NAME for you, and the governor has pledged to protect it from defamation and unauthorized use forever."

Who are the two woman?

How do we know the two women agree?

THE TRUE PROTESTANT

Protestant: (Definition)— "A Christian of a church other than the Roman Catholic Church or the Eastern Church." **protestant:** "One who protests." (*Webster's New American Dictionary*, 1939.)

protestant: "originally, any of the German princes and free cities that formally protested to the Diet of Spire (1529) its decision to uphold the edict of the Diet of Worms against the Reformation." (*Webster's New World Dictionary*, College Edition, 1962.)

It is very interesting and somewhat disappointing how meanings of words tend to lose their impact and true meaning over time. I am reminded of the example once shared with me of a new white shirt. When new, the shirt is obviously "snow white". As time passes, and several washes intervene, the shirt still appears to bear the same white color. However, the day a brand new white shirt is brought home to hang in the closet, a comparison is made. What a disappointment to see how "yellowed" the old shirt has become with use. Thus it is with *Protestantism*— once protesting, now conceding. Read of the spirit of *the true Protestant*:

"The principles contained in this celebrated Protest [of Spire] . . . 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 magistrate, 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 prophets and apostles, "We must obey God rather than man." In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther: it lays down the principle that all human teaching should be subordinate to the oracles of God.' . . . The protesters had moreover affirmed their right to utter freely their convictions of truth. They would not only believe and obey, but teach what the word of God presents, and they

denied the right of priest or magistrate to interfere. The Protest of Spire was a solemn witness against religious intolerance, and an assertion of the right of all men to worship God according to the dictates of their own consciences." *The Great Controversy*, p. 181, paper. In time past Wycliffe, Huss, Jerome, Luther, Wesley, Waldo, Roger Williams, Calvin, Tyndale, Zwingli, Knox, Latimer, Melancthon, and unnamed others, all by divine faith, stood on the holy ground of True Protestants. And yet, these men, for the most part were Sunday-keepers, believing either Sunday was the seventh day of the week, or that the solemnity of Sabbath had been transferred to the first day of the week, [both tenets being in error]. By testimony of the Roman Catholic Church we read:

"For ages all Christian nations looked to the Catholic Church, and, as we have seen, the various states enforced by law her ordinances as to worship and cessation of Labor on Sunday. Protestantism, in discarding the authority of the church, has no good reason for its Sunday theory, and ought logically, to keep Saturday as the Sabbath. The State, in passing laws for the due Sanctification of Sunday, is unwittingly acknowledging the authority of the Catholic Church, and carrying out more or less faithfully its prescriptions. The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by a suspension of all servile labor, trade, and worldly avocations and by exercises of devotion, is purely a creation of the Catholic Church."— *The American Catholic Quarterly Review*, Jan., 1883, pp. 152, 139. (Cited in *Bible Readings for the Home*, p. 425.) "The Pope is not only the representative of Jesus Christ, but he is Jesus Christ Himself, hidden under veil of flesh."— *The Catholic National*, July, 1895.

"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."— Monsignor Louis Segur, *Plain Talk About the Protestantism of Today* (1868), p. 213. (*ibid.*, p. 430.) The official newspaper of the Cleveland Diocese says:

"By what authority did the Church change the observance of

the Sabbath from Saturday to Sunday?

"The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her Founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh Day Adventist is the only consistent Protestant. . . ." *The Catholic Universe Bulletin*, Aug. 14, 1942, p. 4. (*ibid.*, p. 430.) ". . . the Seventh Day Adventist is *the only consistent Protestant*. . . ." was a statement to be proud of in 1942. But what happened to the Seventh-day Adventist Church? In 1942, they were standing on the holy ground of *THE TRUE PROTESTANT*.

Our discussion requires some regression at this point to gather some historical background and relevant principles.

Antichrist was recognized by Luther as the pope. ". . . at last I know that the pope is Antichrist, and that his throne is that of Satan himself." (Quoted in *The Great Controversy*, p.126, paper.) Wycliffe understood the office of the pope to be Antichrist. ". . . Wycliffe called upon the people to consider whether these two [rival popes] were not speaking the truth in condemning each other as the Antichrist." (*ibid.*, p. 79, paper). This position has been the norm for conservative Protestants since the Reformation. In *Bible Readings for the Home*, published (1963) by Review and Herald Publishing Association, the General Conference of Seventh-day Adventists holds the same posture as the Reformers in the chapter entitled "The Kingdom and Work of Antichrist," pp. 204-210. But in 1976, the General Conference President, Neal C. Wilson is quoted in *Conflict*, p. 6, as saying, "Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, . . . that attitude on the church's part was nothing more than a manifestation of wide-spread anti-popery among conservative Protestant denominations in the early part of this century, and the latter part of the last, which has now been *consigned to the historical trash heap* as far as the Seventh-day Adventist Church is concerned." (Emphasis supplied.) So we can clearly see a significant

decline [or fall] in the Protestant position once held by the General Conference Seventh-day Adventist Church.

Summarizing what has been discussed so far from *THE TRUE PROTESTANT* viewpoint, we note that the Roman Catholic Church is the Antichrist kingdom, with the pope sitting on the throne as "the man of sin". Further, we discover that the Roman Church authorities of 1942 regarded "the Seventh Day Adventist [as] the *only consistent Protestant*". By 1976 the Seventh-day Adventist Church is making obvious "concessions to Rome."

"While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. Let the watchmen now lift up their voice and give the message which is present truth for this time. Let us show the people where we are in prophetic history and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed." *Testimonies for the Church*, vol. 5, p. 716.

To see where we are in prophetic history, we need to look at how God worked with His people in the channel of truth.

"When the early church departed from God and imbibed pagan errors, she became Babylon. When she united with the state, she fell, and, as an organization, was the body of Christ no longer. While the Reformation churches held fast to the word Christ was with them. When they crystallized their various errors into creeds and endeavored thus to confine God's word, they made themselves daughters of Babylon. When some of them united with the state, they fell, and God had to use other people, called out of Babylon to carry forward His work. Now (1896) among these very churches which came out of the second Babylon, confusion reigns; and now (1896) great Babylon, including later daughters, is in adulterous union with the kings of earth, and is endeavoring to make that union stronger. God calls no church Babylon which holds to His word, and follows the light that shines from it . . ." (*International Sabbath School Quarterly*, First quarter, 1896).

This means that in 1896 the Seventh-day Adventist Church was the *only* church called of God to carry His gospel. All of the others were "in adulterous union with the kings of earth". As early as 1846, Ellen Harmon [White] saw, "... that the third angel proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message, and raise the voice of warning to the world to keep the commandments of God and His law as the apple of the eye . . ." (*Life Sketches of Ellen G. White*, p. 96). What other people did God call to give the warning of Revelation 14:9-12 which reads as follows?

"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, 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: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

Who is giving this warning today? It is not the General Conference of Seventh-day Adventists. They had "consigned [it] to the historical trash heap" as early as 1976. The various "off-shoot" Sabbath-keeping bodies are heralding a wide variety of messages, but none include the "third angel's message in verity." *THE TRUE PROTESTANT* is to preach the warning message of Revelation 14 as prescribed. Since the General Conference Seventh-day Adventist Church has failed in her mission, what is her spiritual state? When she "departed from God and imbibed pagan errors, she became Babylon (1903)."

"I saw our Instructor (Jesus) pointing to the garments of so called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have

pretentiously covered up their defilement and rottenness of character? How is the faithful city become an harlot! My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!" *Testimonies for the Church*, vol. 8, p. 250, 1903.

"When she united with the state, she fell, and, as an organization, was the body of Christ no longer." This condition was fulfilled in trade-marking the name Seventh-day Adventist in 1981 (church-state union), the persecution of dissenters (1988-1991) in the United States, and refusal to corporately repent. This conforming to the mind of Rome by the General Conference "marked" her as an "image to the beast". At that point, present truth dictated a reclassification of churches. "The image" is spiritually part of "the beast" [or Roman Catholic system]. Therefore "the image" *cannot be* a Protestant church. The Protestant churches must be bodies *protesting* the corruptions of "the image". *THE TRUE PROTESTANT* is protesting the sins and errors of "the beast and his image".

"The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority (trademark lawsuits), the inroads of spiritualism (homosexual church membership, church-sponsored abortions, mind-control techniques, etc.), the stealthy but rapid progress of the papal power— all will be unmasked. By these solemn warnings the people will be stirred. . . . In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven (1888 Message through Bros. Jones and Waggoner; *1888 Re-Examined* by Bros. Wieland and Short, 1950; the Brinsmead movement, 1955-62; Fourth Angel's Movement, 1965-1988; Life Supports Ministry, 1980-88). (*The Great Controversy*, p. 532, paper— brackets supplied.)

Summarizing our conclusions, we note that the Roman Church has been fallen for many centuries; the Sunday-keeping daughters (apostate Protestantism) have been fallen for many decades (since at least 1896) ; the initial channel of truth for Sabbath reform, the General Conference of Seventh-day Adventists, is "Babylon fallen"

(the image of the beast); and the various Sabbath-keeping bodies classified as "off-shoots" of the Advent movement are in confusion and error— none of which are heralding the messages of Revelation 14 [being designed to seal the 144,000]. Where are the true Protestant churches? *THE TRUE PROTESTANT* is preaching the gospel of "Christ in you the hope of glory", calling the faithful souls out of the fallen churches, and resisting the designs of "the beast and his image". There is One Leader in this work. God has called *The Creation 7th Day Adventist Church* to the front for "the final conflict". Other dispersed Protestants are in the field, just as there were 7000 which had "not bowed unto Baal." 1 Kings 19: 18. There are home churches in various places— "little companies standing in the light". The sheep have been scattered by the false shepherds, but the Good Shepherd is now gathering His flock "from one end of heaven to the other." Soon the controversy will be ended, but one last battle is facing us. Will you not join in the call of the third angel and lift up the voice of warning? "The banner of truth and religious liberty which the Reformers held aloft has in this last conflict been committed to us." *Testimonies for the Church*, vol. 6, p. 402. "Blessed be the name of YAH" (Ps. 113:2), and "the man that doeth this—" (Isa. 56:2).

THE TRUE PROTESTANT "shall not fail nor be discouraged" (Isaiah 42:4), even at the peril of his own soul. Amen!

OUR CHURCH CREED

The prayer of Christ in John, chapter 17, "that they all may be one" as the Father and the Son are one, is our *only* Church Creed.

THE QUESTION

Unless there is guilt, there would be no necessity in calling for repentance. When therefore, judgment is executed because repentance has not followed the act of transgression which brought the guilt, how does God relate to the corporate identity involved? Does He separate the individuals who are not directly involved from the leaders who have led the people into sin? In other words, to ask it plainly, will the laity and the rank and file of the ministry be spared the judgments of God upon the hierarchy, who have led in the apostasy from the truth of God? In seeking an answer to this question, we shall study the dealings of God with His people in past ages.

In the days of ancient Israel, on their way to the land of promise from Mount Sinai, rebellion broke out. Korah, Dathan, and Abiram challenged the leadership of Moses. In turn, Moses called for the leaders, and those associated with them, to appear before the sanctuary that God might reveal His will. Dathan and Abiram refused to come. The Lord then ordered all of the congregation of Israel to separate from the tents of these men. Because Dathan and Abiram would not appear at the tabernacle, Moses went to their tents, followed by the elders of Israel. Observe what followed.

Moses spoke to the congregation saying: Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. Numbers 16:26, 27. [Note: The little children had not joined in the refusal which their elders had sent to Moses. (See Numbers 16:12-14.)]

Here were two families (corporate identities) standing together. Two men had sinned (the heads of the households.) Here were ties of loyalty (kinship), and there was the command which had been uttered but a little while before from Mt. Sinai, "Honor thy father and thy

mother." Would *corporate identification* take precedence over *individual responsibility*, or would the latter prevail? How would the decision of the sons of these men (Dathan and Abiram) affect their "little children"? Would God separate them from the judgment upon their fathers who had sinned? The record continues:

And Moses said, . . . If the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, . . . They and all that appertained to them, went down alive into the pit, and the earth closed upon them. Numbers 16:28-33.

While the families of Dathan and Abiram fell together under the judgment from God, because they refused to separate themselves from their corporate identity, the record also notes that the sons of Korah did not die. Numbers 26:10-11. They did not appear with their father and the two hundred and fifty princes who had assembled at the door of the sanctuary to challenge the leadership of Moses and Aaron. The sons of Korah chose to exercise their individual responsibility, and refused to be identified in the corporate entity which initiated the rebellion, and thus they escaped the judgment of God.

On the Day of Pentecost, at the time of the outpouring of the Holy Spirit promised by Jesus, there were assembled in Jerusalem for the feast, Jews, "devout men, out of every nation under heaven." Acts 2:5. These were not wicked men, but the "devout," who had come to Jerusalem from the *diaspora* to celebrate the feast in harmony with the instruction God had given. A few, perhaps, had come for the Passover, and remained the fifty days till Pentecost, but *most were not even present when Jesus was crucified*. Quickly coming together due to the excitement and witness engendered by the coming of the Holy Spirit, they listened intently as Peter explained the meaning of what had recently happened and was now taking place. They heard him

say:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; . . . ye have taken, and by wicked hands have crucified and slain. Acts 2:22-23.

Those who had not been present at the feast of the Passover were not moved. They had no part in the crucifixion of Jesus; they were not anywhere near. Those who might have come for both feasts knew that *the Romans* had done the act. It was *their hands* that were "wicked," not their own. So they continued to listen, convinced they had no accountable guilt. Then Peter returns to them again, and brings it home. Note:

Let all the house of Israel (the whole body of Israel) know assuredly that God hath made this same Jesus whom ye crucified, both Lord and Christ. Acts 2:36.

Strong conviction took hold of them. Whether present or not, whether a part of the mob which shouted, "Crucify Him!", or not (and definitely not a Roman soldier), still they were being *charged by God as guilty* of the blood of Jesus Christ, and accountable as participants in the crucifixion because of their corporate identity. Pricked in their hearts, they cried out to Peter and the rest of the disciples, *THE QUESTION*: "Men and brethren, what shall we do?" Acts 2:37. Their response to Peter's counsel would determine whether they would be included in the general judgment of God upon the nation of Israel.

There are those among the professed people of God who would have us believe that the God with whom we have to do today is not the same God as yesterday. They vainly hope that the God who declared, "My Spirit shall not always strive with men" (Gen 6:2), no longer holds to His word, but will grant unlimited time to an insubordinate people for them to repent of their apostasy. The laity are told that God is too merciful to visit His people in judgment. "Look

at all the great and wonderful institutions which God has permitted to be built as monuments to His glory. Will He forsake such a people, and such an organization?" they are asked. The dialogue continues, "God is different today; times have changed. He may have called into account the Jewish people who 'cherished the idea that they were the favorites of heaven, and they were always to be exalted as the church of God.' *Christ's Object Lessons*, p. 294. But this will not be true of the corporate body (Christ's professed church) in our day. It is going through." To the ones thus reasoning, the God of judgment has died. But the God of Scripture is the same One who spoke in Old Testament times, and who through the Holy Spirit gave the same message on the Day of Pentecost. Read Ezekiel's prophecy carefully where the Lord commissions His messengers, the men with the slaughtering weapons in their hands:

Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. Eze. 9:5, 6.

"Here we see the church, the Lord's sanctuary, was the *first* to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had *betrayed their trust*. . . . 'Times have changed,' [they surmise]. These words strengthen their unbelief, and they say, 'The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment.' Thus peace and safety is the cry from men who will *never again* lift up their voices like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together." *Testimonies for the Church*, p. 211. Tremble for yourselves, and weep for the others. Why this general destruction by a loving Heavenly Father? Because they are identified

collectively in the guilt of their leaders, and have refused to exercise their individual responsibility in repentance. The God who held the sons, the son's wives, and their little children guilty with Dathan and Abiram (Numbers 16); the God who held the "devout men" of Israel equally guilty with the "wicked hands" who crucified the Lord of glory (Acts 2), is the same God who will visit in judgment, not only the leadership who have "betrayed their trust," but also the laity (the men and women with their families) who by their corporate identity have supported that leadership by going along with the apostasy. These have upheld the leaders' hands with their means and the Lord's treasury. Is it not time for an awakened church membership, pricked by the Holy Spirit as were the devout men of Israel on the day of Pentecost, to cry out with, *THE QUESTION*: "Men and brethren, what shall we do?"

When "devout men" of the House of Israel, convicted of the reality that God *does* hold individuals accountable for the actions of leaders and officers in their denomination, and realizing they had shared in the crucifixion of the Son of God, they cried out from an anguished heart: "Men and brethren, what shall we do?" In response to this heart cry, Peter outlined certain steps to be taken by which they could escape the judgment of God. He said, "Repent, and be baptized everyone of you in the name of [*Yahshua*, the] Christ for the remission of sins, and ye shall receive the Holy Spirit." Acts 2:38. Peter closed his sermon with the admonition, "Save yourselves from this [crooked] generation." Acts 2:40. This directive from the voice of God, if studied in the setting of the time when given, can profit a professed people of God who *now* face the fast-approaching hour when "the church, the Lord's sanctuary" will be "the first to feel the stroke of the wrath of God" because the leadership, "those to whom God had given great light, and who stood as guardians of the spiritual interests of the people, had betrayed their trust." *Testimonies for the Church*, p. 211.

While these "devout men" had not taken part in the deliberations, nor voted the death of Jesus, they had in reality *consented* to the crime committed by continuing in the forms and

ceremonies of that church, and by quietly and passively following in the direction of the leadership. Why? "The Jewish people cherished the idea that they were the favorites of heaven, and that they were *always* to be exalted as the church of God. They were the children of Abraham, they declared, and so firm did the foundation of their prosperity seem to them that they defied earth and heaven to dispossess them of their rights." *Christ's Object Lessons*, p. 294. And "the foundation" upon which they built their hope was none other than "the word of God" to Jeremiah. (See Jer. 31:35-37.) How could this word fail? Here was a promise of "eternal favor"; the House of Israel was going through! All they had to do was to stay with "the House." But they overlooked the "conditions" upon which the promise was made. "To a people in whose hearts His law is written, the favor of God is assured. They are one with Him." *Desire of Ages*, p. 106. But here was a people whose leaders had made of none effect the commandments of God by their tradition, teaching for doctrine, the commandments of men. (See Matt. 15:6-9.) And those devout Jews assembled together on the Day of Pentecost were following those leaders, right or wrong.¹ Peter told these men of Israel to "repent," change your mind, come to your senses, cease to be deluded by a false sense of security.

The admonition of Peter carried the same theme as was sounded by John the Baptist as he prepared the way for the ministry of Christ. John told his hearers, "Bring forth therefore fruits answerable to an amendment of life and begin not to say within yourselves, We have Abraham to our fathers." (Matt. 3:8, margin.) In other words, get this theory out of your mind that you are, and always will be, the favorites of heaven, for God is able of "stones" to raise up "children unto Abraham." Luke 3:8. Peter preached with even greater conviction than John, because he had heard Jesus Himself declare, "Your house (no longer God's house) is left unto you desolate." Matt. 23:38. The temple veil had been rent, and the apartment of the Unseen Presence could be gazed upon by human eyes with no fear of retribution because that Presence was no longer there.

Matt. 27:51.

Besides changing their way of thinking, the "devout Jews" were to make an outward confession which would publicly declare their change of thought. Each one who changed his mind was to be "baptized . . . in the name of [*Yahshua*, the] Christ." Among those assembled to hear Peter were "proselytes." Acts 2:10. These had been baptized as a symbol of their acceptance into Judaism so as to be numbered among "the House of Israel." Now they are told by the Holy Ghost (through Peter) to be baptized *again*, and the other "devout Jews" who would also change their thinking, would by this act (of baptism) change their identity from the Church of Israel to the body of Christ.² Only thus could they find remission for the sin of the ages, the crucifixion of Jesus of Nazareth, which was in reality the crucifixion of the Truth, doing the desire of their father the devil, who abode not in the truth. (See John 8:44.)

Peter concluded his advice and counsel by telling those convicted to "save themselves from this crooked generation." Acts 2:40. In so advising, Peter was bringing together a concept from the Pentateuch, and a charge that both Jesus and John the Baptist had used in confrontation with the Jewish hierarchy. Moses had written that God was "the Rock" upon which Israel was founded, "a God of truth." But Israel had "corrupted themselves" and had become "a perverse and crooked generation." Deut. 32:4, 5. John the Baptist, seeing many of the Pharisees and Sadducees among his listeners, spoke directly to them by using a symbol of crookedness and saying, "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. 3:7. Jesus was even more emphatic. Addressing the scribes of the Law and the Pharisees, He declared, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 23:33. Thus Peter, knowing through the Holy Spirit, the curse which was upon the hierarchy, warned those, who wished not to be judged in the collective guilt of the nation, to save themselves from that "crooked generation." Those who responded to the command of Peter were baptized, signifying the passing "from death unto life" (1 John 3:14) and

"continued steadfastly in the apostle's doctrine and fellowship." Acts 2:41, 42. Through Christ, the Truth, and by the coming of the Spirit of Truth, the original faith was restored to men. (See Mal. 4:5; Matt. 17:11.) No more must men follow traditions and perverted concepts of the scribes and Pharisees. The truth as given by the Rock of Israel became the basis of the Church of Christ.

In the final hour of human history, when the power of the enemy to deceive the world appears to be supreme, "It seem[s] the whole world [is] on board; [and] that there could not be one left . . ." The messenger to the Remnant is advised (in vision) to "look in an opposite direction" and there views "a little company traveling a narrow pathway. All [seem] to be firmly united, *bound together by the truth*, in bundles, or companies. Said the angel, 'The third angel (Rev. 14:6-12) is binding, or sealing them in bundles for the heavenly garner.'" *Early Writings*, p. 88-89. Thus, *you* have "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22; Rev. 3:12. ***The Remnant Church of Creation 7th Day Adventists*** realizes that the Jerusalem "which now is . . . is in bondage with their children," therefore, they transfer their allegiance and loyalty to the "Jerusalem which is above" which "is free, which is the mother of us all." Gal. 4:25, 26. In this we find the answer to ***THE QUESTION***: "What shall we do?" (Adapted from "Corporate Accountability" by W. Grotheer.)

THE CREATION 7th DAY

YAH, our Maker, has taught His children to "Remember the Sabbath day, to keep it holy." Ex. 20:8. Since the origin of *The Creation 7th Day* some 6,000 years ago (Gen. 2:1-3), it has served as God's "sign" or "seal" between Himself and His faithful worshippers. Eze. 20:12, 20. The Creator has manifested "no shadow of turning" in dealing with His "crown of creation." He has remained "the same yesterday, today, and [will continue] forever." Heb. 13:8. Hence, "the law of God is perfect, converting the soul." Ps. 19:7.

Human nature, without cooperation with the Divine, has been diseased with inconsistency and a disposition to change the perfect will of God. The Papacy made the law of God void by "thinking to change times and laws." This resulted in the Pagan feast days of Roman Christianity: Sunday, Christmas, Easter, Halloween, and others, along with the adoration of images. This work of man attempted to conceal and effectively destroy God's loving plan for His priceless creation. Progressively, men have lost their intimate communion with the Master Planner, and even the Bible Sabbath has been deceptively camouflaged by "Saturday idolatry." By this, we identify a dead "form without the power," through which "Saturday Protestants" have answered Rome's image worship.

What does it profit a man if he goes to church every Saturday, and has no love? What does this man accomplish for his Savior and fellow-men? Christ was a servant; His disciples, likewise, are bond-servants of righteousness. Saturday has absolutely no sanctifying power without the Spirit of Christ— even though it represents the Sabbath, being the seventh day.

The Creation 7th Day was made at creation for the first human family. It is important to remember that this preceded "the fall" of Adam. The earth was then a "wonder world" of perfect bliss and harmony— Heaven on earth. Picture, if you will, the relationship that the first couple and their Maker shared together there in the

magnificent Garden of Eden. Can you imagine the innocence of that abundant life, free from pain, disease, stress, death, and all the hardships of this present sinful state? Eternal life was there bestowed upon the human pair.

The Creation 7th Day (Sabbath) not only commemorates the power and beauty of God's Creation; it also stands as a perpetual memorial that man's own "works" will never advance him or bring him any merit whatsoever in the estimation of God. "For by grace are ye saved through faith; and that not of your-selves: it is the [free] gift of God: Not of works, lest any man should boast." Eph. 2:8, 9. Let it be forever understood that the Sabbath reminds us weekly, and every time we "remember" it, that salvation is "the [free] gift of God: not of works." As such, *The Creation 7th Day* is the sign of God's redemptive power, proclaiming Him as lawful Master of the repentant sinner.

Those who *refuse* to enter the Creator's Rest fail to "remember the Sabbath day, to keep it holy." This class keeps *a day* unto themselves and becomes labeled "legalistic." These must do something of their *own* devising or their *own* choosing, in order to please God—to *create* "a rest" in the soul. They must *mold* some sort of "idol" which masks their false impression of the true character of God. This is not authentic rest! These individuals fight for their rights, become offended easily, show anger quickly, complain about the circumstances of their lives, and manifest other ill spirits. Yet, these same "Christians" continue their high profession—deceiving themselves, and saying, "We are the chosen of God."

Any who observe and keep a "counterfeit sabbath" find themselves without "the peace of God, which passeth all understanding . . ." Phil. 4:7. They often seek to improve or protect God's program with some "image beast" of their *own* development. *Yahshua* says, "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matt. 23:15.

To illustrate our discussion, we may share a summary of the recent crisis in Adventism. The *Orlando Business Journal*, Vol: 12, Iss: 2, June 16, 1995 reported the following:

In Washington, the Seventh-day Adventist Church is fighting a landmark legal challenge filed by Prophecy Countdown members. The case could strip the 133-year-old Seventh-day Adventist Church of exclusive trademark rights to its name.

The petition to cancel the SDA trademark was originally filed on October 6, 1988. After more than seven years, the TTAB decision was reported by the Adventist News Network as follows (March 8, 1996):

Seventh-day Adventist Church Wins Trademark Ruling

Silver Spring, Maryland, USA . . . [ANN] The Trademark Trial and Appeal Board (TTAB) of the Patent and Trademark Office found the trademark and service mark "Seventh-day Adventist," used by the Seventh-day Adventist Church for 130 years in its worldwide Christian ministry, to be validly and federally registered.

In the majority opinion (p.3), dated February 15, 1996, the two petitions to cancel are summarized by the judges:

As grounds for cancellation both petitioners allege that they are Seventh-day Adventists and members of the Seventh-day Adventist denomination . . . and with being forced to become participants in obtaining an illegal trademark and unwilling participants in fraud because they give tithes and gifts which help support such fraud; that this causes them frustration and mental anguish, and will continue to cause such harm as long as respondent [Seventh-day Adventist Church] is allowed to hold and enforce the registered trademark; . . . that the First Amendment to the U.S. Constitution guarantees the right to express one's sincere faith and belief in a religion, using the descriptive name of the religion to identify oneself as a part of it; that the subject registration violates petitioners' First Amendment rights because unless petitioner's congregation is approved by respondent, it may not use the name "Seventh-day Adventist" to express its members' faith and belief; that the grant to respondent of the exclusive right to use the generic name "Seventh-day Adventist" constitutes an establishment of religion; that should petitioners practice their faith under the name "Seventh-day Adventist" without the express approval of respondent they would be subject to possible legal prosecution, and this would be religious per-secution; . . . that respondent has violated basic principles of Christian conduct as set forth in the Bible . . . *Stocker v. Gen. Conf. Corp. of SDA* (TTAB, 1996).

". . . all they that take the sword shall perish with the sword." Matt. 26:52. And ". . . he that killeth with the sword must be killed with the sword.

Here is the patience and the faith of the saints.” Rev. 13:10.

The saints do not take up the sword. They experience the peace of God which surpasses all understanding. In every life circumstance they have learned to be content and rest in the Providence of a faithful Heavenly Father.

While we can sympathize with the petitioners’ view in the trademark case to a point, the Christian has no grounds to take up the sword of the State. While we *protest* the unholy union of Church and State, and the inevitable persecutions stemming from it, we find no permission in Holy Writ to “. . . go to law before the [unrighteous].” 1 Cor. 6:1. Any *initiation* of law-suits in worldly courts by professed believers constitutes transgression of the fourth commandment of the Decalogue. In this crisis, the record indicates guilt on *both* the part of the petitioner *and* the respondent. The Creator instructs us to—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, . . . For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it. Exodus 20:8-11.

The Sabbath of the LORD is *The Creation 7th Day*, the representation of total *trust in* and *reliance on* the precious promises of God.

And I saw another angel ascending from the east, having the seal of the living God . . .” Rev. 7:2. “. . . and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” Rev. 7:4. *YAH* says, “. . . I gave them My Sabbaths, to be a sign [or seal] between Me and them, that they might know that I am *YAH* that sanctify them.” Eze. 20:12. “Thus saith *YAH*, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” Isa. 56:1, 2.

THE CONCLUSION

The keeping of *The Creation 7th Day* forbids all recognition of the State in religious matters, and prohibits Christians, and *especially* Seventh-day Adventist Christians, from bringing suit in civil court.

The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles showing in a high elevated sense the line of demarcation between them who keep the commandments of God and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God and those who keep a spurious rest day [and receive the mark of the name of the beast— Rev. 14:11.] *SDA Bible Commentary*, vol. 7, p. 980. See also, *ibid.*, p. 822, on Rev. 13:17. (Brackets and emphasis supplied.)

Let it be remembered, it is the boast of Rome that she never changes. The foundations established by Gregory VII and Innocent III are still the basic tenets of the Roman Catholic Church and all other organizations built on Romish principles. And had these the power, they would put them into practice with as much vigor now as in past centuries. Professed Protestants, including Seventh-day Adventists, little know what they are doing when they propose to accept the aid of Rome in the work of religious liberty legislation and in amending morals of society. While they are bent upon accomplishing *their* purposes, Rome is aiming to secure *her* power, to recover her lost supremacy. As the principle has *now* been established (*Stocker v. General Conference Corp. of SDA*, TTAB, 1996) in the United States, that a church (the General Conference of Seventh-day Adventists) may employ or control the power of the state; that "religious observances" may be enforced by secular trademark laws; in short, that the authority of church and state is to dominate the conscience, the triumph of Rome in this country is now assured. While we have already seen the initial exercise of church-state authority through the persecution of Pastor John Marik (Hawaii Trademark Case) in 1988, this Sabbath desecration is yet to be manifested in an open and obvious manner to the American public and the world.

God's word has given warning of the impending danger; let this

be unheeded, and the professed Protestant world, including Adventists, will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this has been given her to a large degree. We shall soon see and shall feel what the purpose of the Roman element is, even though it is exercised through the hierarchy of a *professed* Protestant denomination. Whoever shall believe and obey the word of God will thereby incur reproach and persecution. (Adapted from *The Great Controversy*, p. 581.)

While the professed Protestants and Adventists are by their common attitudes making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. Let the watchmen now lift up their voices and give the message which is present truth for this time. Let us show the people where we are in prophetic history and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed. (Adapted from *Testimonies for the Church*, vol. 5, p. 716.)

If God abhors one sin above another, of which His people are [now] guilty, it is *doing nothing* in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to *the very worst* type of hostility against God. *Testimonies for the Church*, vol. 3, p. 281.

In this late and dark hour of earth's history, God calls *you* to invest your means: time, money, talents, and soul energies into the most important work of Revival and Reformation ever witnessed since the foundation of the world. We enlist your pledge to "the loud cry" for God's gift: *Liberty of Conscience*.

THE END

NOTES



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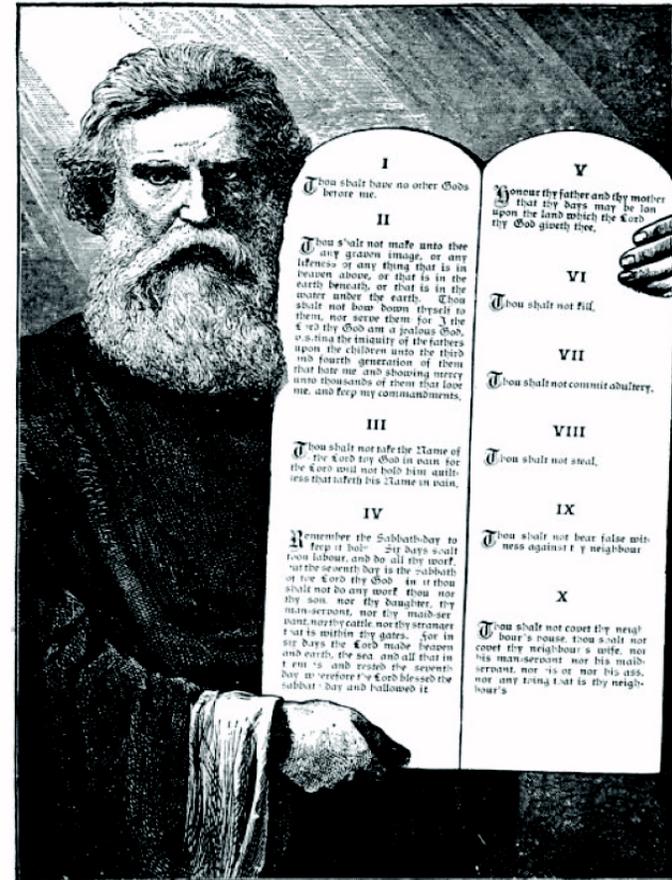
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A PARABLE

There were two women:

One went to her servant and said,
"Make for me A DAY which all will respect and call holy."

The other woman summoned her servant and said,
"Make for me A NAME that none will defame,
And all will regard blessed."

The first servant returned saying,
"I have made a HOLY DAY for you;
It will be respected and enforced by civil pledge."

The second servant returned saying,
"I have made a BLESSED NAME for you,
And the governor has pledged to protect it
From defamation and unauthorized use forever."

Who were the two women?
How do we know the two women agree?

"Discretion shall preserve thee, understanding shall keep thee, to deliver thee from the STRANGE WOMAN, even from the stranger which flattereth with her words, which forsaketh the Guide of her youth and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life." (Proverbs 2:11, 16-19)

THE REFORMATION

How came THE REFORMATION of the past?

The Reformation did not and does not consist of exposure and enunciation of the iniquities of the Roman church. That is included in The Reformation, incidentally, because it is of the essence of Christianity to hate

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iniquity, just as it is to love righteousness. It was the iniquities, enormities, and desolations wrought by the Roman church that caused the universal desire and the pressing demand that there should be a reformation. Yet The Reformation was not wrought by magnifying or dwelling upon those things. The Reformation springs from another principle, lives in another atmosphere and works in another field than that.

If exposure and denunciation of the iniquities of that church could have wrought reformation, then The Reformation would have been in the world more than five hundred years before it was. The quotations of the many scathing words of denunciation and exposure of the Roman church on her own part, and of the papacy as a whole, and all by men of standing in that church itself – men who lived all their days and died in full and honored membership in that church; some of them now saints of that church – are sufficient to show that if that could work reformation there was enough of it to have accomplished a most complete and perfect reform.

The men whose preaching made The Reformation could have said all that they ever said, and more, in denunciation of the iniquity in the church and the enormities of the Popes. Yet they could have remained in good standing in that church all their days, if they had still held that church to be the only and true church, and have held themselves in conformity with her accordingly.

All men saw the iniquities practiced. They actually felt them on every side. Nobles, kings, emperors, priests, bishops, cardinals, and councils called for reformation. Even Popes confessed the sore need of it. Princes and peoples wanted it for relief. The more observant of the church officials wanted it because of the fear that without it there would be such an universal uprising of the people in wrathful retaliation as would literally wipe out the whole order of the clergy.

But from whatever cause a reformation was desired, it was always sought without righteousness. It was from men only, and not from God. And it was from the very men who were essentially the cause of the demand for reform; they were essentially of the thing that must be reformed – that is, the church. Inevitably all such attempts must be flat failures. How dismal was the effort – the failure – of the Council of Constance at reformation, when what was considered the best that it could do to save the church – the burning of Huss and Jerome – was the worst thing that it could possibly do, for any cause or for any reason!

The explanation of this blank incongruity, and the key of the whole vicious circle of self-involved contradictions, is in the fact that all those men who denounced the Popes and their evil practices, and the extortions and oppressions of the clergy, held that the church of which all these evils were but

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the expression, was the true and only church! Even when they were compelled to admit that the church was inextricably involved in it all, and when they were thus required to reflect even upon the church, this was always done with the reservation and apology that in spite of all this she was the true and only church. They denounced the men and the activities of the men, even of the Popes and the papal court, but still apologized and pleaded for the machine. They condemned the evil practices, but justified the system by which alone it was possible that those practices could not only be perpetuated, but could even exist.

The times were evil, but “the church,” which made the times what they were, was “righteous!”

Churchmen were bad; but “the church,” whose members and the expression of whose life those churchmen essentially were, was “good!”

Customs were pernicious; but “the church,” whose customs they essentially were, was “the abode of sanctity!”

Practices were abominable; but “the church,” which invented many and profited by all of these practices, was “holy!”

Popes were demonic; but “the church,” of which the Popes were “the head” – the acting will, the guiding mind – was “divine!”

See the grand churches and magnificent cathedrals! Hear the “heavenly” music of the “Divine” chants! Catch the impressive odor of the “holy” incense! Feel the awe of the “solemn” services, as the richly robed ecclesiastics minister at the “altar,” kneel before the “host,” and move in “holy” procession! Think of the wide extent of her “missions!” Behold her “perfect organization,” by which she executes as by one man the wonders of her will, holds empires in awe, and rules the world! Is not that the true and holy church?

The church was “the ark of God,” “the ship of Salvation.” The pilot, the captain, and the crew, might all be pirates, and use every nation of the ship only for piratical purposes, and load her to the sinking point with piratical plunder, and keep her ever headed straight toward perdition, yet “the grand old ship” herself was all right and would come safely to the heavenly port. Therefore, “cling to the ark,” “stand by the old ship,” and you will be safe and will land at last on the heavenly shore.

Such in essence is the conception held, and that for ages has been inculcated. Cardinal Baronius describes the fearful conditions of the church in the ninth century: “Christ was then assuredly sleeping a profound sleep in the bottom of His vessel whilst the winds battered it on all sides, and covered it with the waves of the sea. And what was more unfortunate still, the disciples of the Lord slept more profoundly than He, and could not awaken Him either by their cries or clamors.” And in the General Council of Basle, 1432, The Pope’s

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legate exhorted the Bohemians that: “In the time of Noah’s flood, as many as were without the ark perished.”

So long as this delusion was systematically inculcated, blindly received, and fondly hugged, of course reformation was impossible! But as soon as there arose men with the courage of conviction and the confidence of truth, that spoke out plainly and flatly that the Roman system is not The Church at all in any feature or in any sense, then The Reformation had begun. [Adapted from *Lessons From the Reformation*, A.T. Jones]

God has provided His Church as a place of protection for lost sheep He has carried safely home. He points to His Church and says, “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.” (Revelation 14:12) God’s True Church observes all of the Creator’s commandments (including the seventh-day Sabbath – Exodus 20: 8-11, and the New Moons – Psalms 81:3,4; Isaiah 66:22,23 – along with the charge to “Be ye perfect...” and “Love your enemies...”). His Church also proclaims a whole health message, (spiritual, mental, and physical) with its various reforms, in order to preserve the soul blameless to the coming of Christ. (1Th 5:23) They are the ones who bear testimony that they have received “the faith of Jesus.” The “image of the beast,” with Babylon fallen, is not the church any longer. He points to The Reformation, and says, “These are My commandment-keeping people, repairers of the breach.”

How is it in the religious establishment that you attend? Do the gates of hell occasionally prevail against you and the people with whom you worship? Does your shepherd tell you that you are safely within the fold while you still find yourself in a lost condition now and again? Do you hear about eternal life but experience only the temporary “between temptations” kind? Then call out for the Good Shepherd, Jesus the Christ! He will pull you safely to His “ark” and “the fellowship of His saints.”

THE REFORMATION continues through the end, and all who endure until the end shall be saved. Will you be saved at last?

WHAT IS PROTESTANTISM?

This article appeared in *The Signs of the Times*, March 5, 1894, page 281. The author, Elder Alonzo T. Jones, was instrumental in defeating the National Sunday Law (Blair Sunday Rest Bill) by his argument before the United States Senate Committee on Education and Labor, at Washington, D.C., December 13, 1888. Ordained minister and history professor for the Seventh-day Adventist Church, Elder Jones co-championed the “most precious message”

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of Christ's Righteousness before the Seventh-day Adventist membership in 1888 and through the 1890's. This "question" is critical in our day as Protestantism, and even mainline Adventism, drifts further and further into the precincts of Rome. May all read, hungering and thirsting for righteousness.

This is a question of living interest and vital importance just now [March, 1894] to the people of the United States.

When the point has been reached where professed Protestants call upon Congress and courts to decide religious controversies for them, and to enact laws enforcing their church dogmas, and where they insist upon calling out the troops to enforce upon the people at the point of the bayonet the recognition and observance of religious observances, then it is time, and it is proper, too, to inquire, Is this Protestantism?

At the second Diet of Spire, held in 1529, there was presented the Protest, which originated, and gave to those who made it, the title and name of Protestants. And in summarizing this protest the historian states its principles as follows:

The principles contained in the celebrated protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this protest opposes the abuse of man in matters of faith; the first is the intrusion of the civil magistrate; 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 prophets and apostles, "We must obey God rather than man." In the presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. [D'Aubigne, *History of the Reformation*, book 13, chapter 6] The Sunday managers [of the 1893 Chicago World's Fair] claim that Sunday is the "Christian Sabbath," that it is the great charter of their religion, that it is indeed the very citadel of their faith. And they claim to be Protestants. Now did they oppose the intrusion of the civil magistrate into this great question of their religion? – No, indeed. Everybody knows that so far were they from opposing any intrusion of the civil magistrate that they actually and by threat required the civil authority to intrude upon the discussion and decision of the question and the enactment of a law requiring its observance, and also required the courts to intrude themselves into it when the act of Congress was called in question, and further called upon the executive to further intrude the civil authority by force of arms. All this they have done before the eyes of all the people.

Now, as it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in religious things, and as they did not oppose, but required this intrusion, it plainly follows that they are not Protestants, and that

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their movement and work is not Protestantism. As it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in things religious, and as the people engaged in the Sunday movement, professing to be Protestants, not only did not oppose it, but actually required the whole magisterial power of the United States Government under threats to intrude there, it follows that the people who engaged in this Sunday-law movement are not Protestants at all, and that neither their movement nor their work is Protestantism in any sense.

Secondly, it is the essence of Protestantism to oppose "the arbitrary authority of the church."

Now, for Sunday observance in any way there is no authority but the arbitrary authority of the church. The Sunday-law people not only know this, but they openly say it. The American Sabbath Union itself, in one of its own official publications, in answer to a call for a citation to a command of God for Sunday observance, plainly says, "We admit there is no such command." The Woman's Christian Temperance Union, also in one of its own publications, inquiring about the change of day from the seventh to the first, says that, "Christ did not command it." There are other such statements also – too many to cite here. Well, then, as they know that there is no command of God for Sunday observance, and as the church power only is that which requires its observance, this is proof in itself that the only authority for it is the arbitrary authority of the church.

Yet more than this; even though Christ had commanded it, for the church to require, and force upon men, its observance by law – this would be nothing else than to assert arbitrary authority of the church; because Christ Himself has said, "If any man hear my words and believe not, I judge [condemn] him not." As, therefore, Christ leaves every man free to observe His words or not, for the church to compel any man to do it is to put herself above Christ and do what He does not do. And this in itself is only to assert the arbitrary authority of the church. So that whether there be a command of God for Sunday observance or not, in this matter the result is the same; to do as the professed Protestant churches of the United States have done and are doing, in requiring Sunday observance of all by law, is nothing else than to assert the rightfulness of the arbitrary authority of the church.

But it is the essence of Protestantism to oppose the arbitrary authority of the church. Therefore, as the professed Protestants of the United States have not opposed the arbitrary authority of the church in this matter of Sunday observance, it plainly follows that they are not Protestants. And as it is the essence of Protestantism to oppose the arbitrary authority of the church, and as these professed Protestants not only did not oppose it, but actually asserted it

and still maintain it, it unmistakably follows they are not Protestants at all, and that neither their movement nor their work is Protestantism in any sense.

This proves that to oppose the Sunday movement in all its parts, to oppose Sunday laws in any and all their phases, to oppose and deny the right of congresses, or courts, or executives, to touch the question of Sunday observance, or any other religious question, in any way, and to reject entirely the authority of any such action when it is asserted – this and this only is Protestantism. Even admitting that Sunday is the Sabbath, those who observe it can be Protestants only by opposing all intrusion of the magistrate into the question, by opposing all attempt of the church to require its recognition or observance by law, and by asserting their own individual right to observe it as they choose, without any dictation or interference from anybody. This alone is Protestantism.

This is the living, present, absolute truth. There is no discount on it at all. “Protestantism sets the power of conscience above a magistrate,” even though the magistrate calls himself a Christian and a Protestant, and proposes to enforce the “Christian Sabbath.” “Protestantism sets the authority of the Word of God above the visible church,” even though the church calls itself Protestant. Protestantism “rejects the civil power in divine things, and says, with the prophets and apostles, ‘We must obey God rather than man,’” and that too, as God commands it, and not as man commands it, nor as man says that God commands it. Protestantism opposes and rejects every human intrusion, whether of the magistrate or the ecclesiastic, between the soul and Jesus Christ, and everlastingly maintains the divine right of the individual to worship according to the dictates of his own conscience, exercised at his own free choice.

This is Protestantism; and genuine Protestantism, as related to this question, is the constant, unwavering, uncompromising, opposition to every form of Sunday legislation, or any other religious legislation, and to all interference or control of ecclesiastics in the affairs of government. Protestants are needed today to protest against this apostate Protestantism that is now carrying things with so high a hand.

A CRUCIAL LESSON FROM CHURCH HISTORY

I want you to see what the Roman Catholic idea of justification by faith is because I have had to meet it among professed Seventh-day Adventists the past four years. These very things ... that are in this Catholic book, as to what justification by faith is, and how to obtain it, are just such expressions as professed Seventh-day Adventists have made to me as to what justification by faith is.

I want to know how you and I can carry a message to this world, warning them against the worship of the beast, when we hold in our very profession the doctrines of the beast. Can it be done? [Congregation: “NO.”] There is a great deal more in this Catholic work that I will not take time to read now. It goes on to define what faith is. Now think carefully, because I have met people all the way along who think that this very thing is faith, which this Catholic book calls faith. I read page 368:

“The word ‘faith,’ in the Scripture, sometimes means confidence in God’s omnipotence and goodness, that He can and is willing to cure or benefit us by some miraculous interposition. Mostly it refers to revealed truths, and signifies belief in them as such... These texts, all of which refer to saving faith, prove beyond a doubt that [it is] not trust in Christ for personal salvation, but the faith of the creed, the faith in revealed truth.”

Now, what is faith according to that? “The Faith of the Creed.” They simply draw up a statement of stuff that they call the doctrine of God, and then you believe that and do your best, and that passes for justification by faith. Whether the creed is drawn up in actual writing, or whether it is somebody’s idea that they want to pass off by a vote in a General Conference, it makes no difference in principle, the creed is there, and subscription to it is just that kind of faith. And there are people here who remember a time, four years ago; and a place – Minneapolis – when three direct efforts were made to get just such a thing as that fastened upon the third angel’s message, by a vote in a General Conference. What somebody believes – set that up as the landmarks, and then vote to stand by the landmarks, whether you know what the landmarks are or not; and then go ahead and agree to keep the commandments of God, and a lot of other things that you are going to do, and that was to be passed off as justification by faith.

Were we not told at that time that the angel of God said, “Do not take that step; you do not know what is in that”? The papacy was in it. That was what the LORD was trying to tell us, and get us to understand... It was like it has been in every other church that has come out from the papacy; they would run a little while by faith in God, and then fix up some man’s idea of doctrine, and vote to stand by that, and vote that [to be] the doctrine of the church, and then that is “the faith of the creed,” and then follow it up with their own doing...

Oh that we may have the mind of Christ and not the carnal mind! Oh that we may have the mind of Christ... Oh that we may receive the LORD’s idea of righteousness by faith, and not Satan’s. [1893 General Conference Bulletin, #12, A. T. Jones; cited in *Liberty Review*, January, 1989]

THE HOSPITAL CHURCH

No, reader, we have not inverted the words. We have not written THE HOSPITAL CHURCH when we meant “the church hospital.” The words stand just as we intended they should – THE HOSPITAL CHURCH.

What do these words mean? What is the hospital church? Well, if the confession must be made, it is the kind of church to which large shares of the people of this world belong. It is the church of the invalids. It is the church of Christ as it has been perverted and weakened and devitalized by members who are only half alive, or rather dead. It is the church in which nine tenths are lying on comfortable cots of self-righteousness, and the other tenth are just able to crawl around and minister to our spiritual inability. Does not the average church – of whatever denomination – present this aspect? How many churches do you know in which all the members are alive and active? Do you know of any church in which one third of the members are engaged in sturdy, healthful, and helpful work for Christ and the kingdom? If not – if the churches you do know of contain two thirds or more helplessly inactive members – what else are they, in heaven’s name, but ecclesiastical infirmaries? The members are there to get good rather than to give it, to be nursed rather than to minister. If this does not make them spiritual cripples, what does?

The plain truth, friends, is that there are too many in our churches who do not belong there – who have no right to be there. We have, as it were, drafted a lot of incompetent material into the army of the Lord, for the mere sake of making a great show of numbers. In our zeal for converts and large membership rolls, more tithe money and newer buildings, we have churched thousands ceremonially who are still unchurched spiritually, who are not yet in a condition of mind and heart to subscribe to the true conditions of church membership, which are first, supreme love of God and, second, self-exclusive love of man. The Church of Christ cannot stand on any other foundation than this, and be the Church of Christ.

In making the charge that modern churches, as a rule, are becoming simply ecclesiastical hospitals, we are aware that we are speaking out quite boldly. So be it; we accept the responsibility. The facts are on our side, and it doesn’t make much difference whether some are offended or not. We cannot keep silent on this subject while “Christian churches” keep growing larger and larger in numbers and smaller and smaller in influence. We claim that it is because there are too many invalids on the list. The Church of Christ is to be an army, not a hospital for sinners.

In the denomination to which I used to belong it was often said, even preached from the pulpit, that church members should not be uncomfortable

with the presence of ongoing known sin in their lives because “after all, we’re all human” and “the church is a hospital for sinners anyway, not a museum for saints.”

The core message was: “Don’t feel guilty if you’re still sinning. Everybody’s sick in this church.” “As your spiritual leaders we’re here to help you,” the pastors tell them, “by administering liberal doses of Scripture and a lot of good sermons.” Fellowship with others as contaminated as themselves is also considered effective medication. After a message of this sort nearly everyone goes home feeling much better about his wretched condition, but the results leave a lot to be desired since few ever recover at THE HOSPITAL CHURCH.

I had to flee that poisonous environment to avoid nosocomial (hospital acquired) infections. In the world of medicine, infectious conditions such as pneumonia are far more serious if acquired in a hospital setting. Normally, pneumonia is easily treated with a low toxicity, single antibiotic, but hospital acquired strains of bacteria are “survivors” which exhibit strong resistance to commonly administered antibiotics. When the usual treatment is administered, these may actually thrive in the presence of familiar antibiotics since only competing bacteria are destroyed.

Many infected with the pneumonia of sin are gasping for their spiritual breath, but those who have acquired this killing disease in the “hospital for sinners” are in far worse condition than the “worldly,” for their infection possesses much greater resistance to the Word of God. The plain declaration of Scripture that he who is “begotten of God keepeth himself, and that wicked one toucheth him not” (1 John 5:18) fails to reach many a church patient because a Greek scholar once explained away that very text during the eleven o’clock worship hour. The patient can’t quite recall the scholar’s explanation, but that resistance to truth acquired in church is still with him.

The more powerful the administered antibiotic, the more deadly the surviving bacteria are. The common publicans of Jesus’ day who overcharged in business knew that the law of God condemned them as thieves, but priestly Pharisees wheeling and dealing in sacrificial animals were immune to such ethical twinges because of a highly developed resistance to both conscience and Scripture acquired by continually dwelling in an atmosphere of self-serving religious rhetoric.

When sin is tolerated in a church, the more texts read, the more preaching done on righteousness by faith, the more incurable become the sins of the congregation. No stronger delusion can deceive the mind than that which makes them believe they are right, and that God accepts their works, even when they are sinning against Him.

Antibiotics do not wholly eradicate bacteria; they only change their type, amount, and sometimes location. In THE HOSPITAL CHURCH this is likewise the result of the treatment of preaching, prayer, and Bible study. Some of these churches tolerate most any sin while in others only the quiet and less visible sins are allowed. These are, of course, the least detected and most deadly strains.

In God's true church *no* disease is tolerated, and the use of long doses of antibiotics is considered malpractice. If you wish to leave THE HOSPITAL CHURCH and join the people of God, you must go to the Great Physician, confess your sins, accept His repentance, and surrender fully to His expertise, believing He is able to "cleanse you from all unrighteousness." Instant recovery will be yours with the creation of a new heart and every symptom will disappear as you go forth to "sin no more."

Leave the "hospital for sinners" behind you, shouting for joy as you go! Tell its wretched patients what the Great Physician has done for you. Speak to the people in their homes and introduce them to the Balm of Gilead as their only hope. Don't visit them in THE HOSPITAL CHURCH. Remember that nosocomial infections lurk there. Don't return to the "halls of healing," for death is happening there.

Inspiration warns us of the dangers of THE HOSPITAL CHURCH. We urge you to consider this danger: That which we have most to fear is nominal Christianity. We have many who profess the truth who will be overcome because they are not acquainted with the Lord Jesus Christ. They cannot distinguish His voice from that of a stranger.

"Come out from among them and be ye separate," says the Lord. "Do not touch what is unclean, and I will receive you." (2 Corinthians 6:17 NKJV)

A PECULIAR PEOPLE

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." (1Peter 2:9) "The calling and character of God's people are peculiar. Their prospects are peculiar, and their peculiarities distinguish them from all people." [Ellen G. White, *Spiritual Gifts, Volume 4B*, page 74]

As professed Christians, are we peculiar? Some are so conformed to the world that one can scarcely distinguish them as God's people. Paul says, "Be not conformed to this world." (Rom 12:2) "God's people should not imitate the fashions of this world. Some have done this, and are fast losing their

peculiar, holy character, which should distinguish them as God's people." [*ibid.*, page 35]

"Those who would be heirs of God, and joint heirs with Jesus Christ to the immortal inheritance, will be peculiar; yes, so peculiar that God places a mark upon them as his. Think ye that God will receive honor from, and acknowledge, a people so mixed up with the world that they differ from them only in name?" [Ellen G. White, *Testimonies for the Church Volume One*, page 287] "The Israel of God in these last days are in constant danger of mingling with the world, and losing all signs of their being the chosen people of God." [Ellen G. White, *Spiritual Gifts, Volume 4B*, page 74]

We know that the Lord is purifying unto Himself a peculiar people to stand "without spot, or wrinkle, or any such thing." (Eph 5:27) Shall we grieve the Holy Spirit away by following the customs and practices of the world? What says the apostle? "If any man love the world, the love of the Father is not in him." (1John 2:15) Is this our home? Are we not, rather, pilgrims and strangers here, seeking for a home in a better country?

What crosses do God's people bear? "The way of the cross is an onward and upward way; and as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to this earth." [Ellen G. White, *Testimonies for the Church Volume One*, page 287]

When God's people will stand every test, give up every idol, and heed the counsel of the True Witness, then, by the latter rain, they will be fitted for translation. On the other hand, if we neglect to put away selfishness, pride, and every evil way, as the Spirit of God says, "the angels of God have their charge, 'They are joined to their idols, let them alone,' and they pass on to their work, leaving them with their evil traits unsubdued, to the control of evil angels." [Ellen G. White, *Spiritual Gifts, Volume 2*, page 225]

Shall we forsake God, as did ancient Israel? Shall we, like them, say, "All that the Lord has said we will do," and then neglect to put forth every effort to obey His commands, keep His statutes, and regard His laws? The promise is that the obedient shall have His particular care, especially during the trials of the last days. God will not suffer any disease to come upon the obedient, nor any plagues, though a thousand shall fall by their side. "For He shall give His angels charge over thee, to keep thee in all thy ways." (Psa 91:11)

God will give grace to those who fear Him, and walk in the truth; and He will withdraw His blessing from all that assimilate to the world. Those who are uniting with the world are receiving the worldly mold, and preparing for the mark of the beast.

How shall we stand in that great day,
When every thought, and word, and action,
God, the righteous Judge, shall weigh?
Shall we be found before Him wanting,
Or with our sins all washed away?

We are not to elevate our standard just a little above the world's standard, but we are to make the distinction decidedly apparent. The reason we have had so little influence upon unbelieving relatives and associates is that there has been so little decided difference between our practices and those of the world.

"BABYLON is fallen"

“And he answered and said, ‘Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.’” (Isaiah 21:9b)

“Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.” (Jeremiah 51:8)

“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.’” (Revelation 14:8)

“And he cried mightily with a strong voice, saying, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.’” (Revelation 18:2, 3)

Light is progressive, (Proverbs 4:18) and just as we see some differences between literal Babylon in the Old Testament and symbolic Babylon in the New Testament, it can be shown that the conditions of being in “Babylon” and being in “Babylon” which “is fallen” are different. Recovery is possible when in captivity to Babylon, but once the “fallen” condition is reached, judgment is pronounced: “Thou art weighed in the balances and art found wanting.” (Dan 5:27) We begin our development with background laid by the *Seventh-day Adventist Encyclopedia*, under the heading “BABYLON, SYMBOLIC.”

“... Adultery is a common OT metaphor for apostate religion... The revelator declares that Babylon has ‘fallen,’ (Rev 14:8; 18:2) has seduced ‘the kings of the earth’ to commit fornication with her, (ch 17:2) has enticed ‘the inhabitants of the earth’ to become ‘drunk with the wine of her fornication,’ (chs

17:2; 19:2) and has deceived the nations with her ‘sorceries.’ (ch 18:23) He represents her as ‘drunken with the blood of the saints, and with the blood of the martyrs of Jesus.’ (chs 17:5, 6; 18:24; 19:2) He sees her ‘sins’ as consisting of pride and arrogance, (chs 17:4; 18:7, 16) defiance of God, and the persecution of His people on earth, (cf. chs 16:19; 17:6; 18:24) and an illicit alliance with the political powers of earth. (chs 17:2,3; 18:9) He notes that ‘her sins’ eventually reach ‘unto heaven,’ and the time comes for God to judge her. (chs 16:19; 18:5,6; 19:2) God therefore summons His people to leave Babylon, in order to avoid complicity in her ‘sins,’ and the ‘plague’ He is about to visit upon her... (ch 18:4)

“Babylon is ‘a name of mystery,’ (ch 17:5, RSV) that is, a figurative or cryptic title; hence the often-used designation, ‘mystical Babylon.’ This symbolic name connotes the historical fact that in OT times literal Babylon was the archfoe of God’s covenant people. Mystical Babylon is to be understood in terms of the role played by its historical counterpart in OT times... The Babylonian name *Babilu* (Babel or Babylon) meant ‘gate of god.’ In ancient times the city gate was the place where official visitors conducted public business. The name *Babilu* reflected the belief that Babylon was the place selected by the gods to meet with men, and the claim of Babylonian kings that the gods had commissioned them to rule the world. In Hebrew, *Babilu* was disparagingly associated with the word *balal*, ‘to confuse’ – a reminder that God had confused the speech of the Babel builders. (Gen 11:9)

“From the time of its founding by Nimrod, (Gen 10:9, 10; 11:1-9) Babylon was characterized by disbelief in the true God and defiance of His will. Its tower was a monument to apostasy, and a citadel of rebellion against Him. Isaiah identifies Lucifer as king of Babylon, (Isa 14:4, 12-14) and implies that Satan made Babylon the center and agent of his master plan to secure control of the human race, even as God purposed to work through Jerusalem to accomplish His plan for this world...

“As early as the first century A.D., Christians were referring to Rome by the cryptic title Babylon (see 1Pet 5:13)...

“... Joachim of Floris, (d. 1202) was among the first to include the Roman Church under the term ‘Babylon’... This identification came to be widespread among Protestants.

“William Miller identified mystical Babylon with ‘Rome under papal rule’... When the Protestant churches rejected the message of Christ’s soon coming, Adventists began to include them under the term ‘Babylon,’ along with papal Rome, and interpreted the fall of Babylon to be these churches’ rejection of that message...

“In 1851, James White wrote: ‘The woman, which is the great city, called Babylon, symbolizes the fallen apostate churches’... J. N. Andrews similarly defined Babylon as being ‘all the corrupt religious bodies which ever have existed, or which exist at the present time, united to the world, and sustained by the civil power,’ including ‘the corrupt Jewish Church,’ ‘the corrupt Papal and Greek churches,’ that ‘imitate the Romish church’...”

“SDA interpretation today [1976]... The fall is understood to be progressive; it is not yet complete, but it will be so when the major Protestant churches collaborate with the Church of Rome in an attempt to coerce the conscience (Rev 13)...”

Another important characteristic of Babylon is described in *Our Firm Foundation*, April 1987; “BABYLON IS FALLEN,” p. 20:

“The doctrinal premise of the Babylonian faith was that salvation could be assured to men and women who were uncleansed from sin. From this promise made by Satan stemmed the idolatry so characteristic of the heathen nations.”

And on the same page the authors note:

“We can never fulfill God’s will in proclaiming the fall of Babylon while we fraternize with church organizations which are part of Babylon.”

On page 21 the following paragraph is worth quoting:

“Just as the fall of literal Babylon led to its eventual overthrow and obliteration as a nation, so the fall of its spiritual successor will lead to its destruction. The tragic end of false Christianity along with all other false religions, testifies to God’s requirement of purity of faith...”

From Satan’s Babylonish rebellion in Heaven to modern Babylon’s attempt to bolster its self-image, the pride and self-exaltation of the usurper has been at the root of each successive attempt to make oneself “like the Most High.” For example, the sons of Ham and Nimrod decided to undertake a work that would ensure their own salvation. They sought to build a mighty tower that would save them from the destructive power of any flood that Jehovah might bring upon them.

“And they said, ‘Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.’” Gen. 11:4.

Notice what their fear was: “... lest we be scattered abroad...” What ultimately happened? Let us read verse 8: “So [YAH] scattered them abroad from thence upon the face of all the earth...” Could they save themselves? Of course not, and the very thing they feared came upon them. (see Job 3:25) They thought to build a tower that would reach to heaven, and then they would become the gatekeepers of heaven for all the rest of the world. That is what the name they gave their tower signified. What they named the gate to heaven God

rightly named Babel, or “confusion.” Hence, what they called the gate to heaven God shows to be the entrance to perdition. Babylon’s dogma of self-salvation was in itself confusion. It was opposed to God and His truth; it was another system designed to supplant the true worship of YAH.

Literal Babylon of old was overthrown under the direct judgment of God; but before this the call went forth to God’s people: “Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity, for it is the time of Jehovah’s vengeance; He will render unto her a recompense.” (Jer 51:6) Babylon went down but the principles of Babylon’s religion persisted in the nations she had taught, even in the nations that overthrew her. Every false religion of earth has been founded upon that Babel-principle of self-righteousness and self-salvation.

The end of Babylon’s long history begins with the call of the mighty angel of Revelation 18, and the judgment of the living as announced by the first angel of Revelation 14. Her moral fall is progressive, and there must be an “abomination of desolation” seen to warn the inhabitants to flee the impending destruction. Adventists have long understood that the “loud cry” of the Revelation 18 angel is in response to the activity of the “lamb-like beast” in setting up the “image of the [papal] beast” in Revelation 13. Once apostate Protestantism joins with the U. S. Federal government in an attempt to limit religious liberty, the “abomination of desolation” or “image to the beast” is in place. This fulfillment of prophecy, in turn, calls for the “loud cry of the third angel” of Revelation 14, which warns the people against the worship of the beast and his image – calling all faithful worshipers out of the fallen churches (Babylon fallen). This call is especially directed to the constituency of those bodies responsible for the union of Church and State and persecution of God’s people. Modern Babylon is made up of bodies which were “once pure and have become corrupt.” [*The Great Controversy*, page 383] Ellen White says, “The eighteenth chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power [Rev 18:1-8 quoted]...” [*SDA Bible Commentary, Volume 7*, page 980]

What do other “church fathers” write regarding the characteristic which easily discriminates “Babylonian captivity” or “being in Babylon” from being in the “Babylon fallen” condition?

“When a church in alliance with the state employs the secular power to enforce its doctrines by punishing heretics, it repudiates the essential idea of Christianity.” [W. W. Prescott, 1915]

“... whenever the church forms any connection with any State or kingdom on the earth, in the very doing of it she rejects God.” [A. T. Jones]

“It has ever been true that a backslidden body – one that has turned from God’s word to men, from God’s power to the state – was never reformed in itself. Invariably God’s message has called out those from the fallen church who would do His will and preach His gospel.” [*International Sabbath School Quarterly*, 1896]

“None but a fallen church will call for the civil power to enforce a tradition upon observers of God’s word.” [G. I. Butler, 1891]

“The utter corruption of Babylon is accomplished by her alliance with the State – her descent into the arena of politics.” [L. A. Smith, 1901]

As a capstone source from “historical Adventism,” we choose to cite the *International Sabbath School Quarterly*, Feb. 29, 1896:

“When the early church departed from God and imbibed pagan errors, she became Babylon. When she united with the state, she fell, and, as an organization, was the body of Christ no longer.”

Taking our development a step further, we may use the Jewish Church as a pattern, tracing the progression of her fall.

“It was by departure from the LORD, and alliance with the heathen that the Jewish church became a harlot.” [*The Great Controversy*, page 382]

“We found there that [the Jewish Church] turned its back upon God, and joined itself to Caesar, in order to put Christ out of the way, and to execute their mind concerning Him. Then the LORD called out of that church and nation all who would obey Him, and who would serve Him, before the nation was destroyed, and He did that work by those few disciples that believed in Jesus when He ascended to heaven.” [A. T. Jones, 1893 *General Conference Bulletin*, p. 51]

“When they said [‘We have no king but Caesar.’], they unchurched themselves.” [Ellen G. White, *Manuscript Releases Volume Twelve*, page 388]

History records that the Jewish Church apostatized from their rightful Husband; in this state they were captivated by Babylon, and in a condition called Babylon or “confusion.” Once they chose Caesar as their “unlawful husband” instead of Christ, they were “Babylon fallen” and, following a short period of extended mercy, they were “found wanting” and “without remedy.” Thus it will be for any professed church. [see *Last Day Events*, page 59, par 1, by Ellen G. White] The progressive steps may be listed as:

- 1) Apostasy
- 2) An unholy union with civil power
- 3) The exercise of civil power to persecute
- 4) The close of probation and the pronouncement of judgment

The end of Babylon’s history is the end of the history of all sin and all confusion in the universe of God. It is no wonder that the heavens and the earth are called upon to celebrate that grand consummation. “Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.” (Rev 18:20) The close of that history is near at hand; the call to come out of her is now ringing through the earth. The tragedy of sin closes when the results of Babylon’s operations are wiped out in the triumph of the work of Christ. “Come out of her My people,” is the message to you, Dear Reader. No time for delay!

THE CONTROVERTED NAME

“Blessed are ye, when men shall hate you, and when they shall separate you [from their company], and shall reproach [you], and cast out your name as evil, for the Son of man’s sake.” (Luke 6:22)

“And they called them, and commanded them not to speak at all nor teach in the name of [YAHSHUA].” (Acts 4:18)

“... Did not we straitly command you that ye should not teach in this name? ...” (Acts 5:28)

“... They commanded that they should not speak in the name of [YAHSHUA], ... And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.” (Acts 5:40, 41)

“... I will shew him how great things he must suffer for My name’s sake.” (Acts 9:16)

“Men that have [risked] their lives for the name of our Lord [YAHSHUA], [the] Christ.” (Acts 15:26)

“And ye shall be hated of all [men] for My name’s sake...” (Matt 10:22)

“... They shall lay their hands on you, and persecute [you], delivering [you] up to the synagogues, and into prisons, being brought before kings and rulers for My name’s sake.” (Luke 21:12)

“Yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God.” (1Peter 4:16 RSV)

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“Then Agrippa said unto Paul, ‘Almost thou persuadest me to be a Christian.’ And Paul said, ‘I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.’” (Acts 26:28, 29)

“Is it not the rich who oppress you, is it not they who drag you into court? Is it not they who blaspheme that honorable name which was invoked over you?” (James 2:7 RSV)

The above references should be a convincing list to illustrate that THE CONTROVERTED NAME in the days of the apostles was first “YAHSHUA [the Christ],” and soon afterwards, “Christian.”

“Long before the close of the century the prophecy of Christ had come true: the Christians were hated of all men ‘because of the name.’” [Herbert B. Workman, *Persecution in the Early Church*, page 21]

The jealousy of the Jewish Church and compulsory emperor worship of pagan Rome aroused a constant threat of persecution to the Christians. Beginning with Jewish pursuits in 31 A.D., (Matt. 24:9) the Romans brought a wave of torments starting with Nero, after he burned Rome in the year 64, followed by Domitian in 95 and Emperor Decius in 250.

“The remark in the Smyrna letter about persons who ‘say that they are Jews and are not,’ (Rev 2:9) may perhaps be a literal reference to those Jewish people who, in their excitement, assisted in the burning of Polycarp. [c. 155 A.D.]” [C. Mervyn Maxwell, *God Cares*, Vol. 2, page 121]

The notable ten-year persecution, from 303 to 313, came at the hands of Emperor Diocletian. (Rev 2:10) By the time of his reign it had become settled policy of the Roman emperors to treat Christianity as itself a crime.

“In the month of March, A.D. 313, Constantine and Licinius met at Milan, and formed an alliance, and jointly issued an edict, granting ‘to the Christians, and to all, the free choice to follow that mode of worship which they may wish;’ decreeing ‘that

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no freedom at all shall be refused to Christians to follow or to keep their observances or worship, but that to each one power be granted to devote his mind to that worship which he may think adapted to himself.’ This freedom was ‘absolutely granted to them.’ The privilege was ‘also granted to others to pursue that worship and religion they wish, ... that each may have the privilege to select and to worship whatsoever divinity he pleases.’

“Plainly, with reference to the separation of religion and the state, this edict put the Roman empire exactly in the attitude in which the United States government stood at its organization and under its Constitution.

“But, as we have seen, the rulers of the apostate church were anxious ‘to assert the government as a kind of sovereignty for themselves;’ and there was another portion of this edict upon which they seized and which they made to work to their advantage, in securing a union of the church with the state, by which they could indeed assert the imperial government as a kind of sovereignty for themselves. That other portion of the edict commanded that all the property of the Christians that had been destroyed, or confiscated, in the late persecution, should be restored ‘to the Christians.’ And it was definitely stated in the edict that this contemplated ‘the right of the whole body of Christians,’ and commanded that this property should ‘without any hesitancy,’ ‘be restored to these same Christians; that is, to their body, and to each conventicle respectively.’

“Now no sooner were the claims presented, and restitution begun, according to the edict, than the Catholic Church raised the issue that only those in communion with her were Christians: and so insisted that only these were entitled to the restored property. She thus forced a governmental interpretation of the term ‘Christians,’ and a governmental decision as to who could properly bear the title of ‘Christians.’ And, since that church had given to Constantine her active support, in his campaign against Maxentius,

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which brought to him the whole power of the Western empire, this issue which she raised, was pressed with this added force of the political favor which she has rendered to him and for which she demanded a corresponding return.

“Accordingly, upon the first appeal, Constantine issued an edict to the proconsul in the province from which the appeal came, in which he said: ‘It is our will that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities of other places, are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches; since we have previously determined that whatsoever these same churches before possessed, shall be restored to their right.’ This was not true in fact: it was not ‘the Catholic Church of those Christians,’ but ‘the Christians,’ ‘the whole body of Christians,’ to whom it was ‘previously determined’ that the property should be restored. Yet this interpretation, being that of the supreme imperial power, was final as to what was implied in this edict. And this interpretation was in effect a decision that those of the Catholic Church were the only Christians, and made the edict of Milan, from the beginning, bear that meaning.

“It having now been decided that only those of the Catholic Church were Christians, the issue was next raised as to what was in truth the Catholic Church. A division of the church in Africa, that was not just then in communion with the bishop of Rome, claimed, equally with the communion of Rome, to be the Catholic Church. This also called for a decision on the part of the emperor.

“Accordingly, still in the same month of the issue of the original edict of Milan – March, A.D. 313 – Constantine addressed an edict to the proconsul of the province in which the question was raised, in which he specified that to be ‘the Catholic Church, over which Caecilianus presides.’ Caecilianus was the principal bishop in that province over that portion of the church which was in

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communion with the bishop of Rome. This was, therefore, in effect, with the decisions already made, to settle it that only those of the Catholic Church were Christians, and only those who were in communion with the bishop of Rome were the Catholic Church. The effect of this was, of course, to make the Church of Rome the standard in the new imperial religion.

“However, the opposite party was not satisfied with this decision, but sent a petition to the emperor, requesting that he refer the matter to the bishops of Gaul for a decision. Constantine accepted their petition, and responded, so far as to refer it to a council of bishops. But, instead of having the council composed of the bishops of Gaul, he had it composed of the bishop of Rome and eighteen others, of Italy, before whom the contending parties were required to appear in Rome for the hearing.

“The bishop of Rome here concerned and definitely named in the edict, was ‘Miltiades;’ the same as ‘Melchiades’ who was the very bishop who had invited Constantine to come from Gaul to the rescue of oppressed Israel under the Pharaoh, Maxentius; and who thus early began to reap in imperial and joint authority, the fruit of that episcopal-political endeavor. And, thus, one of the very first steps in that union of church and state, was that ‘the bishop of Rome sits, by the imperial authority, at the head of a synod of Italian bishops, to judge the disputes of the African Donatists.’ - Milman. The council met Oct. 2, A.D. 313.

“Of course, the council decided in favor of the Church of Rome. The defeated party again appealed – to the emperor, asking for a larger council to consider the matters involved. Again their appeal was heard, and a council composed of ‘many bishops’ was appointed and held at Aries, in Gaul, August, A.D. 314. This council confirmed the decision of the previous council, in favor of the Church of Rome as the Catholic Church.

“The defeated party again appeal – this time for a decision from the emperor himself. Constantine held a consistory, listened

to their plea, and, in harmony with the councils already held, pronounced in favor of the church of Rome as the Catholic Church.

“The course of the positive growth, in favor and distinction, of the Catholic Church, throughout this whole procedure, is distinctly and most suggestively marked in the expressions used by the emperor in the successive documents which he issued in connection with the question.

“As we have seen, in the edict of Milan, March, A.D. 313, ‘the whole body of Christians’ were included, without any distinctions or any suggestions as to any distinction.

“But, when the issue was raised that only those of the Catholic Church were Christians, the next edict ran, in the same month: ‘The Catholic Church of the Christians.’

“Next, in his epistle summoning the first council, in the autumn of A.D. 313, he calls it ‘the holy Catholic Church.’

“Next, in the summer of A.D. 314, in his epistle summoning the second council, he referred to the doctrine of the Catholic Church as embodying ‘our most holy religion.’

“Then, at last, when the controversy had run its course of appeal to where it came to him in person, and he had rendered the final decision, a document issued A.D. 316, granted money, and announced the imperial favor, to the ‘ministers of the legitimate and most holy Catholic religion.’

“This final document also gave to Caecilianus and to the party who, with him, were in communion with the bishop of Rome, authority to call upon the imperial officers of the province, to enforce conformity upon those who ‘wished to divert the people from the most holy Catholic Church by a certain pernicious adulteration;’ and commanded him: ‘If thou seest any of these men persevering in this madness, thou shalt without any hesitancy proceed to the aforesaid judges, and report it to them, that they may animadvert upon them, as I have commanded them when present.’

“Thus was formed the union of church and state, out of which came the Beast, and all that the papacy has ever been, or ever can be. And it all grew out of the interpretation of a governmental document that was perfectly just and innocent in itself.” [Quoted from *Review & Herald*, May 8, 1900, p. 296, A. T. Jones]

Adventist prophetic understanding can be further delineated by quoting *Review & Herald*, July 3, 1913, page 632 (8):

“In the thirteenth chapter of the book of Revelation we have a striking prophecy of the work which the people of the United States, represented by the symbol of the two-horned beast, will do in the closing days of earth’s history. There shall be formed an image to the papal beast, a union of church and state. The church will carry on its work and enforce its dogmas and doctrines through the power and support which the state affords.” [F.M.W.]

THE CONTROVERTED NAME continues even unto this present time when Seventh-day Adventists are posed with a great question: “Who are the real Seventh-day Adventists?” Their “messenger,” Ellen G. White, intimated that the commandment-keeping people of God would be called by “this name [which] means much,” and that “this distinctive banner [would] be borne through the world to the close of [human] probation.” [*Manuscript Releases Volume Thirteen*, page 69] She also wrote that **this name** “marks us a peculiar people,” and that Seventh-day Adventists “excite [the dragon’s] ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world...” [*Testimonies for the Church*, page 223, Emphases and brackets supplied.]

History repeats for Christ’s Church, and just as the following was true in Tertulian’s time (2nd Century), it will again be viewed in events connected with THE CONTROVERTED NAME, Seventh-day Adventist:

“Christians alone are not allowed to say anything to clear themselves, to defend truth, to save a judge from injustice. That alone is looked for, which the public hate requires – the confession of the name, not the investigation of the charge...” [Tertulian, *Apology* (197), ii]

In 1981 the United States government, in conjunction with the General Conference Corporation of Seventh-day Adventists, and following the pattern outlined above regarding civil intrusion into ecclesiastic matters, formed a trademark law to protect the name “Seventh Day Adventist” from “illegal use” by those not directly under the sway of the Conference (more information on the matter is provided later in this booklet). Even though the real Seventh-day Adventists will be regarded as guilty of *maietas*, (Latin, stirring up civil strife) in violating papal trademark law(s), YAHSHUA will be able to say, “...thou [are faithful to] My name, and hast not denied My faith...” (Revelation 2:13)

THE FALSE PROPHET

“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 worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” (Revelation 19:20)

When Christ was on the earth He warned, “...there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” (Matt 24:24)

Interestingly enough, true prophets of the Most High have been regarded by the people of Israel as false prophets. Why is it thus? How can this be? Do they not understand that “...by their fruits ye shall know them”? (Matt 7:20) But “strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt 7:14) “The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so...” (Jeremiah 5:31) “...this is a rebellious people, lying children, children that will not hear the law of YAH; which say to the seers, ‘See not’, and to the prophets, ‘Prophesy not unto us right things, speak unto us smooth things, prophesy deceits. Get you

out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.” (Isa 30:9-11)

In these last days we hear the message of THE FALSE PROPHET just as recorded in Jeremiah 8:10, 11: “... from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of My people slightly, saying, ‘Peace, peace,’ when there is no peace.”

There are many false prophets in these days, to whom sin does not appear especially repulsive. They complain that the peace of the people is unnecessarily disturbed by the reproofs and warnings of God’s messengers. As for them, they lull the souls of sinners into a fatal ease by their smooth and deceitful teachings. Ancient Israel was thus charmed by the flattering messages of the corrupt priests. Their prediction of prosperity [“the ship will go through”] was more pleasing than the message of the true prophet, who counseled repentance and submission. Those who seek to cloak sin and make it appear less aggravating to the mind of the offender are doing the work of the false prophets and may expect the retributive wrath of God to follow such a course. THE FALSE PROPHET condemned Jeremiah for afflicting the people with his severe denunciations; and he sought to reassure them by promising them prosperity [“the church is not Babylon”], thinking that the poor people should not be continually reminded of their sins and threatened with punishment.

God has no sympathy with the evildoer. He gives no one liberty to gloss over the sins of His people [General Conference trademark prosecutions], nor to cry, ‘Peace, peace,’ when He has declared that there shall be no peace for the wicked who have crucified Christ afresh, “and put Him to an open shame.” (Heb. 6:6) The prince of darkness, who has so long bent the powers of his mastermind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. The wisdom which spiritualism imparts is that described by the apostle James, which “descendeth not from above, but is earthly, sensual, devilish.” (James 3:15)

He who could appear clothed with the brightness of the heavenly Seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner as an angel of light. He appeals to the reason by the presentation of elevating themes; he delights the fancy with enrapturing scenes; and he enlists the affections by his eloquent portrayals of love and charity. He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One. In place of the righteousness and perfection of the infinite God, the true Object of adoration; in place of the perfect righteousness of His law, the true standard of

human attainment, Satan has substituted the sinful, erring nature of man himself as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward – a “retreating to Egypt.”

“Thus saith YAH, ‘Let My people go, that they may serve Me.’” (Exodus 8:1) And again the voice is heard, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev 18:4) When YAH sees sin “piled up to heaven,” He remembers the iniquities in a time of judgment. (see Rev 18:5; Gen 11:4-9) The Heavenly Father desires to see His people freed from the bondage of Egypt – the power of sin. He wants His people delivered from the confusion of Babylon and the errors she contrives. “Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of YAH’s vengeance; He will render unto her a recompense.” (Jeremiah 51:6) The Bible speaks of a plague of frogs, (Exo 8) which were gathered into piles after they died in Egypt, “and the land stank.” The whole earth “stinks” now from “all the abominations that be done in the midst [of the land].” (Eze 9:4) And those who participate in piling up the iniquity will receive of the resultant plagues. “Whatsoever a man soweth, that shall he also shall reap.” The only mention of frogs in the New Testament is in the prophecy of Revelation 16:13, 14:

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of THE FALSE PROPHET. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”

John here writes of the unity of those living on the earth to make void the law of God. The dragon is “called the Devil, and Satan, which deceiveth the whole world...” (Rev 12:9) The beast is none other than the Papacy – a church-state union of Pagan Roman government and apostate Christian religion. THE FALSE PROPHET is now made up of apostate Protestant-Adventist America, forming “the image of the beast” – another church-state union bent on persecuting the saints and perpetuating false religion. “These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb...” (Rev 17:13, 14a)

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth... All things in nature and in the world at large are charged with intense earnestness. Satan, in cooperation with his angels and with evil men, will put

forth every effort to gain the victory, and will appear to succeed. But from this conflict, truth and righteousness will come forth triumphant in victory. Those who have believed a lie will be defeated, for the days of apostasy will be ended.” [Ellen G. White, *Selected Messages, Book 3*, pages 392-93]

“The gospel of the kingdom was preached in Babylon through Daniel, and Nebuchadnezzar was brought to acknowledge and to worship the true God. But after Nebuchadnezzar’s death his successors failed to profit by his experience. The climax was reached when Belshazzar used the sacred vessels from the house of God, dedicated to His worship, in which to drink the Babylonian wine of idolatrous worship. Then came the handwriting on the wall, the fall of ancient Babylon, and the death of Belshazzar. (See Daniel 5) [*Bible Readings for the Home*, page 240]

In like manner modern Babylon falls. When the “sacred” is mixed with the “common,” a final judgment is then pronounced, “Thou are weighed in the balances [of the sanctuary], and art found wanting.” (Dan 5:27) A church uniting with the state to persecute dissenters would again merit the sentence: “Found wanting.”

“In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: ‘Found wanting.’” [Ellen G. White, *Testimonies for the Church Volume Eight*, page 247]

“If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting... If her talents are unimproved, if her fruit is not **perfect** before God, if her light has become darkness, she is indeed found wanting.” [Ellen G. White, *Testimonies for the Church Volume Five*, page 83 - Emphasis added]

The threefold message of Revelation 14:6-12 is proclaimed in connection with the closing scenes of the great controversy between Christ and Satan. Satan has developed a “false gospel” which is represented by the prophecy of Revelation 16:13, 14. In the authentic “three angels’ messages” of Revelation 14, angels in the persons of God’s saints herald a message of judgment, hope, separation from corruption, salvation from sin, and a solemn warning of the final battle to be waged against the beast and his image. The power of the Creator to deliver from sin and His eternal purpose for His beloved children is foremost. This message erects the standard of God’s immutable law above the commandments and traditions of men – exalting the Sabbath as “the seal of God.” In contrast, the counterfeit “threefold message” is as a plague of

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frogs issuing from the dragon, the beast, and THE FALSE PROPHET, bent on destroying mankind by deception and “every unclean and hateful [vulture].” (Rev 18:2)

These “doctrines of devils” are designed by Lucifer to keep mankind enslaved to sin and ignorance until the plague of death and eternal ruin overtakes them. The message of this “threefold union” is one of “peace and safety,” salvation in sin, separation from the Creator and His principles, compromise with the commandments of men – “making void the law of God,” and exalting the spurious sabbath of man’s own reasoning. YAH’s character is maligned and confused to the extent of erasing all confidence in His eternal design and abolishing trust in His Word. “Faith that works by love and purifies the soul” is ridiculed as obsolete. Man-made laws and worldly policies are seen as “wisdom” in contrast to the downtrodden law of YAH’s Ten Commandments of love.

“And [THE FALSE PROPHET] doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.” (Revelation 13:13)

In the time of EliYAH, in the controversy over Ba’al [or self-worship, as opposed to the commandments of YAH], this was the test as to who was the true God – the God that answered by fire. (see Kings 18:24) Now, in earth’s final hour, when self-worship is still in controversy with YAH’s law, the counterfeit test of fire will be made to come down as if from God’s heaven to confirm men in false worship. But this fire will be “the fires of persecution” as performed by THE FALSE PROPHET and “image of the beast.” “Force is the last resort of all false religion.” [Ellen G. White, *The Signs of the Times*, May 6, 1897] The world hates righteousness and loves sin. This is what caused the hostility of men against YAHSHUA when He walked the earth. Those who do not accept the love of God will find true Adventism a disturbing element and will soon war against the truth and its membership. Fellowship with God ultimately brings enmity with the world. The wicked always persecute the righteous.

On which side are you standing? Are you on the side of those that worship the beast and his image? Are you connected with THE FALSE PROPHET and those who have lost the spiritual principles that distinguish them as men, and allied them to God; who have become secondary subordinates, united with the great apostate? Christ died to make it possible for you to be allied with angels, “heirs of God and joint heirs with Christ.” (Rom 8:17) If you are obedient to all His commandments, you will reign as “kings and priests unto God.” (Rev 1:6) Will you link yourselves with those who make void God’s law, or will you, with His saints, “keep the commandments of God, and the faith of

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YAHSHUA?” “Choose you this day whom ye will serve...” (Jos. 24:15) The True Witness shall defeat the dragon, the beast, and THE FALSE PROPHET!!

THE TRADEMARK NAME

The matter of a name has been, and continues to be, significant to the human race. What is so important about a name? It appears that God Himself places great emphasis on names. Let us consider a few examples from the Bible for illustration.

In Genesis 2:19,20 and 3:20, we read how Adam named God’s creatures and even the woman. We notice that names in the Bible were determined by events of the time, (Gen 30:8) prophetic position, (Gen 25:26,30) fondness of hope, (Gen 29:32-35) change of character, (John 1:42) innate character, (1Sam 25:25) coming events, (Isa 8:1-4) and divine mission. (Matt 1:21) God warns His people not to take the name of YAH in vain. (Exo 20:7) In Revelation 2:9 Jesus speaks of a people who take a name that is not rightfully theirs. “A GOOD name is rather to be chosen than great riches ... (Pro 22:1) A GOOD name is better than precious ointment...” (Ecc 7:1) One’s “name” is intimately connected to one’s reputation. When the reputation is blemished, the “name” suffers loss.

It is no wonder that Calvin Rock wrote the following in the *Adventist Review*, June 9, 1988:

The name Seventh-day Adventist carries special meaning. If its significance is to be retained, the church must protect it from those who would misrepresent it.

In *Ministry*, December 1988, the article “General Conference trademark policy” contains the following:

Questions have been asked regarding efforts by the General Conference to protect the name of our church through the use of the trademark laws...

Q: Is it true that the General Conference has federally registered trademarks for the name “Seventh-day Adventist” . . . ?

A: Yes. The General Conference Corporation of Seventh-day Adventists, on behalf of the ENTIRE DENOMINATION, has registered under the United States trademark laws the name “Seventh-day Adventist” and a variety of the church’s programs and services...

What was the original reason for needing “protection for the name”? We cannot be certain, but there are indicators. For example, in the March, 1991

edition of *SDA Kinship Connection*, Ron Lawson reports in “The General Conference of Seventh-day Adventists vs. SDA Kinship International” that the General Conference “purpose in proceeding with that case [prosecuting the little “Congregational SDA Church” in Hawaii] was to give the GC legitimacy in its attack on us [SDA Kinship].” (Brackets supplied.) Notice how Lawson, a practicing homosexual, responds to the GC vs. Kinship lawsuit:

Our church, which claims to believe in religious liberty, (when its own liberty is threatened) here chose to attack the religious liberty of some of ITS OWN MEMBERS. Its leaders, whose prophetic interpretation identifies the United States with the lamb-like beast of Revelation 13 that will someday “speak as a dragon,” were THEMSELVES FLEXING THEIR MUSCLES AND BEHAVING AS A DRAGON.

Let us digress for a moment and establish a historical backdrop. It is very likely that the Adventist Denomination reaped a “trademark name for protection” as a result of sowing homosexual church membership in the United States. Let the following citations lend credibility to my suggestion:

1) *Ministry*, February, 1982; “Homosexuals and the church”:

Perhaps you will be surprised to know that in China we are not aware of homosexuality as a social problem; much less is it a problem in our church...

Because of this background, you can perhaps understand my shock when I first heard the term “homosexual Adventists.” It offends me that the name of our church should be associated with homosexuality. What if another group should call itself Seventh-day Adventist adulterers?...

2) *Andrews University Student Movement*, Oct. 20, 1982; “Facing the gay dilemma”:

The first significant action [of responding to the Adventist homosexual issue] was General Conference approval of Adventist scholars and pastors meeting with homosexuals for a special “Kampmeeting” organized by Kinship in the summer of 1980 ... The *Adventist Review*, (May 21, 1981), published a statement by the GC Spring Council that said although it was not possible for the church to condone practicing homosexuality, they felt it necessary to develop a ministry that will meet homosexual needs ... Kinship, as stated in their 1981 Statement of Beliefs, thinks people of the same gender can be Christians and at the same time have a positive and healthy relationship.

3) *SDA Kinship Connection*, May, 1986; “What’s Been Said & Done”:

Even in the late 1970’s, when the gay liberation movement had thoroughly intruded on the consciousness of the general population, few in the church gave any thought to the possibility of homosexual SDA’s. After all, they assumed homosexuality was antithetical to Adventism ... had always been sin ... In assessing what subsequently happened and what did not, it is helpful to keep in mind that in 1980/81 homosexuality was not the only problem facing the church. Places and names such as Glacier View, Desmond Ford, Walter Rea and Dr. Donald Davenport were much in the minds of administrators as well as the laity. In addition, the unofficial Adventist press attacked the church leadership for having “recognized gay lifestyle.” ...

The equanimity of the church leaders was shaken ... at the time of the 1983 Fall Council when the president of Andrews University was arrested and charged with having propositioned an undercover policeman. Before the full effect of that development had been absorbed, the associate pastor of “the General Conference church” in Takoma Park also was arrested on charges of illegal homosexual activity. Both men resigned their posts. ... (The generally accepted estimate [of SDA members with “homosexual problems”] is about 50,000 to 70,000 gay and lesbian Adventists in the North American Division.) ...

Accounts of openly gay and lesbian Adventists who remain active in their congregations are increasing. Contacts by Kinship with Adventist college and university administrators and teachers have increased ... The official position of the church has not significantly changed, but the attitudes of individuals within the church are steadily changing. It still isn’t easy growing up gay and Adventist, but it is generally a much less painful and solitary experience today than it was...

4) *Adventist Review*, February 4, 1988; “SDA Church Moves Against Homosexual Support Group”:

The Seventh-day Adventist (SDA) Church has asked the U. S. District Court for the Central District of California to issue injunctions to prevent a support group for homosexuals from using the church’s name ...

5) *Church and State Observer*, Special Edition, Summer, 1990:

1980 ... General Conference hires Catholic attorney to trademark the name “Seventh-day Adventist.”

1981 ... SDA name trademarked. General Conference remains silent during a “five-year” waiting period: a time when the trademark could have been contested had it been known.

1986 ... General Conference took legal action against one hundred thirty-five different cases charged with violating trademark laws.

When one examines closely the foregoing references, a picture develops. It appears that homosexuality became a church problem in the late 1970’s when in the North American Division local churches allowed the influx

of membership. Before the church realized her condition, Kinship had taken root and become a formidable organization (by 1980). In 1886 Ellen White warned the church concerning sexual sin in the following way:

We must as a people arouse and cleanse the camp of Israel... We are in danger of becoming a SISTER to FALLEN BABYLON, of allowing our churches to become corrupted and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil? [*Testimonies on Sexual Behavior*, page 188]

More specific counsel was written in *Review and Herald*, Nov. 10, 1885:

The Sodomitish practices which brought the judgment of God upon the world, and caused it to be deluged with water, and which caused Sodom to be destroyed by fire, are fast increasing. We are nearing the end. God has borne long with the perversity of mankind, but their punishment is no less certain. Let those who profess to be the light of the world, depart from all iniquity. If homosexuality “brought the judgment of God upon the world” in Noah’s day, and “caused Sodom to be destroyed by fire,” is it not possible, or more likely certain, that the “Sodomitish practices” would bring the judgment of God upon the SDA Denomination?! Concerning judgment, read the following: In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: “Found wanting.” By the light bestowed, the opportunities given, will she be judged. [*Testimonies*, Vol. 8, page 247]

And again Ellen White writes in *Testimonies*, Vol.5, page 83:

The [SDA] church cannot measure herself by the world nor by the opinion of men nor by what she once was. Her faith and her position in the world as they now are must be compared with what they would have been if her course had been continually onward and upward. The [SDA] church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting ... If her talents are unimproved, if her fruit is not PERFECT before God, if her light has become darkness, she is indeed found wanting.

According to the testimony of the 19th Century Seventh-day Adventist Church “fathers,” judgment has been pronounced on the present

General Conference of Seventh-day Adventist Denomination. I will cite their testimonies as proof-positive.

1) A.T. Jones, *Christian Patriotism*, 1900, page 33:

... Whenever the church forms ANY CONNECTION with any State or kingdom on the earth, in the very doing of it she REJECTS GOD. [In employing the federal and state governments for church name protection, the SDA Denomination rejected God.]

2) A.T. Jones, *1895 General Conference Bulletin*, page 28:

I need not undertake to give a definition in detail of what the IMAGE of the beast is; we all know well that it is the CHURCH POWER using the government, the CIVIL POWER, for church purposes ... And of all Christians, SEVENTH-DAY ADVENTISTS CANNOT DO IT [start any procedure in connection with civil government]. The very KEEPING OF THE SABBATH FORBIDS IT.

The SDA Church under the General Conference has not only made an “image to the beast;” she has become guilty of Sunday-keeping [exalting a spurious Sabbath], because of her unholy union with the civil government.

3) Ellen G. White, *Great Controversy*, page 581:

Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws ... and the triumph of Rome in this country is assured.

The General Conference Trademark Policy has assured the triumph of Rome in this country by the alliance of church and state.

4) W.W. Prescott, *The Protestant Magazine*, Nov. 1911:

When a church in alliance with the state employs the secular power to enforce its doctrines by punishing heretics, it repudiates the essential idea of Christianity.

The SDA Denomination repudiates the essential idea of Christianity by punishing Sabbathkeepers through secular power.

5) *International Sabbath School Quarterly*, First Qtr., 1896:

It has ever been true that a backslidden body – one that has turned from God’s word to men, from God’s power to the state – was never reformed in itself. Invariably God’s message has called out those from the fallen church who would do His will and preach His gospel ... The Jewish church failed, and God called out the apostolic church to do His bidding. The Roman Church failed, and out of it God called the churches of the Reformation. Some of these churches failed to advance, and God called out others ... Adventists. His last “called-out” people will know no standard but His word, no power but His Spirit.

The General Conference of SDA’s will not “go through to the end.” She is fallen and Revelation 18 is calling God’s remnant out to the “highway of holiness.”

6) *International Sabbath School Quarterly*, First Qtr., 1896:

When the early church departed from God and imbibed pagan errors, she became Babylon. When she united with the state, she fell, and as an organization, was the body of Christ no longer.

The organized body of General Conference SDA’s is the body of Christ no longer; she allowed Sodomitish, Pagan errors to infiltrate, and then sealed her fall by uniting with the state and persecuting Christians.

7) Ellen G. White, *SDA Bible Commentary*, Vol.7A, page 976: “FORCE IS THE LAST RESORT of EVERY FALSE RELIGION...”

THE MARK

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, 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.” (Revelation 13:16, 17)

The most popular belief among Sabbath-keepers has been that the “mark of the beast” would become the enforcement of Sunday sacredness by an oppressive law. More specifically, Seventh-day Adventists have expected the United States to pass a “National Sunday Law,” and then other countries would follow suit with Sunday legislation to restrict liberty of conscience. This would finally culminate in a “universal Sunday law” to be enforced by international means. The obvious hardships imposed upon Sabbath-keepers would cause job problems and barriers to buying and selling. Observations following are made in Ellen White’s words.

“The test upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath. Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark of the beast.” [*The Spirit of Prophecy Volume Four*, page 282] “To receive this mark [of the beast] means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God.” [*S.D.A. Bible Commentary, Volume 7*, page 979] “Although church and State will unite their power to compel ‘all, both small and great, rich and poor, free and bond,’ to receive ‘the mark of the beast,’ yet the people of God will not receive it.” [*The Great Controversy*, page 450] “But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of ‘the third angel’ shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.” [*The Signs of the Times*, November 8, 1899]

When one researches the issue of Sunday legislation in the United States, the following information is uncovered:

“In 1970, twenty-five states had statewide blue laws, with enforcement of varying intensity. By 1984, twelve of these states had repealed their Sunday-closing legislation, and others were threatening to modify or repeal their respective restrictions.” [David N. Laband, *Blue Laws*, page 162] Dennis Lynn Pettibone, in his Doctor of Philosophy dissertation (August, 1979) entitled *Caesar’s Sabbath: The Sunday-Law Controversy in the United States 1879-1892*, offers his conclusion: “The Sunday-law movement ... was in essence a movement to secure the multiple establishment of evangelical Protestantism in the United States. Its leaders insisted that their understanding of God’s law should become the basis of Federal and state legislation. Attempting to use the power of the state to force people to conform to their conception of religious duty, they demanded the legal suppression of public sin ... The theocratic ideas of the National Reform Association, dedicated to the union of religion and the state, permeated the entire movement.” [Chapter X, page 354]

The National Reform Association and others of the Protestant ranks were, for the most part, defeated in their efforts by the Seventh-day Baptists and Seventh-day Adventists, along with various groups of secularists. The first national Sunday legislation in the United States was enacted by Congress on August 5, 1892. This was the Sunday-closing of the Chicago Exposition. However, as one reads the news accounts of the efforts to enforce such Sunday-

closing, the complexities of the issue become evident. The last significant act of Congress relating to Sunday legislation was approved August 24, 1912.

“Provided, that hereafter post offices of the first and second classes shall not be open on Sundays for the purpose of delivering mail to the general public, but this provision shall not prevent the prompt delivery of special delivery mail.”

In the *Adventist Review*, December 9, 1993, Gary M. Ross wrote an article entitled “A Victory for Religious Freedom.” In this “Newsbreak” the Religious Freedom Restoration Act (RFRA) signed by president Bill Clinton, November 16, 1993, is discussed. This law is seen as a positive step in behalf of Sabbath-keepers and other religious minorities.

The cause for enforcement of Sunday-keeping in this country has waned since the early part of the twentieth century. We are not saying, however, that it is impossible to imagine a Sunday law controversy at some time future; we do say that the threat of such is not visibly imminent. It is not today’s “impending conflict.”

In *Selected Messages Book 3*, page 381, the publishers write the following explanatory note:

“Agitation for Sunday legislation gradually waned, but in succeeding years Ellen White kept the issues of the final conflict before church leaders. Times might have changed, so far as actual persecution for Sabbath observance was concerned, but the issues and the principles involved remained the same. Since Ellen White’s death further changes have taken place, but we believe that the same principles and the same issues will be revived in the coming conflict, present appearances to the contrary notwithstanding.”

But what has Satan been doing, if he has not been deploying oppressive Sunday legislation to cause the eventual demise of God’s Sabbath-keeping people? Is the “mark of the beast” and the “mark of his image” one and the same? Why does Satan need an “image of the beast?” Why not just attack with the beast himself? We believe that Satan has been working in the dark and appearing as an “angel of light.” He is endeavoring to deceive “the very elect” if possible. Note the following statement from the E.G. White pen:

“I tell you now that you must have divine enlightenment. If you do not seek this, Satan will set up his hellish banner right in your homes, and you will be so blinded to the real nature of his deceptions that you will reverence it as the banner of Christ.” [*The Ellen G. White 1888 Materials*, page 505]

From the foregoing excerpt it appears that the deceptions will be keen indeed. This necessitates us being divinely enlightened.

Let us partake of “divine enlightenment” by the following analysis. Considering that Satan would try to camouflage his real purposes in bringing the

Sabbath issue to the front, we may look at some of the principles surrounding THE MARK.

Consider please:

- 1) Church-State union forces people to take THE MARK.
- 2) U.S. Federal Government joins with a Protestant church or churches.
- 3) Sabbath issues and/or principles are related.
- 4) The contest is between the commandments of God and man-made law(s).
- 5) A prohibition to buy or sell [something?] exists (Rev 13:17)
- 6) The “name of the beast” is involved (Rev 13:17)
- 7) The “number” of the beast’s name is involved (Rev 13:17)
- 8) The “mark of [the beast’s] name” is involved (Rev 14:11)
- 9) Religious persecution is involved (Rev 13:15)
- 10) Deception is exercised by the U.S. Government (Rev 13:14)
- 11) THE MARK can be received in two ways (forehead and right hand, v 16)
- 12) “To receive THE MARK means to come to the same decision as the beast has done, and to advocate the same ideas...” [7BC 979; RH 07-13-97]

With the foregoing twelve identifiers kept in mind, let us discuss the “image of the beast” briefly. The image forms a reflection or likeness of the Papacy, “the first beast” of Rev 13. There is a deceptive difference, however. The image is a “Sabbath-keeping” church, but she does not enter into His rest. In this work Satan seeks to “deceive, if possible, the very elect.” To add to the trickery, this denomination professes to champion religious liberty. No one should ever suspect this body of sponsoring religious persecution or willfully violating a righteous principle of God’s “Ten Words of Love.” But the enemy attacks at the heart of God’s work, and “it will appear as though Satan is triumphant, and that truth is overborne with falsehood and error; because the people over whom God has spread His shield, and the country which has been an asylum to the conscience-oppressed lovers of God and the defenders of His truth, are placed in desperate jeopardy through its oppressive legislation.” [*Advent Review and Sabbath Herald*, December 11, 1888]

How does Satan conceal his objective? He works through the laws of commerce. Circumstances are so arranged that the church becomes bound up with the bureaucracy of business and commerce. Then, this worldly confederacy seeks governmental protection from their competitors. Satan’s agencies reason that this development is logical and “good business sense.” After sufficient apostasy within the church, leaders are insensitive to the dangers involved, and the righteous principles once borne aloft the “good ship” are sacrificed for the cause of mammon.

Christ speaks plainly, “Ye cannot serve God and mammon.” (Matt 6:24) Thus THE MARK is issued to the church, at her request from the Federal Government. THE MARK prohibits the unauthorized use of the church’s name [trademark] and bars “unfair competition” with regards to her “products and services.” In his “mid-Oct. 1993” newsletter, Pastor Jan Marcussen writes:

After doing some deep research into the trademark and copyright laws, and going all the way to the top, I’ve learned that a trademark is for the slogan or name of a ‘product’ which can be bought or sold – like Pepsi Cola, or Q-Tips. Whoever tricked the General Conference into getting a trademark on the name ‘Seventh-day Adventist,’ has turned it into a ‘product’ to be bought or sold!

From the opinion [in SDA Kinship lawsuit] of Mariana R. Pfaelzer, United States District Judge, dated October 3, 1991, the following information is derived:

On November 10, 1981, THE MARK ‘Seventh-day Adventist’ was registered to the General Conference under Registration No. 1,177,185. The registration covers religious books, magazines, pamphlets, newsletters, brochures, encyclopedias, dictionaries, commentaries, fliers, bulletins, yearbooks, booklets and bibles, as well as health care benefit programs and services, educational services, and conducting religious observances and missionary services. (p. 6)

Can it be that Satan has managed to subvert the very church that God raised up to stand in the final conflict, vindicating His character, exalting His down-trodden law of love, and holding aloft “the banner of truth and religious liberty” which the reformers maintained? This is precisely what we are alleging. To buttress our position, we shall now check-off the twelve parameters listed previously in this tract by asking the following questions:

1) Is there a Church-State union which forces people to take THE MARK? Yes, the General Conference Corporation of Seventh-day Adventists has prosecuted those persons/groups using the name Seventh-day Adventist without General Conference authorization. In order to be an “authentic” Seventh-day Adventist, you must take THE MARK according to Federal law.

2) Has the U.S. Federal Government joined with a Protestant church? Yes, the General Conference and the Federal government are in an unholy, unlawful union. The civil government is at the disposal of the church.

3) Are Sabbath issues and/or principles related to this case? Yes, according to “the Sabbath rest principle,” God is one’s only Protector. The keeping of the Sabbath forbids starting any procedure in connection with civil government. The church needs the “strong arm” protection of her new husband.

4) Does a contest exist between the laws of God and man? Yes, the law of love for one’s fellow men is in direct conflict with this trademark law. Liberty of conscience in practice of religion is being violated by U.S. law. The law of God is thereby “made void” by the traditions of men.

5) Does a prohibition to buy or sell exist? Yes, the “gospel” is being “merchandised” as a “product,” and dissenting SDAs cannot freely evangelize and spread the SDA message outside General Conference church membership without violating the provisions of THE MARK. In principle, THE MARK is required to “trade.”

6) Is the “name of the beast” involved? Yes, the character and authority of the Papacy is fully exercised by the General Conference in this matter. The actual name of the image is involved as THE MARK.

7) Is the “number” of the beast’s name involved? Yes, the number of the beast’s name in this case is the Fed. Reg. No. 1,177,185. One might insist on applying 666, but that number is “the number of a man” – the “carnal” man. (Rev 13:18) The carnal, proud, and rebellious 666 signifies anti-Christ activity, and the trademark policy fits the description.

8) Is the “mark of [the beast’s] name” involved? Yes, this is THE MARK itself. In this case the trademark is the name of the “image beast.”

9) Does religious persecution exist? Yes, ask Pastor John R. Marik (Congregational SDA Church in Hawaii).

10) Has the U.S. Government exercised deception? Yes, although the First Amendment prohibits the establishment of religion by legislation, the United States has accomplished that very thing through the guise of commerce. The General Conference Seventh-day Adventist Church is protected by the State under the application of Federal trademark laws that pertain to commercial entities – not to religion per se.

11) Can THE MARK be received in the right hand or forehead? Yes. Those who believe in and advocate the General Conference Trademark Policy take THE MARK in the “forehead.” Those dissenters who yet support it with church membership, tithes, offerings, etc. take THE MARK in the “right hand.”

12) Does the one receiving THE MARK “come to the same decision as the beast has done, and advocate the same ideas...?” Yes. The trademark law is a disguised “Sunday law” (this concept will be explained in greater detail as you read this book). Those receiving THE MARK are transgressing the law of God.

The “third angel’s message” of Rev 14 is a solemn warning against receiving THE MARK. We urge you not to receive it!!

THE BEAST'S NAME AND NUMBER

“... no one can buy or sell who does not have the mark, that is, the name of the beast or the number of its name.” (Revelation 13:17 New Revised Standard Version, 1989)

“So that no man might be able to do trade but he who has the mark, even the name of the beast or the number of his name.” (Revelation 13:17 The Bible in Basic English)

Many commentaries have been published regarding the “mark of the beast.” In this brief article, we attempt to simplify the meaning with direct application to this last generation Church of Christ living on planet earth.

Seventh-day Adventists have long been known for their expounding of Bible prophecy. Many have received great blessings as they have come to employ the Scriptures as its own interpreter – one text magnifying and illuminating another. Others have discovered benefit from SDA sources such as Ellen White, Uriah Smith, Alonzo T. Jones, E. J. Waggoner, J. N. Andrews, W. W. Prescott, J. N. Loughborough, Stephen Haskell, and various others, too numerous to list here. Some have gathered further enlightenment from the SDA Bible Commentary volumes. Whichever source you have preferred, God has inspired human instrumentalities to expound upon the prophecies of the Bible that you and I might know more of the Divine Plan for our lives. We know beyond any “shadow of a doubt” that we must shun “the mark of the beast” with all our strength. May God help us!

Some notions regarding the meaning of Revelation 13:17 have been influenced by the rendering in the King James Version which reads, “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.” “The mark” being separated from “the name” by an “or” leads one to think that “the mark” is divided from “the name.” But can this be so, if we consider other translations (see above), and the weight of evidence from a broad field of Bible commentaries? And using the Scripture as its own expositor, read Revelation 14:11 from the James Moffatt Translation, “the smoke of their torture rises for ever and ever, and they get no rest from it, day and night, these worshipers of the Beast and his statue, and all who are marked with his name.” This last phrase in the King James Bible records, “... whosoever receiveth the mark of his name.” Without further elaboration it can be readily understood that “the mark” is defined in two ways. The first is the BEAST’S NAME. The second is the BEAST’S NUMBER. As a result, the New American Standard Bible correctly says, “... the mark, either the name of the beast or the number of his name.” (Revelation 13:17b) Just as a postscript to

our discussion, notice what the *SDA Bible Commentary*, Vol. 7, page 822 suggests,

“**Or the name.** Important textual evidence may be cited ... for the omission of the ‘or.’ If it is omitted, the phrase ‘name of the beast’ may be considered to be in apposition with the word ‘mark.’ The passage would then read, ‘the mark, that is, the name of the beast.’”

This would imply that the mark John saw in vision was the name of the beast. This relationship may be compared with the seal of God placed on the forehead of the saints (ch 7:2), concerning whom John later declared that they had ‘his Father’s name written in their foreheads.’” (ch 14:1)

We have given ample evidence to propound that “the mark” is “the name of the Beast,” but there must be a development of the second portion of the definition – “the number of his name.” Note that “the mark” is NOT necessarily BOTH the name AND number as if it required BOTH to be marked. It is the name OR the number which marks one as a worshiper of the Beast (and his image). So those who take the Beast’s name will be in a diverse group from those who take the Beast’s number without his literal name. However, without introducing any inconsistency to our reasoning, we must submit that if one takes the NAME of the Beast, he would most certainly be taking the NUMBER of the Beast also, because it is written to be “the number of his name.” (Rev 13:17) Let us apply a Scripture from Luke 12:47-48 to expand our point.

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required...” From this we may conclude that there are three categories of people in the world. There are those who KNOW their Lord’s will and DO it; those who KNOW their Lord’s will and DO NOT fulfill it; and those who DO NOT KNOW their Lord’s will and DO NOT fulfill it. Thus, we can see how some choose “the seal of God,” (Rev 7:3) with “the Father’s name written in their foreheads” (Rev 14:1) bearing the number 144,000; some choose “the mark of the Beast” which is “the name of the Beast” including the equivalent “number of his name” – coded 666 (some in this class actually choose the number without the literal name); and the rest possess “the mark of the Beast” by “the number of his name” without knowledge. In principle, the name is equivalent to the number and the number to the name – each representing the character of Satan. An individual bearing either or both are lost. In Luke 15 the parables of the lost sheep, coin, and son are recorded. The lost coin was without any knowledge of its condition, so could not reconcile itself; the lost sheep had knowledge of its condition, but did not know how to return to safety; the lost son became aware

of his condition, and knew the way home. Since “the lost” will be “judged ... according to their works” (Rev 20:12), in the judgment, varying degrees of condemnation are experienced.

For the saved, “there is therefore now no condemnation to them which are in Christ Yahshua, who walk not after the flesh, but after the Spirit.” (Romans 8:2 KJV) “For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness...)” (Rom 2:12-15)

See the summary below.

SAVED CONDITION:

1) SEAL OF GOD: KNOW THE FATHER’S WILL AND DO IT

Receive the Father’s Name in their foreheads with God’s equivalent “Divine” number – 144,000.

LOST CONDITION:

2) MARK OF THE BEAST: KNOW THE FATHER’S WILL and FAIL TO DO IT

Choose the Beast’s name in their foreheads or right hands; or choose the Beast’s “human” number – 666, in their foreheads. In this case the severity of condemnation is greater than taking the number of the Beast in the hand only as in #3 below.

3) MARK OF THE BEAST: DO NOT KNOW AND DO NOT PERFORM IT

Possess the Beast’s “human” number – 666, in their right hands only. Without knowledge it is impossible to take the Beast’s number in the forehead. (see Jer 10:14; Hosea 4:6; Romans 3:20; 8:7)

NOTE: “To receive the mark means to come to the same decision as the beast has done, and to advocate the same ideas...” [Ellen G. White, *RH 07-13-97*]

Having said all of the above, it is appropriate at this point to analyze and explain the BEAST’S NUMBER. From Ethelbert W. Bullinger’s book

entitled *Number in Scripture* (1894), we discover the following:

Six is either 4 plus 2, i.e., man’s world (4) with man’s enmity to God (2) brought in; or it is 5 plus 1, the grace of God made of none effect by man’s addition to it, or perversion, or corruption of it; or it is 7 minus 1, i.e., man’s coming short of spiritual perfection. In any case, therefore, it has to do with man; it is the number of imperfection; the human number; the number of MAN as destitute of God, without God, without Christ... (page 150)

If six is the number of secular or human perfection, then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it; 666 is therefore the trinity of human perfection; the perfection of imperfection; the culmination of human pride in independence of God and opposition to His Christ ... (page 282)

But 666 was the secret symbol of the ancient pagan mysteries connected with the worship of the Devil. It is today the secret connecting link between those ancient mysteries and their modern revival in Spiritualism. (page 283)

The New Bible Commentary, 21st Century Edition (1994), reads, “For Christians, 666 was an eminently suitable figure for the antichrist; it represents a consistent falling short of the divine perfection suggested by 777, whereas the name Jesus in Greek totals 888!” (page 1443)

We can choose to carry this line of reasoning a bit further. It is widely taught, and rightly so, that humans are made up of three parts: 1) the spiritual, 2) the physical, and 3) the mental. The number “6,” being a merely human representation in opposition to humanity combined with Divinity (the “new birth” experience), could be applied to each sector of man’s being. Consequently, the code 666 would define an unconverted human, i.e., a value of “6” in the spiritual, “6” in the physical, and “6” in the mental. The Scriptures speak of the “carnal” (natural) man in this way.

“But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Corinthians 2:14) “For we know that the law is spiritual: but I am carnal, sold under sin.” (Romans 7:14) “For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” (Romans 8:7) “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2 Cor 5:17)

Many, if not most, Christians have envisioned a final appearance of the antichrist who would do miraculous works to deceive the world and seduce many away from the Savior, Yahshua. Paul speaks of “that man of sin,” the “son of perdition” which is to be revealed before the second coming of Christ. (see 2Thess 2:1-12) In 1Timothy 4:1, Paul writes of “some [that] shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” But only John refers to the word antichrist in 1 John 2:18, 22; 4:3; and 2 John 7. Antichrist means one who is against Christ or one who usurps His place. Thus the Pope of Rome fulfills the definition of antichrist by his self-bestowed name, “VICAR OF CHRIST.” The Pope of Rome professes to be the visible head of the church upon the earth. This, of course, is blasphemy! The Papacy endeavored to change the law of God by substituting the man-made (666) Sunday sabbath for the Creator’s Sabbath, the seventh day.

The Papacy clearly meets all the criteria to be named “the Beast” of Revelation. The “image of the beast,” as developed in the 13th chapter of the book of Revelation, has been seen in this present generation to be a reflection of the Papacy – the General Conference Corporation of Seventh-day Adventists. By the act of trademarking the name Seventh-day Adventist, which God

originally gave to His last day people, the General Conference Corporation made God's law void in their attempt to alter the Sabbath Rest Principle, the spiritual essence of the Creator's Rest. (cf. Hebrews 4:1-11) The number "666" rightly represents "the mystery of iniquity" mentioned by Paul in 2Thess 2:7. Thus, the number 666 symbolizes the carnal nature of man, which, while professing Christ, forsakes the law of God for "worldly policy." "So then they that are in the flesh cannot please God." (Romans 8:8) "But in vain they do worship Me, teaching for doctrines the commandments of men." (Matt 15:9) "... whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God." [Ellen G. White, *The Great Controversy*, page 604] "We are Seventh-day Adventists. Are we ashamed of our name? We answer, 'No, no! We are not.' It is the name the Lord has given us. It points out the truth that is to be the test of the churches." [Ellen G. White, *Selected Messages Book 2*, page 384] "No name which we can take will be appropriate but that which accords with our profession and expresses our faith and **MARKS us** a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshippers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast..." [Ellen G. White, *Testimonies for the Church Volume One*, page 223, emphasis supplied]

To remain carnal (unconverted) is 666; to accept the Papal Sunday is 666; to partake of the "trademarked church name" is to choose the BEAST's NAME and NUMBER. Will you not reconsider??

THE BUY OR SELL DECREE

"And [the image of the beast, together with the beast coming up out of the earth, provides] 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." (Revelation 13:17)

Every generation of Christians, since the time of John's writing the book of Revelation, c. 98 A.D., has expected the day when "no man might buy or sell" – an oppressive liberty-restricting decree enforced by the second beast of Rev 13. This is not to say that Christians have not in every generation been greatly oppressed for their diverse beliefs. In fact, no country has ever been entirely free from religious persecution and restrictions placed on "life, liberty, and the pursuit of happiness." The United States, however, has become a "haven of rest" for those seeking freedom of religion and liberty of conscience. The symbol of the "lamblike beast" in Revelation 13:11 is a suitable representation of the new nation coming into existence on a new continent in the late 1700's. With the framing of the U.S. Constitution, the world saw for the first time the principles of the "separation of church and state" established in government. This concept is rightly portrayed in the Bible by the "two horns like a lamb," depicting the separation of civil government from the realm of religion – a provision of theoretical religious liberty. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." [ART. I, *BILL OF RIGHTS*]

James Madison wrote in a letter to Edward Everett, in 1823, "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both." George Washington, in his reply to the Baptists of Virginia, 1789, writes, "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." The *DECLARATION OF INDEPENDENCE* asserts: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the

pursuit of happiness." Further attitudes of Thomas Jefferson are read in the "Virginia act for religious freedom" of Dec. 16, 1785: "Be it therefore enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

In the prophecy of Revelation 13:11, the United States is said to "speak as a dragon." "The voice of the dragon is the voice of intolerance and persecution. It is repugnant to the American mind to think that religious persecution might mar the fair record of the nation founded on liberty to all. But all through the history of the country, from its very founding, farseeing statesmen have recognized that the tendency to enforce religious dogmas by civil law is all too common with mankind, and is likely to break out in active persecution in unexpected places unless specifically guarded against. Said Thomas Jefferson, at the very beginning of the nation's existence: 'The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims.'" [*Bible Readings for the Home*, pp. 260-61]

Sunday laws have been one prominent indication of church involvement in American government. "During nearly all our American history the churches have influenced the States to make and improve Sabbath [or Sunday] laws." – [W.F. Crafts, *Christian Statesman*, July 3 1890, page 5]

"The state [Sunday] laws enforcing a religious day are relics of a union of church and state in colonial times. But the nation whose foundation principles of civil and religious freedom are aptly symbolized by two lamblike horns does not exercise "all the power of the first beast" and require men "to worship the first beast, whose deadly wound was healed," until it abandons its separation of church and state to the extent of enforcing religious requirements on a national scale..." [*Bible Readings for the Home*, p. 265]

What does the prophet John say the image of the beast will attempt to enforce upon all the people?

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand, or in their foreheads." (Rev 13:16) THE MARK is a requirement of an ecclesiastical organization that is to be enforced by the United States Federal Government "on a national scale."

What is the means used to compel all to receive THE MARK?

"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." (Rev 13:17)

According to *Bible Readings for the Home*, p. 266, "...all who refuse to receive this mark will be boycotted, or denied the rights and privileges of business and trade, or the ordinary means of gaining a livelihood."

We fully understand how Sunday legislation, becoming the mark, could cause dissenters denial of normal "rights and privileges of business and trade." If a "National Sunday Law" were enacted and enforced in this nation, we can see how the inevitable persecutions of Sabbath-keepers would recur. It has long been the position of Seventh-day Adventists that the oppressive enforcement of Sunday observance in the United States would constitute the mark of the beast, along with restrictions on buying and selling. (See *The Great Controversy*, p. 579) However, Adventists have been actively opposing Sunday legislation, and successfully so. The "winds of strife" have been held in check for many decades and, in recent history, the threat of national Sunday legislation has been almost entirely halted. The last successful national Sunday legislation was in 1912, when the U.S. Post Offices were directed to close on Sundays. Since that time, Sunday legislation has waned, not only on the national scene, but also among the States. By 1984,

only thirteen States continued to have statewide “blue laws.” To contrast, in 1911 all but one State had Sunday laws, and strenuous efforts were being made to swing that State into line. From 1885 to 1896, as a result of Sunday law enforcement, “over one hundred Seventh-day Adventists in the United States, and about thirty in foreign countries, were prosecuted for quiet work performed on the first day of the week, resulting in fines and costs amounting to \$2,269.69, and imprisonments totaling 1,438 days, and 455 days served in chain-gangs.” [*American State Papers*, p. 734]

The question is asked by the unbelieving, “Will the prophecy of Revelation 13 ever be fulfilled?” Our answer is a decided, “Yes!” However, it must be understood that Sunday [or Sabbath] legislation can appear in more than one guise. We must remember that the law has two dimensions. The overt and obvious segment of law is “the letter.” The covert and more subtle fact of law is “the spirit.” Christ taught His followers: “Ye have heard that it was said by them of old time, ‘Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.’ But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment.” (Matt 5:21, 22) “Ye have heard that it was said by them of old time, ‘Thou shalt not commit adultery.’ But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matt 5:27, 28)

In the like manner, the Sabbath of the fourth commandment is composed of the literal time of prohibited labor and the spiritual time of prohibited labor. The literal time is to be observed from sundown Friday through sundown Saturday. This is the letter of the law. The Bible says, “[God] hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” (2 Cor 3:6) Does this annul the letter of the law? God forbid! For “Ye see then how that by works a man is justified, and not by faith only.” (James 2:24) So, by the spirit only, none will be justified. And likewise, by the letter only, none can be justified. Those who have the spirit will obey the letter. Thus, the letter, by faith, confirms the “fruit of the spirit.”

Sabbath’s “spiritual time of prohibited labor” is *always*. For the true Christian, every moment is experienced in a restful, trusting state of mind, knowing that YAH, the Heavenly Father, will work “in you both to will and to do of His good pleasure.” (Phil 2:13) Thus, the Sabbath represents a life of salvation from sin and the ceasing from all human “works” which are of no more value than the futile prayers of a hypocrite in awarding merit to the carnal man. The keeping of Sabbath requires us to obey every command of God, both in letter and in spirit. Then we have become “partakers of the divine nature, having escaped the corruption that is in the world through lust.” (2Peter 1:4)

Those having entered into His rest will not fight for their rights or file lawsuits to recover damages. “Those church members who appeal to the courts of the world show that they have chosen the world as their judge, and their names are registered in heaven as one with unbelievers.” [Ellen G. White, *Manuscript Releases Volume Five*, page 415]

Just as there is a letter and a spirit in each of the Ten Words, there exists a literal application and a spiritual concept in trade – i.e., buying and selling. The literal is not difficult to understand since we buy and sell for our basic livelihood. On the other hand, persons who have not studied the Bible carefully might overlook the spiritual meaning of buying and selling. Proverbs instructs us to, “Buy the truth, and sell it not...” (Pro 23:23) The Gospel invitation is, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price.” (Isa 55:1) Christ, Himself, says, “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich...” (Rev 3:18) In the “parable of the ten virgins,” the oil of the Holy Spirit is pictured as being bought and sold. (see Matt 25:9, 10) “Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” (Matt 13:44) Referring to “Babylon fallen,” the Bible reads, “And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.” (Rev 18:11)

The foregoing examples from Scripture indicate without question that receiving and sharing the Gospel, the Holy Spirit, and false doctrine as well, are symbolized by trade. Therefore, the denial of rights to “buy or sell” in Revelation 13:17 may just as easily be applied to the spiritual realm as to the physical. In fact, it is likely, yea most certain, that the enforcement of the mark will begin with the denial of spiritual trading and then escalate into restricting the freedoms of physical trading. This is precisely what is planned for all the saints [outside membership of the General Conference of Seventh-day Adventists] claiming to embody the “remnant” Seventh-day Adventist Church – those who “keep the commandments of God, and the faith of Jesus.” (Rev 14:12)

Already, the United States has in principle established the religion: “Seventh-day Adventist.” They have done this by issuing to the General Conference Corporation of Seventh-day Adventists the Federal trademark, “Seventh-day Adventist.” This “mark” is protected by Federal and State law, constituting a “National Sunday Law” in principle. Any “church” professing to be “Seventh-day Adventist” [by using that name] can be prosecuted and, if convicted of trademark infringement, fined and enjoined to cease using the name. Persons refusing to “cease and desist,” can receive further sanctions resulting from contempt of court charges. The effect may be increased fines, imprisonment, confiscation of property, and any other judgments pleasing to the court – none may “buy or sell.”

“...all who refuse to receive this mark will be boycotted [from using the name Seventh-day Adventist], or denied the rights and privileges of [church] business and [religious] trade, or the ordinary means of gaining a livelihood [imprisonment].” [*Bible Readings for the Home*, page 266; brackets mine]

To date, Satan has been foiled in his attempt to force the literal Sunday Sabbath upon the American Seventh-day worshippers. Nonetheless, he has succeeded in his scheme to “make void the law of God” by enforcing a “religio-commercial mark” and a “spiritual Sunday law” upon any who keep “the commandments of God and the faith of Jesus.” “In the last great conflict of the controversy with Satan those who are loyal to God will see every earthly support cut off. Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell.” [Ellen G. White, *The Desire of Ages*, pages 121, 122] Your union with the body of true Adventists will certainly invoke THE BUY OR SELL DECREE against you.

THE RESPONSIBILITY

“As it is written ... The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” (Luke 3:4)

“The prophecy that John’s mission fulfilled outlines our work: ‘Prepare ye the way of the Lord, make His paths straight.’ [Matthew 3:2, 3] As John the Baptist, prepared the way for the first, so we are to prepare the way for the second advent of the Savior.” [Ellen G. White, *Counsels to Writers and Editors*, page 178] “In this fearful time, just before Christ is to come the second time, God’s faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist. A responsible, important work is before them; and those who speak smooth things, God will not acknowledge as His shepherds. A fearful woe is upon them.” [Ellen G. White, *Testimonies for the Church Volume One*, page 321]

When the law of God is made void, who is responsible? What does it really mean to “make void the law of God?” These are just a couple of questions that will be answered in this booklet. We are not intending here to write “smooth things;” rather, our intention is to lay “the ax ... unto the root of the tree.” (Luke 3:9)

“Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.” (1John 3:4) The Bible definition for SIN is “the transgression of the law.” This can be further explained as “lawlessness” or

“unrighteousness.” “Although the law of God will be almost universally made void in the world, there will be a remnant of the righteous that will be obedient to God’s requirements. The wrath of the dragon will be directed against the loyal servants of Heaven. Says the prophet, ‘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.’ We can see from this Scripture that it is not the true church of God that makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is the people who make void the law, who place themselves on the side of the dragon, and persecute those who vindicate God’s precepts.” [Ellen G. White, *The Signs of the Times*, April 22, 1889] From this text it is understood that persecution and making void the law go hand in hand. “Nations have become workers of iniquity. Evil has lifted up itself against good. Man says, It does not matter what God’s law says; the laws of the nations must be obeyed. Despotism shows itself strong. Man-made laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control...”

[Ellen G. White, *Advent Review and Sabbath Herald*, April 16, 1901]

1. Put this information together – Man-made laws displace and make void the law of God, and then those who object are persecuted. Does this make sense? I think you will see that it does. The history of all the religious persecutions since Bible times is but a repetition of this same story – the wicked persecute the righteous. And thus it will continue to be until the conflict between good and evil is ended. “The wicked plots against the righteous ... The wicked have drawn the sword and bent their bow, To cast down the afflicted and the needy, To slay those who are upright in conduct... The wicked spies upon the righteous, and seeks to kill him.” (Psa 37:12,14,32) We recommend you consider the following statement very carefully: “If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God.” [Ellen G. White, *Testimonies for the Church Volume Three*, page 281]
2. If you were walking down the street, and you suddenly saw a rape taking place before your very eyes, what would you do? If you even hesitate in your response, your heart needs work. You would benefit by close self-examination and a thorough conversion. Individuals who do not have a converted heart will hesitate to act in defense of one

being wronged. Society, television, and various other influences have all but desensitized the sympathies of men in this wicked generation. WHY?? “...religious faith appears so confused and discordant that the people know not what to believe as truth. The sin of the world’s impenitence lies at the door of the church.” [Ellen G. White, *The Great Controversy*, page 389] THE RESPONSIBILITY belongs to the church.

After breaking down along side the highway, you manage to get a stranger to stop and help you. You accept a ride into town and, in the process, the gentleman stops at a convenience store. Suddenly, he comes running out, jumps into his automobile, and speeds away. You know nothing of the planned robbery. When the police stop the hastening vehicle, who is considered an accessory to the crime? Where lies THE RESPONSIBILITY? Effect follows cause. Always keep in mind, “...whatsoever a man soweth, that shall he also reap.” (Gal 6:7) This is an immutable law.

“We cannot swerve from the truth, we cannot depart from right principles, without forsaking Him who is our strength, our righteousness, and our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, cannot benefit us, and greatly dishonors God. Every species of deceit or conniving at sin is abhorrent to Him. Fraud runs all through [secret societies], and none can be bound up with them and be free men before God and heaven... In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the un-Christlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.” [Ellen G. White, *Selected Messages Book 2*, pages 130, 131] “This terrible picture [Rev 18:1-8], drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God’s commandments.” [Ellen G. White, *Manuscript Releases Volume Fourteen*, page 152]

Partaking of THE RESPONSIBILITY for another man’s sin can be illustrated by the voting issue. “We cannot with safety vote for political parties; for we do not know whom we are voting for ... We cannot labor to please men who will use their influence to repress religious liberty ... The people of God are not to vote to place such men in office; for when they do this, they are

partakers with them of the sins which they commit while in office.” [Ellen G. White, *Fundamentals of Christian Education*, page 475]

It is well established that salvation is our individual responsibility. “‘Though Noah, Daniel, and Job, were in [the land], as I live,’ saith YAH, ‘they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.’” (Eze 14:20) “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” (Eze 18:20) This plainly sets forth THE RESPONSIBILITY for personal sin.

However, what happens when we are in a covenant relationship with an organization or corporate body, such as is the case in church membership? Let us say that the leadership commits iniquity or “makes void the law of God” by employing man-made laws or worldly policy. Where lies THE RESPONSIBILITY? One might make an informed conjecture from the reading of the lines written heretofore. The answer is presented thus from the messenger, “God holds His people, as a body, responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins... God’s displeasure is upon His people, and He will not manifest His power in the midst of them while sins exist among them and are fostered by those in responsible positions.” [Ellen G. White, *Testimonies for the Church Volume Three*, page 269] Besides individual responsibility, then, we have a corporate responsibility. For example, the simple question may be asked, “Who crucified Christ?” Most persons will respond with, “The Jews.” Or others will on occasion say, “The Romans.” But more than that, you and I crucified Christ. And you ask how and when? Christ says, “...to the extent that you did it to one of these brothers of Mine ... you did it to Me.” (Matt 25:40 NASB) “All have sinned and come short of the glory of God.” (Rom 3:23) Our iniquity murdered Christ, because “He died for our sins.” (1Cor 15:3) Ours is a corporate responsibility as members of the human family. Sharing the same fallen nature, we all need the Savior!

Are you willing to take THE RESPONSIBILITY for the death of Christ on the cross? The only way to be cleared of this capital offense is to repent of all your sin. He gives you the gift of His righteous life in order to save you from your sinful nature. You must turn resolutely from your “old man” of sin. To keep company with him means sure death and, finally, eternal destruction. Will you not accept God’s loving appeal to you for remission of sins?

In the book, *1888 RE-EXAMINED*, the authors write this following admission with respect to the “corporate involvement” of the members of the Seventh-day Adventist Church:

“It is true that the Seventh-day Adventist Church has delayed the proclamation to the world of the everlasting gospel in its purity. We all share in the responsibility for this failure. There is a corporate involvement. Ellen White often likened our failures to those of Israel of old when each generation shared in the guilt of their fathers because they not only shared the same fallen human nature but exercised the same unbelief. There are many tragic evidences of our backsliding, disobedience to the Spirit of Prophecy, and even apostasy. Our history for the past century since 1888 is clear.” [page 202]

The above confession is not of the ultimate crime. The General Conference of Seventh-day Adventist members share a corporate guilt in the “crucifixion of Christ afresh” by the trademark lawsuit against John R. Marik, et al., including imprisonment and fines imposed. Are the constituents of this “Christian denomination” so desensitized by “the traditions of men” that, though having eyes, they do not see? Persecution, alone, constitutes the “mind of the beast.” “Force is the last resort of all false religion.” [Ellen G. White, *S.D.A. Bible Commentary Volume 7*, page 976] Do you condemn us for unmasking “the stealthy but rapid progress of the papal power” or revealing the “fearful results of enforcing the [dictates] of the church by civil authority?” [Ellen G. White, *The Great Controversy*, page 606] “The banner of truth and religious liberty which the reformers held aloft has in this last conflict been committed to us.” [Ellen G. White, *Testimonies for the Church Volume Six*, page 402] THE RESPONSIBILITY is ours! We have repented. At the time of this revision, (2006) twenty-five years have passed since the papal trademark policy was set in place by the General Conference. We have not seen the first glimmer of remorse for their errors and sins. Leaving their Husband, they married the State in 1981, hoping to salvage their already apostate reputation by the strong arm of the civil government. Without realizing any willingness on the part of the General Conference to repent of “making void the law of God,” the faithful souls were bound by principle to depart “the fallen establishment.” “...all who draw the sword will die by the sword.” (Matt 26:52) Effect follows cause, and the homosexual support group (SDA Kinship International) won their lawsuit as defendants against the General Conference in October of 1991, 42 months after the date of initial persecution of John Marik – handing the G.C. a “deadly wound.” Other lawsuits are yet pending regarding the trademarked church name in this country and abroad. The dragon will not retreat from his obsession with persecution. At the time of the first printing of this booklet, twelve years after the enactment of the trademark law, and recently after its defeat in the lawsuit against Kinship International, we wrote, “It is very

likely that the “deadly wound” will be healed at some time in the future.” In the time since then this prediction has proven accurate. The sins that led to this abomination have “reached unto Heaven,” (Rev 18:5) and we cannot keep silent!

“Jesus Himself never purchased peace by compromise ... He was too much their friend to remain silent while they were pursuing a course that would ruin their souls ... The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to ‘follow after the things which make for peace’ (Rom. 14:19); but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition.” [Ellen G. White, *The Desire of Ages*, page 356]

The curse of Meroz will be upon those who do not now come up to the help of YAH against the mighty. (Judges 5:23) Well may the question be asked in the spirit of Eli-Yah, “How long halt ye between two opinions? If YAH be God, follow Him; but if Baal, then follow him.” We accept THE RESPONSIBILITY; what will you decide?

THE TWO IMAGES

The Bible speaks of various images, and for many people this subject is one of much difficulty. In this short article we will find that there are only Two Images with which you need to be concerned. These images are active today, seeking our very souls.

It is found that with regard to these Two Images there are a group of identifiers, which the Bible describes as a sign, a seal, and mark. For example, In Deuteronomy 6:8, “And you shall bind them [YAH’s commandments] as a sign on your hand and they shall be as frontals on your forehead.” It is important here to remember the hand and the forehead. We would not expect these two places on the body to be interpreted literally at this point. The significance of these will be seen later. Another example of sign is found in Exodus 31:13,17 “...You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am [YAH] who sanctifies you... It is a sign between Me and the sons of Israel forever; for in six days [YAH] made heaven and earth, but on the seventh day He ceased from labor, and was refreshed.” (see Eze 20:12,20)

In the time of the end, Revelation 7:2,3 says, “And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, ‘Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.’” The seal of the image of God is to be

stamped in the decision-making mind. Notice now the first account of a mark mentioned in the Bible. It is found in the story of Cain and Abel. (Genesis 4) YAH had instructed them as to the appropriate sacrifice to bring before Him. Abel’s offering was satisfactory, but Cain’s was not. “So Cain became very angry and his countenance fell ...[and] Cain rose up against Abel his brother and killed him.” (verses 5, 8) YAH said, “The voice of your brother’s blood is crying to Me from the ground ... you shall be a vagrant and a wanderer on the earth.” (verses 10, 12) In Cain’s fear he concluded, “...it will come about that whoever finds me will kill me.” (verse 14) “And [YAH] set a mark [of rebellion] upon Cain, lest any finding him should kill him.” (verse 15) This mark of Cain’s separation from God and spiritual fall would serve as his protection from harm by like-minded rebels. Here is shared further insight by inspired pen, “Any man, be he minister or layman, who seeks to compel or control the reason of any other man, becomes an agent of Satan, to do his work, and in the sight of the heavenly universe he bears the mark of Cain.” [Ellen G. White, *S.D.A. Bible Commentary Volume 1*, page 1087] And, “All who had looked upon Christ during His trial were convicted of His loyalty and royal character. That face, once beheld by humanity, was never forgotten. As Cain’s face expressed his guilt as a murderer, so the face of Christ revealed His innocence, serenity, benevolence – the image of God. But His accusers would not heed the mark, the signet of heaven...” [Ellen G. White, *12MR 999*, 385] Thus there can be seen a contrast between the Two Images: The face of Cain, marked by guilt, jealousy, rebellion, and discontentment and the face of Christ, marked by “innocence, serenity, benevolence” – the image of Satan contrasted with the image of God.

“Before the fall of Satan, the Father consulted His Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, he was envious at Christ, and jealous because the Father had not consulted him in regard to the creation of man. Satan was of the highest order of angels; but Christ was above all. He was the commander of all Heaven... The envy and jealousy of Satan increased. Until his rebellion all Heaven was in harmony, and perfect subjection to the government of God. Satan commenced to insinuate his dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion. Satan was dissatisfied with his position.” [Ellen G. White, *Spiritual Gifts, Volume 3*, page 36] “Jealousy, envy, pride, and uncharitable feelings, self-righteousness, [being] easily provoked, thinking evil, harshness, cold, [being] unsympathetic, these are the attributes of Satan.” [Ellen G. White, *Fundamentals of Christian Education*, page 278] “In

word and deed Christ's followers are to be pure and true. In this world – a world of iniquity and corruption – Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father 'without spot, or wrinkle, or any such thing,' purified through His grace, bearing His [image]." [Ellen G. White, *This Day with God*, page 159] We can see that the first controversy arose between Christ and Satan, and this controversy is carried on throughout the history and prophecy of planet earth – God's image and Satan's image in a great contest for the souls of men and angels.

"Leaving the royal courts of heaven Christ came to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. 'As the children are partakers of flesh and blood, He also Himself likewise took part of the same.' He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, Because of these things, I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man." [Ellen G. White, *MS21*, 1895] "When man sinned, all heaven was filled with sorrow, for through yielding to temptation, man became the enemy of God, a partaker of the Satanic nature. The image of God in which he had been created was marred and distorted. The character of man was out of harmony with the character of God; for through sin man became carnal, and the carnal heart is [hostility] against God, [and] is not subject to the law of [love]..." [Ellen G. White, *The Signs of the Times*, December 15, 1914]

The "carnal man" has made many attempts to form himself in the image of God by his own works, but "...My thoughts are not your thoughts, neither are your ways My ways,' saith [YAH]. 'For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.'" (Isaiah 55:8, 9) And Christ said, "...in vain they do worship Me, teaching for doctrines the commandments of men... Thus have ye made the commandment of God of none effect by your tradition." (Matt 15:9, 6) Paul warned the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col 2:8)

Adam and Eve tried to cover their sin with the "fig leaves" of their own efforts. (Gen 3:7) Cain brought an unacceptable sacrifice to YAH. (Gen 4:3) After the Flood the apostate people who were motivated by fear, as was Cain, said, "Come, let us build for ourselves a city, and a tower whose top will reach into Heaven, and let us make for ourselves a name; lest we be scattered abroad over the face of the whole earth." (Gen 11:4) The thing these people feared came upon them. (see verses 8 & 9) Abram, thinking to help God in His promise to multiply his seed, took Hagar, who bore Ishmael, but "the son by the bondwoman was born according to the flesh," (Gal 4:23) and not by the promise of God. Time after time the children of Israel failed in their efforts to please YAH, for "without faith it is impossible to please Him..." (Heb 11:6) Because of their unbelief they were unable to enter the Promised Land. (Heb 3:19)

Nebuchadnezzar set up an image in the plain of Dura, in the province of Babylon, to be worshipped, and he called upon all his kingdom to worship it. This was a positive setting-up of his own idea against that of God. This was to declare to all people that his golden kingdom was to endure forever. It was certainly an image of Satan that YAH's children could not agree with or obey. The Jewish nation had so corrupted themselves by the time Christ was anointed to His ministry that they could not recognize the Son of God in human flesh. "They cried out for the crucifixion of Christ and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying 'We have no king but Caesar.' When they said this they unchurched themselves." [Ellen G. White, *MR 999-4*] They united with civil government for the enforcement of their wishes, forming an image of Satan. The Jewish nation, in securing that alliance, broke their covenant relationship with God.

The image of Christ being reflected by the Apostolic Church found the "mystery of iniquity" at work in her ranks too, "for the mystery of iniquity doth already work..." (2Thess 2:7) The "man of sin," "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God," was soon to be revealed as "the beast" of Revelation 13. (2Thess 2:3, 4; Rev 13:4-7) The Reformation Churches several centuries later understood the Pope to be "anti-christ," the "man of sin." This Roman Church erected the Sunday Sabbath as its mark of authority to change YAH's law of Love "written by the finger of God." (Exo 31:18) They were not satisfied with the provisions set by the Creator, and decided to establish a "new law" (Dan 7:25) to protect their carnal interests.

Satan has endeavored to destroy the image of God in many ways throughout history. He resorted to the cruelest of persecutions during the "dark ages" only to find more seeds sown for YAH's kingdom. In these last days the

enemy of souls has come as an “angel of light” (2Cor 11:14) in the hopes of erasing forever the seal of the living God. Just at the time when the “three angels’ messages” of Revelation 14 are going forward to seal the 144,000 saints, Satan seeks to counterfeit the truth with one of his last deceptions – the “image of the beast.” (Rev 13:14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:4) What do you suppose would motivate this “image of the beast?” Yes, FEAR! Just as it was in the days of Cain, the tower of Babel, the image of Nebuchadnezzar, the Sunday Sabbath of Constantine, and the persecutions of “the dark ages” – “fear hath torment.” (1John 4:18) The third angel said, “If anyone worships the beast and his image, and receives a mark on his forehead [the center of reasoning and decision-making] or upon the hand [the symbol of agreement, support, or action, whether passive or active], he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.” (Rev 14:9-11)

But “...perfect love casts out fear: because fear has torment, he that fears is not made perfect in love.” (1John 4:18) We can clearly see that those who are involved with the beast and his image have fear and no rest or spiritual satisfaction. They must erect something of their own devising to secure salvation, but the Scriptures are plain, “...by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.” (Eph 2:8,9)

In 1981 an image of the beast was formed by the General Conference of Seventh-day Adventists when they obtained Federal trademark protection for their church name. This required leaning on the “strong arm of the civil power” to further her designs. In 1988 the General Conference of SDA’s began actual persecutions for trademark violations, and continued until they were defeated in a California lawsuit forty-two months later. (Rev 11:2; 13:5) Satan had not yet finished in his efforts to deface the image of God, and only eight years later the Trademark Trial and Appeal Board (TTAB) delivered a “landmark decision,” allowing the Conference exclusive rights to the name. This effectively revived the ability of the Corporation to bring suit against other groups, and the Conference has indeed resumed litigation against a number of independent bodies. “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (Rev 14:12) The keeping of the sign of YAH, which is His Sabbath, requires spiritual rest and satisfaction with the provisions of salvation as designed by the Creator. Anyone who tampers in any way with the Maker’s plan will suffer torment because of his own dissatisfaction. The promises of YAH are

sure, “yea, and in Him Amen, unto the glory of God...” (2Cor 1:20) Please do not worship “the beast or his image,” because in your own image you can never be saved from guilt and condemnation. Our Heavenly Father has provided “the Lamb of God, which taketh away the sin of the world.” (John 1:29) Come out of the Babylon, which is fallen (Rev 14:8; 18:4) – join the wedding procession, reborn in the image of God, and marching to “the marriage supper of the Lamb.”

THE FOREHEAD OR THE HAND

“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, the same shall drink of the wine of the wrath of God...’” (Rev 14:9)

This solemn warning is one of the most significant messages in all of the Bible. And yet, very few understand the keys to unlocking the mysteries surrounding it. The most logical approach to discovering the meaning of this admonition is to define the symbols employed. Interpretations for “the beast,” “his mark,” “his image,” the “forehead,” and the “hand” are essential.

Most evangelical scholars have agreed that “the beast” is none other than the Roman Catholic Church. Quoting from *Bible Readings for the Home*, pp. 255-56, “Allowing a very broad meaning to the symbol [of the beast], the Douay Version, or English Catholic Bible, in a note on Revelation 13:1, explains the seven heads of this beast as follows: ‘The seven heads are seven kings, that is, seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God: of these, five were then fallen, viz., the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies; one was present, viz., the empire of Rome; and the seventh and chiefest was to come, viz., the great Antichrist and his empire.’ That the seventh head represents antichrist, or the Papacy, there can be little doubt.”

In the same book, page 465, the following question and answer are written:

“What has been one great characteristics of the papacy? A union of church and state, or the religious power dominating the civil power to further its ends.”

The Great Controversy, page 446, sheds the following light: “The special characteristic of the beast ... is the breaking of God’s commandments.”

We are thoroughly convinced that “the beast” is the church-state union culminating in the Papacy or Roman Catholic Church.

The “mark of the beast” has been variously defined by Bible interpreters. However, what makes most sense is to find a “mark” which is prided by the Papacy. This mark would be an outstanding characteristic that

sets it apart and demonstrates its perverted authority. Citing from *Bible Readings for the Home*, page 430:

“What is the Papacy’s mark, or sign, of authority?”

‘Ques. – How prove you that the Church hath power to command feasts and holydays?’

Ans. – By the very act of changing the Sabbath into Sunday, which Protestants allow of.’ – HENRY TUBERVILLE, *An Abridgment of the Christian Doctrine* (1833 approbation), p. 58.”

“What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church – ‘the mark of the beast?’” [*The Great Controversy*, p. 448] “To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God.” [Ellen G. White’s comments on Revelation 13:16,17, appearing in *Advent Review and Sabbath Herald*, July 13, 1897, emphases supplied] With “the beast” identified and “his mark” defined, let us move to “the image of the beast” or “his image.” A note at the bottom of page 261, *Bible Readings For The Home*, is helpful.

“The beast ‘which had the wound by a sword, and did live,’ is the Papacy. That was a church dominating the civil power, a union of church and state, enforcing its religious dogmas by the civil power, by confiscation, imprisonment, and death. An image to this beast would be **another ecclesiastical organization clothed with civil power** – another union of church and state – to enforce religion by law.” (Emphases supplied) The scholar who successfully defended the cause of religious liberty in 1888, disputing the proposed Blair Sunday Rest Bill, wrote:

“I need not undertake to give a definition in detail of what the IMAGE OF THE BEAST is; we ALL KNOW WELL that it is the CHURCH POWER USING THE GOVERNMENT, THE CIVIL POWER, FOR CHURCH PURPOSES ...

“Now I want to state a little further upon the PRINCIPLE that no Christian, being a citizen of the kingdom of God, can of right START ANY PROCEDURE in connection with civil government. After it is started by the government itself, that is another question ... I repeat therefore, that upon the PRINCIPLES which govern kingdoms and governments, the very PRINCIPLE of the law in heaven, or law in earth, a Christian CANNOT START ANY PROCEDURE IN CONNECTION WITH CIVIL GOVERNMENT. And of all Christians, SEVENTH-DAY ADVENTISTS CANNOT DO IT. The VERY KEEPING of the SABBATH FORBIDS IT.” [A.T. Jones, *General Conference Bulletin*, 1895, page 28, emphases mine.)

Brother Jones argues that, in principle, an individual could form a small-scaled “image to the beast” by initiating a procedure with the civil government. This is because the beast’s mind-set is employed when seeking to enlist the civil power to benefit self. By contrast, those who keep the spirit of the Sabbath rely on God as their only Protector. Their implicit trust in the Heavenly Father, His Providence, and His promises, is the essence of Christian faith. The “image of the beast” is not Christian; it is Satanic. Read again Ellen White’s comment. “The special characteristic of the beast, and therefore of his image, is the breaking of God’s commandments.” [*The Great Controversy*, page 446] Thus far we have established what “his image” is. But who it is in our day will require further development. The only churches outside of the Roman Church are the “Protestant churches,” with the debatable exception of the Orthodox Church that is like Her in its basic structure, traditions and doctrines. In 1888 the majority of the Sunday-keeping Protestant churches were forming an “image to the beast” in their attempt to bring about the National Sunday Law by the Blair Sunday Rest Bill. One might argue that, since their scheme failed, “the image” was not formed. We say that “his image” was formed, but no “life” was given to it. (see Rev 13:15) There is a denomination “alive” and well today that received power from the United States Federal and State governments beginning in November, 1981.

This particular denomination maintains a church government, and is hierarchical in structure, reflecting that of “the beast” more than any other church in America. The church here described wrote “demand letters” of threat [“the image ... should ... speak ...” Rev 13:15]. She imposed fines and imprisonment [“the image ... should both speak, and cause that as many as would not worship the image ... should be killed” Rev 13:15]. Just as the beast before it, the image limits “liberty of conscience” by the employment of civil power. The persecuting church’s attitude is paraphrased as, “I sit a queen, and am no widow, and shall see no sorrow.” (Rev 18:7) Whoever does not recognize me [by worship] as the ‘true church’, does not have the keys to life eternal; and therefore, I will engage the civil government to make provision [trademark law] that no one should dishonor my name or reputation, without being blotted [killed] from the book of life. (Rev 13:15) And furthermore, the only way anyone may buy or sell the gospel of salvation is by having the mark of my authority [or trademarked name].” (Rev 13:17) Hate amounts to murder. (1John 3:15) Jesus taught His disciples unconditional, selfless love. It is ludicrous that any Christian Church should bear such a self-centered mind. The fact is that **no Christian Church could**. That is why “the image of the beast” is “the synagogue of Satan.” They “say they are [Christians], and are not, but do lie.” (Rev 3:9)

This church, posing as “the true church,” further transgressed God’s commandments by changing the holy Sabbath from a precept of “complete rest” to a “partial rest.” What we are saying is, they teach and observe the day of rest and enjoy physical blessings therein. But that does not fulfill the Sabbath “promise” of “no work.” (see Exo 20:10) Unless an individual [or church] enters into the complete spiritual rest of the Sabbath (Heb. 4:1-11), there is no experience in Sabbath-keeping, or “commandment-keeping,” for that matter. The “image of the beast” keeps the right day, but fails to trust her professed Husband for her every need. She seeks another “strong man” to stand at her side ensuring that her name is protected. Christians know, however, that the intimate involvement with “the other man” is the very act that seals the corruption of her name. This allegation is strengthened by the writings of E.G. White in *Manuscript Releases Volume Twelve*, page 388: “They cried out for the crucifixion of Christ and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying ‘We have no king but Caesar.’ When they said this *they unchurched themselves.*” [emphases mine]

Christ taught His Church the ensuing principles of holiness: “I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.” (Matt 5:39) After Peter cut off the servant’s ear, “Then said Jesus unto him, ‘Put up again thy sword into his place, for all they that take the sword shall perish with the sword.’” (Matt 26:52) And finally, before Pilate, “Jesus answered, ‘My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.’” (John 18:36) The beast and his image seek first a kingdom in this world, contrary to the admonition of Christ in Matt. 6:33. “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added...” You may have guessed by now that “his image” is, in our day, the General Conference of Seventh-day Adventists. Though on a smaller scale, and through much more subtle devices, the General Conference has managed to emulate the mind of “the beast,” and as “an angel of light.” (2Cor 11:4) In trademarking the name “Seventh-day Adventist” in the hopes that no one else could use the name, the General Conference saw a “legal method” through “worldly policy” to control heretics, homosexuals, off-shooting dissenters, etc. By employing force from the civil authorities, they intended to protect their “good name.” Many folks, sincere at heart, have been deceived by this “creature,” for the General Conference Corporation has become an image to the Beast that represents papal Rome. While it is true that we have not yet seen the entire manifestation of “his image,” growth of it will resume commensurate with the swelling of the “loud cry.” The

image received a “deadly wound” in the fall of 1991 after persecuting trademark violators at will for “42 months.” The SDA Kinship International gay support organization won “legal rights” to the name in a California lawsuit, yet we have since seen that this “deadly wound” has “healed,” as it did with the first Beast. (Rev 13:3)

The “forehead” and the “hand” can now be expounded. The “seal of God” is embedded or “written” in the forehead (Rev 7:3; 9:4; 14:1; 22:4), as is “the mark of the beast.” (Rev 13:16; 20:4) The “seal of God” is His character, being properly symbolized by the Sabbath of the fourth commandment. Even the word, sABBATH, has the Father within it (Abba). “The sanctification of the Spirit signalizes the difference between those who have the seal of God and those who keep a spurious rest day” [Ellen G. White, *S.D.A. Bible Commentary Volume 7*, page 980] When the Father’s law of love is written in the heart, the forehead is sealed in His character. The frontal lobe is the area of the brain where man makes rational decisions; consequently, the Christian has a sanctified will. On the other hand, when a person is in conflict with YAH’s holy precepts there is a “mark of rebellion” stamped in the mind. The will is bent to satisfy self at all costs, even to the death – “the second death.” What a tragic state of mind!

Unlike the seal of God, “the mark of the beast” may also be taken in the “right hand.” (Rev 13:16) For example, you may not believe in the “spurious rest day” [Sunday-keeping or trademarked churches], but you “go with the flow.” In other words, you support the apostasy with your tithes, offerings, church membership, or general apathy. Perhaps you worship on Sunday, rationalizing that any day is acceptable, as long as the “one in seven” principle is satisfied. You just try to avoid conflict; therefore, you compromise principle. Receiving the “mark” in the hand is a deceitful and deadly submission. “Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God.” [Ellen G. White, *Testimonies Volume Three*, page 281]

WARNING: THE FOREHEAD or THE HAND could mark your demise. The angel is crying with a loud voice, “Do not worship the beast or his image by receiving their mark. The Seal of God is your only hope; receive it in the forehead before it is too late!”

THE INTERCESSOR

Did you know that all human beings are living on “borrowed time”? Yes, if there were no Intercessor, we would all be destroyed by the “fruit of our own doing.” The reason is because “the wages of sin is death,” and “all have

sinned and come short of the glory of God.” If all have sinned, then all must die, because the consequence of sin is death. If you are burdened with sin in your life, you may have had many negative thoughts. Whatever your situation might be, you need to know THE INTERCESSOR. And the good news is, you have Him to save you from the bondage of sin and death. Yes, you have One who cares – who understands.

“Seeing then that we have a great High Priest that is passed into the heavens, [YAHSHUA] the Son of [YAH] ... we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Heb 4:14-16) “Wherefore He is able also to save them to the uttermost that come unto [YAH] by Him, seeing He ever liveth to make intercession for them.” (Heb 7:25)

A day is coming, however, when no one will have THE INTERCESSOR. Man’s probation will close, and “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. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” (Rev 22:11, 12) Those who are expecting to see the return of Christ for His people must be thoroughly clean, that is, holy and blameless before the throne of YAH. When the great High Priest leaves His work of intercession in the Heavenly Sanctuary, no one on this planet will have THE INTERCESSOR. If we learn how to become an intercessor ourselves, while we are here, in the school of Christ, then we will not need one at the time Christ returns for His Church. Christ must be formed within you now.

The Scriptures provide us with examples of holy men who assumed the roles of intercessors. Consider the example of Moses as the intercessor for the children of Israel in the wilderness. He was a “type” of Christ who is the one true Intercessor.

“And [YAH] said unto Moses, ‘Go, get thee down; for thy people ... have corrupted themselves. They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, “These be thy gods, O Israel, which have brought thee up out of the land of Egypt.”’ And [YAH] said unto Moses, ‘I have seen this people, and behold, it is a stiffnecked people.’” (Exo 32:7-9) “And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men. For Moses had said, ‘Consecrate yourselves today to [YAH], even every man upon his son, and upon his brother that He may bestow upon you a blessing this day.’ And Moses

said unto the people, ‘Ye have sinned a great sin, and now I will go up unto [YAH]; [perhaps] I shall make an atonement for your sin.’ And Moses returned unto [YAH], and said, ‘Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin – and if not, blot me, I pray Thee, out of Thy book [of life].’ And [YAH] said unto Moses, ‘Whosoever hath sinned against Me [willfully], him will I blot out of My book [of life].’” (verses 28-33)

In the prayer of Moses our minds are directed to the heavenly books in which the names of all men are recorded, and their deeds, whether good or evil, are faithfully registered. The book of life contains the names of all who have ever entered the service of God. If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will, in the judgment, be blotted from the book of life, and they themselves will be devoted to destruction. Moses realized how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by YAH, he desired his name to be blotted out with theirs. He could not endure to see the judgments of God fall upon those who had been so graciously delivered from Egypt. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men. But YAH did not permit Moses to bear, as did Christ, the guilt of the sinner.

By divine direction the tent that had served as a temporary place of worship was removed far from the camp. This was evidence that YAH had withdrawn His presence from them. All who were truly penitent, and desired to return to the Father, were directed to meet at the tent, confess their sins, and seek His mercy. When each had returned to his own tent, Moses entered the tabernacle. With agonizing interest the people watched for some token that his intercessions in their behalf were accepted. When the cloudy pillar descended and stood at the entrance of the tabernacle, the people wept for joy, and they “rose up and worshipped, every man in his tent door.” (Exo 33:10) Moses succeeded in his intercession for the people on this occasion.

Was Achan alone in his transgression of covetousness regarding the “goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold?” The story is found in Joshua, chapter 7. The children of Israel have just seen God destroy the walls of Jericho and allow them to go in to capture and destroy that large city without one single casualty. YAH fought for them and gave them a complete victory. Now they are to go up and take a much smaller town called Ai. (see chapter 8) They feel ever so confident, but they are put to flight and suffer thirty-six casualties. Thus, the sin of one man brings humiliation and defeat to the whole body. YAH says, “Israel hath sinned, and they have also transgressed My covenant which I commanded them, for they

have even taken of the accursed thing, and have also stolen ... Therefore the children of Israel ... were accursed; neither will I be with you any more, except ye destroy the accursed from among you.” (Joshua 7:11,12)

When God points the problem out to Joshua, the individual is not mentioned. God accuses the entire body. God sees the entire camp as a group of sinners, as a group who has taken of the accursed thing, stolen it, dissembled it, and hid it among their own stuff. That is why defeat came upon Israel. God told Joshua that the people could not stand before their enemies, and would be put to flight before them, because they were all accursed – and for the sin of one member of the body the entire body suffered. In Joshua 7:6-10 it is noted that Joshua is concerned about YAH protecting His great name and reputation in front of the Canaanites and all the other heathen who may hear about God’s people being defeated. But when there is sin in the camp God will allow that curse to bring shame to the cause of Christ, along with great loss. He will not “prop up” His reputation in the sight of the world while there is sin in the camp. The only remedy is to “destroy the accursed from among you.”

In the prophecy of Ezekiel chapter 9 we read of an intercession that takes place for the people of God just before the end of the world. Those making intercession for the people are the 144,000, for they “follow the Lamb whithersoever He goeth,” (Rev 14:4) being “made ... kings and priests unto God.” (Rev 1:6) “The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth...” (Zeph 3:13) Only one who is holy can make intercession for the wayward church. The last generation of believers is “a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ... show forth the praises of Him who hath called [them] out of darkness into His marvelous light.” (1Pet 2:9) In this special work of intercession, YAH says, “Go through ... the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” (Eze 9:4) Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark given by the man in linen, are those “that sigh and that cry for all the abominations that be done” in the Church.

The class of Christian who does not feel grieved over his own spiritual declension, nor mourns over the sins of others, will be left without the seal of YAH. Not one person will ever receive the seal of God while the character has one spot or stain upon it. It is left with us to remedy the defects in our characters, to cleanse the soul temple of all defilement. The voice of an intercessor is heard, “...I fell upon my face, and cried, and said, ‘Ah Lord YAH! Wilt Thou destroy all the [remnant] of Israel in Thy pouring out of Thy fury upon [the church]?’” (Eze 9:8) THE INTERCESSOR will be “sighing and

crying for the abominations done in the midst of the [church].” Those who receive the “mark in the forehead” establishing them as sealed in the truth, will be called into the ranks of the 144,000. These are Christ’s last-generation intercessors. You will want to join them in the last intercession.

In 1988 we experienced the inception of the fulfillment of Ezekiel chapter 9. Sin had entered the camp of Seventh-day Adventists years prior, and was not severed from the body. The General Conference Churches were humiliated by one heresy after another. The General Conference President, Neal C. Wilson, in June 1988 stated, “We’ve got to protect that [Seventh-day Adventist] name, because we are giving a false impression to the world...” Earlier in 1981, after ten percent of the North American Division church constituency was classified homosexual, and with the SDA Kinship International gay support group established, the General Conference had thought to “prop up” their “good name” by Federal trademark protection. Adventists, “sighing and crying” for the many abominations within the body, realized finally that corporate repentance would not loom. Mindful of God’s former dealings with His people, we concluded that He would make no difference in our day. So, if corporate repentance were not forthcoming, we must perform our duty in true penitence and intercession. We shared in the guilt of our brethren; we were “sighing and crying for the abominations” to which we were a party, and for which we were suffering. THE INTERCESSOR was pleading before the Father on our behalf. Then, we heard our Instructor say, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Rev 18:4, 5) In this we heard judgment, “God hath remembered her iniquities.” When the Almighty remembers sins, He blots out names, or removes candlesticks. Christ says, “I will ... remove thy candlestick out of his place, except thou repent.” (Rev 2:5) We saw that repentance was our only option, “for the hour of His judgment is come.” (Rev 14:7) We believed the words of Ellen White, “The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of Life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the work of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen...” [Ellen G. White, *The Upward Look*, page 131]

In 1991, following the light sent to us from Heaven, we organized the *Creation Seventh Day Adventist Church*, refusing to obey the papal trademark policy of the General Conference (this policy would attempt to influence us to surrender the name Seventh-day Adventist altogether and, in effect, worship “the image of the beast”). We noticed the following prophecy in Isaiah 65:15,

“ye [General Conference] shall leave your name for a curse unto My Chosen [Christ]; for the Lord YAH shall slay [Eze.9] thee [General Conference], and call His servants [Creation Seventh Day Adventists] by another name [or character].” Suffering their name, left as a curse to the gospel of Christ, we chose to drink the cup of THE INTERCESSOR and plead for His people. YAH is calling you to receive “the pure mark of truth.”

THE LAST CHURCH NAME

In 1991 we published a research paper entitled *Crucified Afresh!* This was the summation of a two-month study at Andrews University in Berrien Springs, Michigan. Some have desired to read an abbreviated version with updated information. That is our purpose for this section.

Seventh-day Adventists are charged with a most solemn responsibility. “The banner of truth and religious liberty which the reformers held aloft has in this last conflict been committed to us.” [Ellen G. White, *Testimonies for the Church Volume Six*, page 402] “The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.” [Ellen G. White, *The Great Controversy*, page 605] “The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided...” [Ellen G. White, *S.D.A. Bible Commentary Volume. 7*, page 976]

What forms the image of the beast? “The ‘image to the beast’ represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas... it follows that the keeping of God’s law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.” [GC 445-46] “NOTE: The beast ‘which had the wound by a sword, and did live,’ is the Papacy. That was a church dominating the civil power, a union of church and state, enforcing its religious dogmas by the civil power, by confiscation, imprisonment, and death. An

image to the beast would be another ecclesiastical organization clothed with civil power – another union of church and state – to enforce religion by law.” [Bible Readings For The Home, p.261]

Ellen G. White is considered a prophetess by all faithful Seventh-day Adventists. Anyone believing in E.G. White must regard the following as a faithful saying: “I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians ... The other class, who were but a few in number, were bowing to the great Lawgiver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from heaven ... No name which we can take will appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world ... The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord’s quiver, it will wound the transgressors of God’s law, and will lead to repentance toward God and faith in our Lord Jesus Christ.” [Ellen G. White, *Testimonies for the Church Volume One*, page 224] “I have been shown that this name [Seventh-day Adventist] means much, and in adopting it we have followed the light given us from heaven ... This distinctive banner is to be borne through the world to the close of probation.” [Ellen G. White, *Manuscript Releases Volume Thirteen*, page 69] Adventists can thus regard their name as sacred.

In a newsletter, *SDA Kinship Connection*, March 1991, the following is written by Ron Lawson, “Toward the end of 1981, the General Conference trademarked the name, “Seventh-day Adventist,” which it had been using since its official formation in 1863. Trademarking its name was then an unusual action for a religious denomination, although some others have since followed suit. It is not clear what events prompted the action, although as early as April 1981 (when the trademarking process was probably already underway) the North American Division committee had mentioned seeking counsel concerning what could be done to stop Kinship from using the denominational name... The G.C. later trademarked “Adventist,” although it has yet to try to enforce this mark legally... In December of 1987 the G.C., brought suit against us, demanding that we change our name and requesting that they be awarded both damages and legal costs.” (p.15).

On June 18, 1988, after fines had been imposed against the little Kona, Hawaii Adventist church, then G.C. President, Neal C. Wilson, made the following statement when asked how he could harmonize the G.C. trademark lawsuit position with the Bible and Ellen White’s counsel: “She says, that’s

right, ‘don’t crucify Christ afresh by going to the civil court.’ Work it out internally. Now, we have appealed, over, and over, and over and over again to these people, you know, don’t use the name Seventh-day Adventist. If you’re going to fight the church, you do it on your own, but don’t try and use the name Seventh-day Adventist. If they don’t respond to that. We’re saying, ‘We’ve got to protect that name, because we are giving a false impression to the world’ ... And this church-state business, be a little careful how you use that, because that is not in Scripture; separation of Church and State. That is a particular North American philosophy. It exists no where else in the world.” [cited in *Conflict*, page 13] “When [the church] ... shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.” [Ellen G. White, *The Great Controversy*, page 445] There is an interesting parallel between the Papacy and the General Conference of Seventh-day Adventists. Consider the following illustration:

PROPHECY OF THE BEAST (1260 Years)

Church-State Union	Persecution	Deadly Wound
321 A.D.	538 A.D.	1798 A.D.
Constantine’s Sunday Law	Heretics Punished	Pope taken prisoner

PROPHECY OF THE IMAGE OF THE BEAST (42 Months)

Church-State Union	Persecution	Deadly Wound
Nov. 1981 (Demand Letters)	May 1988	October 1991
General Conference Trademark	Fines Imposed	Gays won lawsuit

A quote from *Bible Readings for the Home*, page 474 reveals a principle worth noting here, “The history of all the religious persecutions since Bible times is but a repetition of this same story – the wicked persecute the righteous. And thus it will continue to be until the conflict between good and evil is ended. (see Psalm 37:12, 14, 32)” Our conclusion is that the General Conference of Seventh-day Adventists has formed an image of the beast. To reinforce this position the following points may be considered:

- 1) The General Conference is a reflection of the Roman hierarchy.

After thoroughly studying the S.D.A. church structure, Judge Hart makes this startling but true assessment, ‘Church documents that prescribe the church’s structure and governance confirm that all parts of the church are parts of a single structure and governance confirm that all parts of the church are parts of a single entity. Next to the Roman Catholic church, the Adventist church is the most centralized of all the major Christian denominations in the country. The General Conference, as the world wide governing body of the Adventist denomination, is the church’s highest legislative, judicial and ecclesiastical authority.’ [cited in *Conflict*, page 11] 2) The General Conference has “made void the law of God.”

In their religious bigotry men will resist all evidence and refuse all light. Those who make void the law of God, as the teachers of today are doing, have no standard by which to measure their own character or the character of others. ‘Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.’ Instead of being softened by the compassion of God, they presume on His mercy. Instead of manifesting godlike compassion toward others, they cultivate the attributes of the enemy of God and bring oppression upon God’s people by enforcing man-made laws. [Ellen G. White, *The Signs of the Times*, January 31, 1900]

- 3) The General Conference is guilty of Sabbath-breaking and, in this spiritual state, observes the false sabbath on Saturday akin to the Jewish nation past and present.

Now I want to state a little further upon the principle that no Christian, being a citizen of the kingdom of God, can of right start any procedure in connection with civil government. After it is started by the government itself, that is another question... I repeat therefore, that upon the principles which govern kingdoms and governments, the very principle of the law in heaven, or law in earth, a Christian cannot start any procedure in connection with civil government. And of all Christians, Seventh-day Adventists cannot do it. The very keeping of the Sabbath forbids it. [A.T. Jones, 1895]

- 4) The General Conference is in a church-state union with the U.S. government, and evidence of having exercised the power of the civil government to punish dissenters is published.

By now it should be obvious to you that the General Conference Churches are “Babylon fallen.” If doubt persists read:

The legal ‘complaint’ [of the G.C. against SDA Kinship International] was a strange document, for since it was brought under trademark laws it had to be couched in purely commercial terms. So Kinship

was accused of trying to encroach on the church's market and utilize the goodwill that its marketing had built up around the church name. The complaint did not mention that we were either Adventists or gay or lesbian. [SDA Kinship Connection, page 15]

Notice the language of Rev 18:3,7,11,15,23 in relationship to church-state union and commerce.

"...the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies... How much she hath glorified herself, and lived deliciously ... she saith in her heart, 'I sit a queen, and am no widow, and shall see no sorrow' ... And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more ... The merchants of these things, which were made rich by her ... And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee, for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."

So, we conclude: The General Conference has no longer a moral right to the name Seventh-day Adventist.

We may claim to be Seventh-day Adventists, and yet fail of realizing how exalted is the standard to which we must attain in order to deserve this name. Some have felt ashamed of being known as Seventh-day Adventists. Those who are ashamed of this name should never connect with those who feel it an honor to bear this name. And those who are Christ's witnesses, standing where the truths of the Bible have placed them, are worthy of the name they bear. [Ellen G. White, *Letter 6*, 1903]

THE LAST CHURCH NAME has been given to us by God, Himself. Because of the righteous principles set forth by the Bible and E.G. White's counsel, the name of God's last visible body is the CREATION SEVENTH DAY ADVENTIST CHURCH. Our responsibilities are summarized in the following manner: SDA's are to prepare a people to receive the seal of God by heralding the "three angels' messages" of Rev 14 to the world.

* **FIRST ANGEL:** Preaching the "everlasting gospel" of "Christ in you, the hope of glory" – the remedy for all sin. Announcing the hour of God's judgment – the soon coming of the Messiah for His Bride. Exalting the Creator by teaching the principles of Creation in the physical realm as well as the spiritual.

* **SECOND ANGEL:** Warning God's people against the errors of Babylon, which cause confusion in the mind. Calling the faithful souls out of the fallen churches into a "holiness highway" where victory over sin and error abounds.

* **THIRD ANGEL:** Maintaining the cause of religious liberty by warning against worshipping "the beast and his image" and by reflecting the image of Christ in a life service of love. Exalting the standard of righteousness – God's Ten Commandments, calling special attention to the true Sabbath of YAH's rest. Teaching both the necessity of putting away all sin and the process of victory.

It is well established by the writings of E.G. White that the name Seventh-day Adventist will be the "banner" of God's true church until the end of probation. We are Seventh-day Adventists because we observe "the seventh day, and [are] waiting for the appearing of our Lord from heaven." This "name carries the true features of our faith in front, and will convict the inquiring mind." [Ellen G. White, *Testimonies for the Church Volume One*, page 224]

A WARNING

The warning of the third angel of Rev 14:9-11 is of the most serious nature. In fact, it is one of the most solemn warnings in the entire Bible.

"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, The same shall drink of the wine of the wrath of God...'" (verses 9,10)

If you stay in the fallen SDA denomination you become guilty of her sins and will receive of her plagues, (Rev 18:4) effectively taking the mark of the beast: 1) In the forehead if you believe in the trademark policy, and 2) In the hand if you just go along with the trademark. If you come out of the fallen organization, but do not retain the name Seventh-day Adventist, you are in principle worshipping the image by obeying the trademark law. This law says that no true SDA can exist outside of membership in the G.C. Churches. When you give up the name, you obey the image. God's people cannot obey this law any more than we can agree with a Sunday law or Sabbath law. If you come out of the fallen SDA system and do not desire to join with us in overcoming the beast and his image, you frustrate the prayer of Christ for our unity. "The prayer of Christ to His Father, contained in the seventeenth chapter of John, is to be our church creed. It shows us that our difference and disunion are dishonoring to God..." [Ellen G. White, *Lift Him Up*, page 296] Let us think on these things as we prepare to receive the seal of God.

THE FINAL WARNING

As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give THE FINAL WARNING against the beast and his image:

"I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, 'Babylon the great is fallen, is fallen and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.' And I heard another voice from heaven, saying, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.'" (Rev 18:1-5) "In the last conflict in the great controversy between good and evil, God has called us to give THE FINAL WARNING to the world. Those of the Christian world are honoring a false Sabbath, and we are to show them its true character and foundation. We must make it plain to them that they are honoring a man-made institution in place of that which God Himself has sanctified. Every rival to God must be made to appear as an idol. Solemn is our responsibility." [Ellen G. White, *Advent Review and Sabbath Herald*, January 31, 1893]

The prophecy of the Revelation 18 angel points to the present time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 [verse 8], is being repeated, with the additional mention of the corruptions which have been entering the various churches making up mystical Babylon, since that message was first given in the summer of 1844. A terrible condition of the religious world is now recognized. With every rejection of truth the minds of the people have become darker, their hearts have become more stubborn, until they have entrenched themselves in an infidel hardihood. In defiance of the warnings that God has given, they continue to trample upon the precepts of the Decalogue, until they have been led, even in the great land of the United States of America, to persecute those who hold the law of God sacred. Christ is set at naught in the contempt placed upon His word. As the teachings of spiritualism and secular psychology have been accepted by the churches, the restraint that once held the carnal heart in check has been removed, and the profession of religion has become a cloak to conceal the basest iniquity.

The Bible says, "Her sins have reached unto heaven, and God hath remembered her iniquities." (Rev 18:5) She has filled up the measure of her

guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and "receive not of her plagues." Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with this message the call is heard: "Come out of her, My people."

Fearful is the issue to which the Adventist community is to be brought. First, the powers of the U.S. Government united with the Church to war against the commandments of God. They did so by means of a man-made statute that "all, both small and great, rich, and poor, free and bond" [Rev 13:16], shall conform to the requirements of the Church's trademark and receive the mark, Seventh-day Adventist, or not call themselves 'Adventists' at all without membership in the Conference (a condition they consider necessary for salvation). Either indicates agreement with the statute, and either is acceptable to the Beast. By this statute, the Federal Government has in effect established a religion in violation of the First Amendment of the U.S. Constitution. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest, both physical and spiritual, demands obedience and threatens wrath against all who transgress its precepts and restrict liberty of conscience.

With the issue thus clearly brought before the people, whoever shall trample upon God's law by obeying a human enactment, the trademark law, receives "the mark of the beast;" he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from heaven is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." (Rev 14:9, 10) But not one will be made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment, in the fullest sense of both physical and spiritual rest, has never been set before them in total display. He who reads every heart and tries every motive will leave none who desire knowledge of the truth to be deceived as to the issues of this controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently in accepting or rejecting God's Sabbath Rest.

The Sabbath is the great test of loyalty, even though Satan has camouflaged the real issue under the guise of business and commerce. As the

final test is being brought to bear upon Adventists at this time, the line of distinction is being drawn between those who serve God and those serve Him not. While agreement with the trademark policy of the General Conference of Seventh-day Adventists in compliance with the law of the State, contrary to the fourth commandment, is an avowal of allegiance to a power that is in opposition to God, the keeping of the true “Sabbath Rest Principle,” in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receives “the mark of the beast,” the other choosing the token of allegiance to divine authority, receives “the seal of God.”

Adventists who have predicted that religious intolerance would gain control in the United States, that Church and State would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been – the defender of religious freedom. But as the principles of Sabbath Rest and strict adherence to the pillars of the Advent faith become widely agitated, the storm is seen approaching. Now the third angel’s message will have an effect that it could not have had before. The ten virgins hear the “cry” which awakes them.

In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Eli-YAH, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible. They were impelled to zealously declare the truth and the danger that threatened souls. Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers are even now being qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer are being constrained to go forth with holy zeal. The sins of Babylon are being laid open. The fearful results of enforcing the trademark upon dissenters by civil authority, the inroads of spiritualism in all of its phases, the stealthy but rapid progress of the papal power within the General Conference Churches is all being unmasked. By these solemn warnings the Advent people are being stirred and shaken. The living testimony of “Christ in you, the hope of glory,” the sinless life of Christ in continuous victory over sin, is infuriating the sin-loving multitudes.

By every means the General Conference clergy are endeavoring to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists and apostate Protestant Adventists unite. The trademark law is to be invoked against those who will not submit to giving up the sacred name of their religion – Seventh-day Adventist. The appeal from the fallen denomination is, “Stay in the Church. The Church is going through to the end.” But the reformers have seen “the abomination of desolation,” and to unite the pure with the corrupt is unconscionable. The saints are threatened with fines and imprisonment, and some are offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is: “Show us from the word of God our error.” Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of the “Sabbath Rest Principle” and “the seal of God.”

Conscientious obedience to the word of God will be treated as rebellion. “Why do you have to keep the name Seventh-day Adventist? You can practice your religion without having to use that name. Change your name to something else. You are just being uncooperative – stubborn.” A variety of such statements will be heard coming from the prosecution. The words of Paul will be literally fulfilled: “All that will live godly in Christ Jesus shall suffer persecution.” (2Tim 3:12) As the defenders of truth refuse to obey the requirements of the man-made trademark law, which is in effect honoring a “spurious sabbath,” some will be thrust into prison, some will be exiled, and some will be treated as slaves. To human wisdom all this now seems impossible, but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God’s fear and love are removed. When Sabbath-keepers are brought before the courts to answer for their faith, former brethren will become their greatest enemies offering false reports and insinuations.

In this time of persecution the faith of the Lord’s servants will be tried. They have faithfully given THE FINAL WARNING, looking to God and to His word alone. God’s Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word that the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. God put the truth into their hearts, and

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they could not forbear to proclaim it. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave the results with God.

THE FINAL WARNING is going forth to Adventists first. The message has swelled to a "loud cry." "Behold, the Bridegroom cometh, Come out of Babylon fallen, and go ye out to meet Him!" Trim your lamps and go ye "in with Him to the marriage." [Adapted from *The Great Controversy*, pages 604-608]

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